The Pastimes of Lord Caitanya Mahāprabhu

ŚRĪ CAITANYA-CARITĀMṚTA

ĀDI-LĪLĀ

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Chapter 1

antya.1.1

paṅguṁ laṅghayate śailaṁ
mūkam āvartayec chrutim
yat-kṛpā tam ahaṁ vande
kṛṣṇa-caitanyam īśvaram

SYNONYMS

paṅgum—one who is lame; *laṅghayate*—causes to cross over; *śailam*—a mountain; *mūkam*—one who is dumb; *āvartayet*—can cause to recite; *śrutim*—Vedic literature; *yat-kṛpā*—the mercy of whom; *tam*—unto Him; *aham*—I; *vande*—offer obeisances; *kṛṣṇa-caitanyam*—Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself; *īśvaram*—the Lord.

TRANSLATION

I offer my respectful obeisances to Śrī Kṛṣṇa Caitanya Mahāprabhu, by whose mercy even a lame man can cross over a mountain and a dumb man recite Vedic literature.

antya.1.2

> *durgame pathi me 'ndhasya*
> *skhalat-pāda-gater muhuḥ*
> *sva-kṛpā-yaṣṭi-dānena*
> *santaḥ santv avalambanam*

SYNONYMS

durgame—very difficult; *pathi*—on the path; *me*—of me; *andhasya*—one who is blind; *skhalat*—slipping; *pāda*—on feet; *gateḥ*—whose manner of moving; *muhuḥ*—again and again; *sva-kṛpā*—of their own mercy; *yaṣṭi*—the stick; *dānena*—by giving; *santaḥ*—those saintly persons; *santu*—let that become; *avalambanam*—my support.

TRANSLATION

My path is very difficult. I am blind, and my feet are slipping again and again. Therefore, may the saints help me by granting me the stick of their mercy as my support.

antya.1.3-4

> *śrī-rūpa, sanātana bhaṭṭa-raghunātha*
> *śrī-jīva, gopāla-bhaṭṭa, dāsa-raghunātha*

> *ei chaya gurura karoṅ caraṇa vandana*
> *yāhā haite vighna-nāśa, abhīṣṭa-pūraṇa*

SYNONYMS

śrī-rūpa—of the name Śrī Rūpa; *sanātana*—of the name Sanātana; *bhaṭṭa-raghunātha*—of the name Bhaṭṭa Raghunātha; *śrī-jīva*—of the name Śrī Jīva; *gopāla-bhaṭṭa*—of the name Gopāla Bhaṭṭa; *dāsa-raghunātha*—of the name Dāsa Raghunātha; *ei*—these six; *gurura*—of spiritual masters; *karoṅ*—I offer; *caraṇa vandana*—prayers to the lotus feet; *yāhā*—from which; *vighna-nāśa*—destruction of all impediments; *abhīṣṭa-pūraṇa*—fulfillment of desires.

TRANSLATION

I pray to the lotus feet of the six Gosvāmīs-Śrī Rūpa, Sanātana, Bhaṭṭa Raghunātha, Śrī Jīva, Gopāla Bhaṭṭa and Dāsa Raghunātha-so that all impediments to my writing this literature will be annihilated and my real desire will be fulfilled.

PURPORT

If one wants to benefit the entire world, he will certainly find persons like hogs and pigs who will put forward many impediments. That is natural. But if a devotee seeks shelter at the lotus feet of the six Gosvāmīs, the merciful Gosvāmīs will certainly give the Lord's servitor all protection. It is not

astonishing that impediments are placed before those who are spreading the Kṛṣṇa consciousness movement all over the world. Nevertheless, if we adhere to the lotus feet of the six Gosvāmīs and pray for their mercy, all impediments will be annihilated, and the transcendental devotional desire to serve the Supreme Lord will be fulfilled.

antya.1.5

> *jayatāṁ suratau paṅgor*
> *mama manda-mater gatī*
> *mat-sarvasva-padāmbhojau*
> *rādhā-madana-mohanau*

SYNONYMS

jayatām—all glory to; *su-ratau*—most merciful, or attached in conjugal love; *paṅgoḥ*—of one who is lame; *mama*—of me; *manda-mateḥ*—foolish; *gatī*—refuge; *mat*—my; *sarva-sva*—everything; *pada-ambhojau*—whose lotus feet; *rādhā-madana-mohanau*—Rādhārāṇī and Madana-mohana.

TRANSLATION

Glory to the all-merciful Rādhā and Madana-mohana! I am lame and ill-advised, yet They are my directors, and Their lotus feet are everything to me.

antya.1.6

> *dīvyad-vṛndāraṇya-kalpa-drumādhaḥ*
> *śrīmad-ratnāgāra-siṁhāsana-sthau*
> *śrīmad-rādhā-śrīla-govinda-devau*
> *preṣṭhālībhiḥ sevyamānau smarāmi*

SYNONYMS

dīvyat—shining; *vṛndā-araṇya*—in the forest of Vṛndāvana; *kalpa-druma*—desire tree; *adhaḥ*—beneath; *śrīmat*—most beautiful; *ratna-āgāra*—in a temple of jewels; *siṁha-āsana-sthau*—sitting on a throne; *śrīmat*—very beautiful; *rādhā*—Śrīmatī Rādhārāṇī; *śrīla-govinda-devau*—and Śrī Govindadeva; *preṣṭha-ālībhiḥ*—by most confidential associates; *sevyamānau*—being served; *smarāmi*—I remember.

TRANSLATION

In a temple of jewels in Vṛndāvana, underneath a desire tree, Śrī Śrī Rādhā-Govinda, served by Their most confidential associates, sit upon an effulgent throne. I offer my humble obeisances unto Them.

antya.1.7

> *śrīmān-rāsa-rasārambhī*
> *vaṁśīvaṭa-sthitaḥ*

karṣan veṇu-svanair gopīr
gopī-nāthaḥ śriye 'stu naḥ

SYNONYMS

śrīmān—most beautiful; *rāsa*—of the *rāsa* dance; *rasa*—of the mellow; *ārambhī*—the initiator; *vaṁśī-vaṭa*—of the name Vaṁśīvaṭa; *taṭa*—on the shore; *sthitaḥ*—standing; *karṣan*—attracting; *veṇu*—of the flute; *svanaiḥ*—by the sounds; *gopīḥ*—the cowherd girls; *gopī-nāthaḥ*—Śrī Gopīnātha; *śriye*—benediction; *astu*—let there be; *naḥ*—our.

TRANSLATION

Śrī Śrīla Gopīnātha, who originated the transcendental mellow of the rāsa dance, stands on the shore at Vaṁśīvaṭa and attracts the attention of the cowherd damsels with the sound of His celebrated flute. May they all confer upon us their benediction.

antya.1.8

jaya jaya śrī-caitanya jaya nityānanda
jayādvaita-candra jaya gaura-bhakta-vṛnda

SYNONYMS

jaya jaya śrī caitanya—all glories to Śrī Caitanya Mahāprabhu; *jaya nityānanda*—all glories to Śrī Nityānanda Prabhu; *jaya*

advaita-candra—all glories to Advaita Prabhu; *jaya gaura-bhakta-vṛnda*—all glories to the devotees of Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaita Ācārya! All glories to the devotees of Lord Śrī Caitanya Mahāprabhu!

antya.1.9

> *madhya-līlā saṅkṣepete kariluṅ varṇana*
> *antya-līlā-varṇana kichu śuna, bhakta-gaṇa*

SYNONYMS

madhya-līlā—pastimes known as *madhya-līlā*; *saṅkṣepete*—in brief; *kariluṅ varṇana*—I have described; *antya-līlā*—the last pastimes; *varṇana*—description; *kichu*—something; *śuna*—hear; *bhakta-gaṇa*—O devotees.

TRANSLATION

I have briefly described the pastimes of Śrī Caitanya Mahāprabhu in the madhya-līlā. Now I shall attempt to describe something about His last pastimes, which are known as the antya-līlā.

antya.1.10

> *madhya-līlā-madhye antya-līlā-sūtra-gaṇa*
> *pūrva-granthe saṅkṣepete kariyāchi varṇana*

SYNONYMS

madhya-līlā-madhye—within the *madhya-līlā* chapters; *antya-līlā-sūtra-gaṇa*—a synopsis of the *antya-līlā*; *pūrva-granthe*—in the previous chapter; *saṅkṣepete*—in brief; *kariyāchi varṇana*—I have described.

TRANSLATION

I have briefly described the antya-līlā within the description of the madhya-līlā.

antya.1.11

> *āmi jarā-grasta, nikaṭe jāniyā maraṇa*
> *antya kono kono līlā kariyāchi varṇana*

SYNONYMS

āmi jarā-grasta—I am invalid because of old age; *nikaṭe*—very near; *jāniyā*—knowing; *maraṇa*—death; *antya*—final; *kono kono*—some; *līlā*—pastimes; *kariyāchi varṇana*—I have described

TRANSLATION

I am now almost an invalid because of old age, and I know that at any moment I may die. Therefore I have already described some portions of the antya-līlā.

PURPORT

Following in the footsteps of Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, I am trying to translate *Śrīmad-Bhāgavatam* as quickly as possible. However, knowing myself to be an old man and almost an invalid because of rheumatism, I have already translated the essence of all literatures, the Tenth Canto of *Śrīmad-Bhāgavatam,* as a summary study in English. I started the Kṛṣṇa consciousness movement at the age of seventy. Now I am seventy-eight, and so my death is imminent. I am trying to finish the translation of *Śrīmad-Bhāgavatam* as soon as possible, but before finishing it, I have given my readers the book *Kṛṣṇa, the Supreme Personality of Godhead,* so that if I die before finishing the whole task they may enjoy this book, which is the essence of *Śrīmad-Bhāgavatam.*

antya.1.12

> *pūrva-likhita grantha-sūtra-anusāre*
> *yei nāhi likhi, tāhā likhiye vistāre*

SYNONYMS

pūrva-likhita—previously mentioned; *grantha-sūtra*—the synopsis of the pastimes; *anusāre*—according to; *yei*—whatever; *nāhi likhi*—I have not mentioned; *tāhā*—hat; *likhiye*—I shall write; *vistāre*—elaborately.

TRANSLATION

In accordance with the synopsis previously written, I shall describe in detail whatever I have not mentioned.

antya.1.13

> *vṛndāvana haite prabhu nīlācale āilā*
> *svarūpa-gosāñi gauḍe vārtā pāṭhāilā*

SYNONYMS

vṛndāvana haite—from Vṛndāvana; *prabhu*—Śrī Caitanya Mahāprabhu; *nīlācale āilā*—returned to Jagannātha Purī, Nīlācala; *svarūpa-gosāñi*—Svarūpa Dāmodara; *gauḍe*—to Bengal; *vārtā pāṭhāilā*—sent news.

TRANSLATION

When Śrī Caitanya Mahāprabhu returned to Jagannātha Purī from Vṛndāvana, Svarūpa Dāmodara Gosāñi immediately sent news of the Lord's arrival to the devotees in Bengal.

antya.1.14

> *śuni' śacī ānandita, saba bhakta-gaṇa*
> *sabe mili' nīlācale karilā gamana*

SYNONYMS

śuni'—hearing; *śacī*—mother Śacī; *ānandita*—very pleased; *saba bhakta-gaṇa*—as well as all the other devotees of Navadvīpa; *sabe mili'*—meeting together; *nīlācale*—to Jagannātha Purī, Nīlācala; *karilā gamana*—departed.

TRANSLATION

Upon hearing this news, mother Śacī and all the other devotees of Navadvīpa were very joyful, and they all departed together for Nīlācala [Jagannātha Purī].

antya.1.15

> *kulīna-grāmī bhakta āra yata khaṇḍa-vāsī*
> *ācārya śivānanda sane mililā sabe āsi'*

SYNONYMS

kulīna-grāmī—residents of the village known as Kulīna-grāma; *bhakta*—devotees; *āra*—and; *yata*—all; *khaṇḍa-vāsī*—the residents of Śrī Khaṇḍa; *ācārya*—Advaita Ācārya; *śivānanda*—Śivānanda Sena; *sane*—with; *mililā*—met; *sabe āsi'*—all coming together.

TRANSLATION

Thus all the devotees of Kulīna-grāma and Śrī Khaṇḍa, as well as Advaita Ācārya, came together to meet Śivānanda Sena.

antya.1.16

> *śivānanda kare sabāra ghāṭi samādhāna*
> *sabāre pālana kare, deya vāsā-sthāna*

SYNONYMS

śivānanda—of the name Śivānanda; *kare*—does; *sabāra*—of everyone; *ghāṭi*—the camp; *samādhāna*—arrangement; *sabāre*—of everyone; *pālana*—maintenance; *kare*—performs; *deya*—gives; *vāsā-sthāna*—residential quarters.

TRANSLATION

Śivānanda Sena arranged for the journey. He maintained everyone and provided residential quarters.

antya.1.17

> *eka kukkura cale śivānanda-sane*
> *bhakṣya diyā lañā cale kariyā pālane*

SYNONYMS

eka—one; *kukkura*—dog; *cale*—goes; *śivānanda-sane*—with Śivānanda Sena; *bhakṣya*—food; *diyā*—giving; *lañā*—taking; *cale*—goes; *kariyā pālane*—maintaining the dog.

TRANSLATION

While going to Jagannātha Purī, Śivānanda Sena allowed a dog to go with him. He supplied it food to eat and maintained it.

antya.1.18

> *eka-dina eka-sthāne nadī pāra haite*
> *uḍiyā nāvika kukkura nā caḍāya naukāte*

SYNONYMS

eka-dina—one day; *eka-sthāne*—in one place; *nadī*—a river; *pāra*—crossing; *haite*—to do; *uḍiyā nāvika*—a boatman who was an Oriyā (Orissan); *kukkura*—the dog; *nā caḍāya*—does not allow to mount; *naukāte*—on the boat.

TRANSLATION

One day, when they needed to cross a river, an Orissan boatman would not allow the dog to get in the boat.

antya.1.19

> *kukkura rahilā,—śivānanda duḥkhī hailā*
> *daśa paṇa kaḍi diyā kukkure pāra kailā*

SYNONYMS

kukkura rahilā—the dog remained; *śivānanda duḥkhī hailā*—Śivānanda became very unhappy; *daśa paṇa*—ten *paṇa*; *kaḍi*—small conchshells; *diyā*—paying; *kukkure*—the dog; *pāra kailā*—crossed to the other side of the river.

TRANSLATION

Śivānanda Sena, unhappy that the dog had to stay behind, paid the boatman ten paṇa of conchshells to take the dog across the river.

PURPORT

One *paṇa* is eighty *kaḍis,* or small conchshells. Formerly, even fifty or sixty years ago, there was no paper currency in India. Coins were generally made not of base metal but of gold, silver and copper. In other words, the medium of exchange was really something valuable. Four pieces of *kaḍi* made one *gaṇḍā,* and twenty such *gaṇḍās* equaled one *paṇa*. This *kaḍi* was also used as a medium of exchange; therefore Śivānanda Sena paid for the dog with *daśa paṇa,* or eighty times ten pieces of *kaḍi*. In those days one paisa was also subdivided into small conchshells, but at

the present moment the prices for commodities have gone so high that there is nothing one can get in exchange for only one paisa. With one paisa in those days, however, one could purchase sufficient vegetables to provide for a whole family. Even thirty years ago, vegetables were occasionally so inexpensive that one paisa's worth could provide for a whole family for a day.

antya.1.20

> *eka-dina śivānande ghāṭiyāle rākhila*
> *kukkurake bhāta dite sevaka pāsarilā*

SYNONYMS

eka-dina—one day; *śivānande*—Śivānanda Sena; *ghāṭiyāle*—tollman; *rākhilā*—detained; *kukkurake*—unto the dog; *bhāta dite*—to supply rice; *sevaka*—the servant; *pāsarilā*—forgot.

TRANSLATION

One day while Śivānanda was detained by a tollman, his servant forgot to give the dog its cooked rice.

antya.1.21

> *rātre asi' śivānanda bhojanera kale*
> *'kukkura pāñāche bhāta?'—sevake puchile*

SYNONYMS

rātre āsi'—returning at night; *śivānanda*—Śivānanda Sena; *bhojanera kāle*—at the time of eating; *kukkura*—the dog; *pāñāche*—has gotten; *bhāta*—rice; *sevake*—from the servant; *puchile*—he inquired.

TRANSLATION

At night, when Śivānanda Sena returned and was taking his meal, he inquired from the servant whether the dog had gotten its meals.

antya.1.22

> *kukkura nāhi pāya bhāta śuni' duḥkhī hailā*
> *kukkura cāhite daśa-manuṣya pāṭhāilā*

SYNONYMS

kukkura—the dog; *nāhi*—did not; *pāya*—get; *bhāta*—rice; *śuni'*—hearing; *duḥkhī hailā*—Śivānanda Sena became very unhappy; *kukkura cāhite*—to look for the dog; *daśa-manuṣya*—ten men; *pāṭhāilā*—sent.

TRANSLATION

When he learned that the dog had not been supplied food in his absence, he was very unhappy. He then immediately sent ten men to find the dog.

antya.1.23

> *cāhiyā nā pāila kukkura, loka saba āilā*
> *duḥkhī hañā śivānanda upavāsa kailā*

SYNONYMS

cāhiyā—looking; *nā*—not; *pāila*—found; *kukkura*—the dog; *loka saba āilā*—all the men returned; *duḥkhī hañā*—being unhappy; *śivānanda*—Śivānanda Sena; *upavāsa*—fast; *kailā*—observed.

TRANSLATION

When the men returned without success, Śivānanda Sena became very unhappy and fasted for the night.

antya.1.24

> *prabhāte kukkura cāhi' kāṅhā nā pāila*
> *sakala vaiṣṇavera mane camatkāra haila*

SYNONYMS

prabhāte—in the morning; *kukkura*—the dog; *cāhi'*—looking for; *kāṅhā*—anywhere; *nā pāila*—not found; *sakala vaiṣṇavera*—of all the Vaiṣṇavas present; *mane*—in the minds; *camatkāra haila*—there was great astonishment.

TRANSLATION

In the morning they looked for the dog, but it could not be found anywhere. All the Vaiṣṇavas were astonished.

PURPORT

Śivānanda Sena's attachment to the dog was a great boon for that animal. The dog appears to have been a street dog. Since it naturally began to follow Śivānanda Sena while he was going to Jagannātha Purī with his party, he accepted it into his party and maintained it the same way he was maintaining the other devotees. It appears that although on one occasion the dog was not allowed aboard a boat, Śivānanda did not leave the dog behind but paid more money just to induce the boatman to take the dog across the river. Then when the servant forgot to feed the dog and the dog disappeared, Śivānanda, being very anxious, sent ten men to find it. When they could not find it, Śivānanda observed a fast. Thus it appears that somehow or other Śivānanda had become attached to the dog.

As will be evident from the following verses, the dog got the mercy of Śrī Caitanya Mahāprabhu and was immediately promoted to Vaikuṇṭha to become an eternal devotee. Śrīla Bhaktivinoda Ṭhākura has therefore sung, *tumi ta' ṭhākura, tomāra kukkura, baliyā jānaha more* (*Śaraṇāgati* 19). He thus offers to become the dog of a Vaiṣṇava. There are many other instances in which the pet animal of a Vaiṣṇava was delivered back home to Vaikuṇṭhaloka, back to Godhead. Such is the

benefit of somehow or other becoming the favorite of a Vaiṣṇava. Śrīla Bhaktivinoda Ṭhākura has also sung, *kīṭa-janma ha-u yathā tuyā dāsa* (*Śaraṇāgati* 11). There is no harm in taking birth again and again. Our only desire should be to take birth under the care of a Vaiṣṇava. Fortunately we had the opportunity to be born of a Vaiṣṇava father who took care of us very nicely. He prayed to Śrīmatī Rādhārāṇī that in the future we would become a servant of the eternal consort of Śrī Kṛṣṇa. Thus somehow or other we are now engaged in that service. We may conclude that even as dogs we must take shelter of a Vaiṣṇava. The benefit will be the same as that which accrues to an advanced devotee under a Vaiṣṇava's care.

antya.1.25

> *utkaṇṭhāya cali' sabe āilā nīlācale*
> *pūrvavat mahāprabhu mililā sakale*

SYNONYMS

utkaṇṭhāya—in great anxiety; *cali'*—walking; *sabe*—all the devotees; *āilā*—came to Jagannātha Purī, Nīlācala; *nīlācale*—as usual; *pūrvavat*—Śrī Caitanya Mahāprabhu; *mililā sakale*—met all of them.

TRANSLATION

Thus in great anxiety they all walked to Jagannātha Purī, where Śrī Caitanya Mahāprabhu met them as usual.

antya.1.26

> *sabā lañā kailā jagannātha daraśana*
> *sabā lañā mahāprabhu karena bhojana*

SYNONYMS

sabā lañā—taking all of them; *kailā*—did; *jagannātha daraśana*—visiting the Jagannātha temple; *sabā lañā*—with all of them; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *karena bhojana*—took *prasāda*.

TRANSLATION

Śrī Caitanya Mahāprabhu went with them to see the Lord in the temple, and on that day He also took lunch in the company of all those devotees.

antya.1.27

> *pūrvavat sabāre prabhu pāṭhāilā vāsā-sthāne*
> *prabhu-ṭhāñi prātaḥ-kāle āilā āra dine*

SYNONYMS

pūrvavat—as it was previously; *sabāre*—everyone; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *pāṭhāilā*—sent; *vāsā-sthāne*—to their respective residential quarters; *prabhu-ṭhāñi*—to the place of Śrī Caitanya Mahāprabhu; *prātaḥ-kāle*—in the morning; *āilā*—they came; *āra dine*—on the next day.

TRANSLATION

As previously, the Lord provided them all with residential quarters. And the next morning all the devotees came to see the Lord.

antya.1.28

> *āsiyā dekhila sabe sei ta kukkure*
> *prabhu-pāśe vasiyāche kichu alpa-dūre*

SYNONYMS

āsiyā—coming; *dekhila*—they saw; *sabe*—everyone; *sei ta kukkure*—that very same dog; *prabhu-pāśe*—near Lord Śrī Caitanya Mahāprabhu; *vasiyāche*—sat; *kichu alpa-dūre*—a little bit away from the Lord.

TRANSLATION

When all the devotees came to the place of Śrī Caitanya Mahāprabhu, they saw the same dog was sitting a little apart the Lord.

antya.1.29

> *prasāda nārikela-śasya dena phelāñā*
> *'rāma' 'kṛṣṇa' 'hari' kaha'—balena hāsiyā*

SYNONYMS

prasāda—food; *nārikela-śasya*—pulp of green coconut; *dena*—gives; *phelāñā*—throwing; *rāma*—Lord Rāmacandra; *kṛṣṇa*—Śrī Kṛṣṇa; *hari*—the holy name of Hari; *kaha*—say; *balena*—Śrī Caitanya Mahāprabhu says; *hāsiyā*—smiling.

TRANSLATION

Furthermore, Śrī Caitanya Mahāprabhu was throwing remnants of green coconut pulp to the dog. Smiling in His own way, He was saying to the dog, "Chant the holy names Rāma, Kṛṣṇa, and Hari."

antya.1.30

> *śasya khāya kukkura, 'kṛṣṇa' kahe bāra bāra*
> *dekhiyā lokera mane haila camatkāra*

SYNONYMS

śasya khāya—eats the pulp of green coconut; *kukkura*—the dog; *kṛṣṇa*—the holy name of Kṛṣṇa; *kahe*—chants; *bāra bāra*—again and again; *dekhiyā*—seeing this; *lokera*—of all the people; *mane*—in the minds; *haila*—there was; *camatkāra*—astonishment.

TRANSLATION

Seeing the dog eating the green coconut pulp and chanting "Kṛṣṇa, Kṛṣṇa" again and again, all the devotees present were very much surprised.

antya.1.31

> *śivānanda kukkura dekhi' daṇḍavat kailā*
> *dainya kari' nija aparādha kṣamāilā*

SYNONYMS

śivānanda—Śivānanda Sena; *kukkura*—the dog; *dekhi'*—seeing there; *daṇḍavat kailā*—offered obeisances; *dainya kari'*—exhibiting humbleness; *nija*—personal; *aparādha*—offenses; *kṣamāilā*—was forgiven.

TRANSLATION

When he saw the dog sitting in that way and chanting the name of Kṛṣṇa, Śivānanda, because of his natural

humility, immediately offered his obeisances to the dog just to counteract his offenses to it.

antya.1.32

> *āra dina keha tāra dekhā nā pāilā*
> *siddha-deha pāñā kukkura vaikuṇṭhete gelā*

SYNONYMS

āra dina—the next day; *keha*—all of them; *tāra*—of the dog; *dekhā nā pāila*—did not get sight; *siddha-deha pāñā*—obtaining a spiritual body; *kukkura*—the dog; *vaikuṇṭhete gelā*—went to the spiritual kingdom, Vaikuṇṭha.

TRANSLATION

The next day, no one saw that dog, for it had obtained its spiritual body and departed for Vaikuṇṭha, the spiritual kingdom.

PURPORT

This is the result of *sādhu-saṅga,* consequent association with Śrī Caitanya Mahāprabhu and promotion back home, back to Godhead. This result is possible even for a dog, by the mercy of the Vaiṣṇava. Therefore, everyone in the human form of life should be induced to associate with devotees. By rendering a little service, even by eating *prasāda,* not to speak of chanting and dancing, everyone could be promoted to Vaikuṇṭhaloka. It is

therefore requested that all our devotees in the ISKCON community become pure Vaiṣṇavas, so that by their mercy all the people of the world will be transferred to Vaikuṇṭhaloka, even without their knowledge. Everyone should be given a chance to take *prasāda* and thus be induced to chant the holy names Hare Kṛṣṇa and also dance in ecstasy. By these three processes, although performed without knowledge or education, even an animal went back to Godhead.

antya.1.33

> *aiche divya-līlā kare śacīra nandana*
> *kukkurake kṛṣṇa kahāñā karilā mocana*

SYNONYMS

aiche—in that way; *divya-līlā*—transcendental activities; *kare*—performs; *śacīra nandana*—the son of mother Śacī; *kukkurake*—even a dog; *kṛṣṇa kahāñā*—inducing to chant the holy name "Kṛṣṇa"; *karilā mocana*—delivered.

TRANSLATION

Such are the transcendental pastimes of Śrī Caitanya Mahāprabhu, the son of mother Śacī. He even delivered a dog simply by inducing it to chant the mahā-mantra, Hare Kṛṣṇa.

antya.1.34

> *ethā prabhu-ājñāya rūpa āilā vṛndāvana*
> *kṛṣṇa-līlā-nāṭaka karite haila mana*

SYNONYMS

ethā—on the other side; *prabhu-ājñāya*—upon the order of Śrī Caitanya Mahāprabhu; *rūpa*—Rūpa Gosvāmī; *āilā*—went; *vṛndāvana*—to Vṛndāvana; *kṛṣṇa-līlā-nāṭaka*—a drama on Lord Kṛṣṇa's pastimes; *karite*—to compose; *haila*—it was; *mana*—the mind.

TRANSLATION

Meanwhile, following the order of Śrī Caitanya Mahāprabhu, Śrīla Rūpa Gosvāmī returned to Vṛndāvana. He desired to write dramas concerning the pastimes of Lord Kṛṣṇa.

antya.1.35

> *vṛndāvane nāṭakera ārambha karilā*
> *maṅgalācaraṇa 'nāndī-śloka' tathāi likhilā*

SYNONYMS

vṛndāvane—at Vṛndāvana; *nāṭakera*—of the drama; *ārambha*—the beginning; *karilā*—wrote; *maṅgalācaraṇa*—invoking

auspiciousness; *nāndī-śloka*—introductory verse; *tathāi*—there; *likhilā*—he wrote.

TRANSLATION

In Vṛndāvana, Rūpa Gosvāmī began to write a drama. In particuIar, he composed the introductory verses to invoke good fortune.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura quotes his notes from the *Nāṭaka-candrikā,* wherein he has written:

> *prastāvanāyās tu mukhe*
> *nāndī kāryāśubhāvahā*
> *āśīr-namaskriyā-vastu-*
> *nirdeśānyatamānvitā*

> *aṣṭābhir daśabhir yuktā*
> *kiṁvā dvādaśabhiḥ padaiḥ*
> *candranāmāṅkitā prāyo*
> *maṅgalārtha-padojjvalā*
> *maṅgalaṁ cakra-kamala-*
> *cakora-kumudādikam*

Similarly, in the Sixth Chapter of the *Sāhitya-darpaṇa,* text 282, he has said:

> *āśīr-vacana-saṁyuktā*
> *stutir yasmāt prayujyate*
> *deva-dvija-nṛ-pādīnāṁ*
> *tasmān nāndīti saṁjñitā*

The introductory portion of a drama, which is written to invoke good fortune, is called *nāndī-śloka*.

antya.1.36

> *pathe cali' āise nāṭakera ghaṭanā bhāvite*
> *kaḍacā kariyā kichu lāgilā likhite*

SYNONYMS

pathe cali'—walking on the road; *āise*—goes; *nāṭakera*—of the drama; *ghaṭanā*—events; *bhāvite*—thinking of; *kaḍacā kariyā*—making notes; *kichu*—something; *lāgilā likhite*—he began to write.

TRANSLATION

On his way to Gauḍa-deśa, Rūpa Gosvāmī had been thinking of how to write the action of the drama. Thus he had made some notes and begun to write.

antya.1.37

> *ei-mate dui bhāi gauḍa-deśe āilā*
> *gauḍe āsi' anupamera gaṅgā-prāpti hailā*

SYNONYMS

ei-mate—in this way; *dui bhāi*—Rūpa Gosvāmī and his younger brother, Anupama; *gauḍa-deśe āilā*—reached Bengal, which is known as Gauḍa-deśa; *gauḍe āsi'*—coming to Gauḍa; *anupamera*—of Anupama; *gaṅgā-prāpti hailā*—there was obtainment of the shelter of mother Ganges (passing away).

TRANSLATION

In this way the two brothers Rūpa and Anupama reached Bengal, but when they arrived there Anupama died.

PURPORT

Formerly when a person died it was commonly said that he had attained the shelter of mother Ganges, even if he did not die on the bank of the Ganges. It is customary among Hindus to carry a dying person to a nearby bank of the Ganges, for if one dies on the bank of the Ganges, his soul is considered to reach the lotus feet of Lord Viṣṇu, wherefrom the Ganges flows.

antya.1.38

> *rūpa-gosāñi prabhu-pāśe karilā gamana*
> *prabhure dekhite tāṅra utkaṇṭhita mana*

SYNONYMS

rūpa-gosāñi—of the name Rūpa Gosvāmī; *prabhu-pāśe*—the place of Śrī Caitanya Mahāprabhu; *karilā gamana*—departed for; *prabhure dekhite*—to see Lord Śrī Caitanya Mahāprabhu; *tāṅra*—his; *utkaṇṭhita*—full of anxiety; *mana*—mind.

TRANSLATION

Rūpa Gosvāmī then departed to see Śrī Caitanya Mahāprabhu, for he was very eager to see Him.

antya.1.39

> *anupamera lāgi' tāṅra kichu vilamba ha-ila*
> *bhakta-gaṇa-pāśa āilā, lāg nā pāila*

SYNONYMS

anupamera lāgi'—on account of the passing away of Anupama; *tāṅra*—of Rūpa Gosvāmī; *kichu*—some; *vilamba*—delay; *ha-ila*—there was; *bhakta-gaṇa-pāśa*—to the devotees in Bengal; *āilā*—came; *lāg nā pāila*—he could not contact them.

TRANSLATION

There was some delay because of the death of Anupama, and therefore when Rūpa Gosvāmī went to Bengal to see the devotees there, he could not get in touch with them because they had already left.

antya.1.40

> *uḍiyā-deśe 'satyabhāmā-pura'-nāme grāma*
> *eka rātri sei grāme karilā viśrāma*

SYNONYMS

uḍiyā-deśe—in the state of Orissa; *satyabhāmā-pura*—Satyabhāmā-pura; *nāme*—named; *grāma*—a village; *eka rātri*—one night; *sei grāme*—in that village; *karilā viśrāma*—he rested.

TRANSLATION

In the province of Orissa there is a place known as Satyabhāmā-pura. Śrīla Rūpa Gosvāmī rested for a night in that village on his way to Jagannātha Purī.

PURPORT

There is a place known as Satyabhāmā-pura in the district of Kaṭaka (Cuttak) in Orissa. It is near the village known as Jānkādei-pura.

antya.1.41

> *rātre svapne dekhe,—eka divya-rūpā nārī*
> *sammukhe āsiyā ājñā dilā bahu kṛpā kari'*

SYNONYMS

rātre—at night; *svapne dekhe*—he dreamed; *eka*—one; *divya-rūpā nārī*—celestially beautiful woman; *sammukhe āsiyā*—coming before him; *ājñā dilā*—ordered; *bahu kṛpā kari'*—showing him much mercy.

TRANSLATION

While resting in Satyabhāmā-pura, he dreamed that a celestiaIly beautiful woman had come before him and very mercifully gave him the folIowing order.

antya.1.42

> *āmāra nāṭaka pṛthak karaha racana*
> *"āmāra kṛpāte nāṭaka haibe vilakṣaṇa"*

SYNONYMS

āmāra nāṭaka—my drama; *pṛthak karaha racana*—write separately; *āmāra kṛpāte*—by my mercy; *nāṭaka*—the drama; *haibe*—will be; *vilakṣaṇa*—extraordinarily beautiful.

TRANSLATION

"Write a separate drama about me," she said. "By my mercy, it will be extraordinarily beautiful."

antya.1.43

> *svapna dekhi' rūpa-gosāñi karilā vicāra*
> *satya-bhāmāra ājñā—pṛthak nāṭaka karibāra*

SYNONYMS

svapna dekhi'—after dreaming; *rūpa-gosāñi*—Rūpa Gosvāmī; *karilā vicāra*—considered; *satya-bhāmāra ājñā*—the order of Śrīmatī Satyabhāmā; *pṛthak nāṭaka karibāra*—to write a separate drama.

TRANSLATION

After having that dream, Śrīla Rūpa Gosvāmī considered, "It is the order of Satyabhāmā that I write a separate drama for her.

antya.1.44

> *vraja-pura-līlā ekatra kariyāchi ghaṭanā*
> *dui bhāga kari' ebe karimu racanā*

SYNONYMS

vraja-pura-līlā—Lord Kṛṣṇa's pastimes in Vraja and Dvārakā; *ekatra*—in one place; *kariyāchi*—I have collected; *ghaṭanā*—all the events; *dui bhāga kari'*—dividing into two different parts; *ebe*—now; *karimu racanā*—I shall write.

TRANSLATION

I have brought together in one work all the pastimes performed by Lord Kṛṣṇa in Vṛndāvana and in Dvārakā. Now I shall have to divide them into two dramas."

antya.1.45

> *bhāvite bhāvite śīghra āilā nīlācale*
> *āsi' uttarilā haridāsa-vāsā-sthale*

SYNONYMS

bhāvite bhāvite—thinking and thinking; *śīghra*—very soon; *āilā nīlācale*—reached Nīlācala (Jagannātha Purī); *āsi'*—coming; *uttarilā*—approached; *haridāsa-vāsā-sthale*—the place where Haridāsa Ṭhākura was residing.

TRANSLATION

Thus absorbed in thought, he quickly reached Jagannātha Purī. When he arrived, he approached the hut of Haridāsa Ṭhākura.

antya.1.46

> *haridāsa-ṭhākura tāṅre bahu-kṛpā kailā*
> *'tumi āsibe,—more prabhu ye kahilā'*

SYNONYMS

hari-dāsa-ṭhākura—of the name Haridāsa Ṭhākura; *tāṅre*—unto him; *bahu-kṛpā kailā*—showed much affection because of love and mercy; *tumi āsibe*—you will come; *more*—me; *prabhu*—Śrī Caitanya Mahāprabhu; *ye*—that; *kahilā*—informed.

TRANSLATION

Out of affectionate love and mercy, Haridāsa Ṭhākura told Śrīla Rūpa Gosvāmī, "Śrī Caitanya Mahāprabhu has already informed me that you would come here."

antya.1.47

> *'upala-bhoga' dekhi' haridāsere dekhite*
> *pratidina āisena, prabhu āilā ācambite*

SYNONYMS

upala-bhoga—the offering of food to Lord Jagannātha at noon; *dekhi'*—seeing; *hari-dāsere dekhite*—to see Haridāsa Ṭhākura; *pratidina*—daily; *āisena*—comes; *prabhu*—Śrī Caitanya Mahāprabhu; *āilā*—He reached there; *ācambite*—all of a sudden.

TRANSLATION

After seeing the upala-bhoga ceremony at the Jagannātha temple, Lord Śrī Caitanya Mahāprabhu would regularly come to see Haridāsa every day. Thus He suddenly arrived there.

antya.1.48

> *'rūpa daṇḍavat kare',—haridāsa kahilā*
> *haridāse mili' prabhu rūpe āliṅgilā*

SYNONYMS

rūpa—Rūpa Gosvāmī; *daṇḍavat kare*—offers You obeisances; *haridāsa kahilā*—Haridāsa informed Śrī Caitanya Mahāprabhu; *haridāse mili'*—after meeting Haridāsa; *prabhu*—Śrī Caitanya Mahāprabhu; *rūpe āliṅgilā*—embraced Rūpa Gosvāmī.

TRANSLATION

When the Lord arrived, Rūpa Gosvāmī immediately offered his obeisances. Haridāsa informed the Lord,

"This is Rūpa Gosvāmī offering You obeisances" and the Lord embraced him.

antya.1.49

> *haridāsa-rūpe lañā prabhu vasilā eka-sthāne*
> *kuśala-praśna, iṣṭa-goṣṭhī kailā kata-kṣaṇe*

SYNONYMS

hari-dāsa-rūpe—both Haridāsa Ṭhākura and Rūpa Gosvāmī; *lañā*—with; *prabhu*—Śrī Caitanya Mahāprabhu; *vasilā*—sat down; *eka-sthāne*—in one place; *kuśala-praśna*—questions about auspicious news; *iṣṭa-goṣṭhī*—talking together; *kailā kata-kṣaṇe*—continued for some time.

TRANSLATION

Śrī Caitanya Mahāprabhu then sat down with Haridāsa and Rūpa Gosvāmī. They inquired from one another about auspicious news, and then continued to talk together for some time.

antya.1.50

> *sanātanera vārtā yabe gosāñi puchila*
> *rūpa kahe,—'ta-ra saṅge dekhā nā ha-ila*

SYNONYMS

sanātanera vārtā—news of Sanātana Gosvāmī; *yabe*—when; *gosāñi*—Śrī Caitanya Mahāprabhu; *puchila*—inquired; *rūpa kahe*—Rūpa Gosvāmī says; *tāra saṅge*—with him; *dekhā nā ha-ila*—there was no meeting.

TRANSLATION

When Śrī Caitanya Mahāprabhu inquired about Sanātana Gosvāmī, Rūpa Gosvāmī replied, "I did not meet him.

antya.1.51

> *āmi gaṅgā-pathe āilāṅa, tiṅho rāja-pathe*
> *ataeva āmāra dekhā nahila tāṅra sāthe*

SYNONYMS

āmi—I; *gaṅgā-pathe*—on the path on the bank of the Ganges; *āilāṅa*—I came; *tiṅho*—he; *rāja-pathe*—on the public road; *ataeva*—therefore; *āmāra*—my; *dekhā*—meeting; *nahila*—was not possible; *tāṅra sāthe*—with him.

TRANSLATION

I came by the path on the bank of the Ganges, whereas Sanātana Gosvāmī came by the public road. Therefore we did not meet.

antya.1.52

> *prayāge śuniluṅ,—teṅho gelā vṛndāvane*
> *anupamera gaṅgā-prāpti kaila nivedane"*

SYNONYMS

prayāge—in Prayāga; *śuniluṅ*—I heard; *teṅho*—he; *gelā vṛndāvane*—has gone to Vṛndāvana; *anupamera*—of Anupama; *gaṅgā-prāpti*—getting the mercy of the Ganges (death); *kaila nivedane*—he informed.

TRANSLATION

"In Prayāga I heard that he had already gone to Vṛndāvana." Rūpa Gosvāmī next informed the Lord about the death of Anupama.

antya.1.53

> *rūpe tāhāṅ vāsā diyā gosāñi calilā*
> *gosāñira saṅgī bhakta rūpere mililā*

SYNONYMS

rūpe—to Rūpa; *tāhāṅ*—there; *vāsā diyā*—offered a residence; *gosāñi calilā*—Śrī Caitanya Mahāprabhu left the place; *gosāñira saṅgī*—the associates of Śrī Caitanya Mahāprabhu; *bhakta*—all the devotees; *rūpere mililā*—met Rūpa Gosvāmī.

TRANSLATION

After allotting residential quarters there to Rūpa Gosvāmī, Śrī Caitanya Mahāprabhu left. Then all of the Lord's personal associates met Śrīla Rūpa Gosvāmī.

antya.1.54

> *āra dina mahāprabhu saba bhakta lañā*
> *rūpe milāilā sabāya kṛpā ta' kariyā*

SYNONYMS

āra dina—the next day; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *saba*—all; *bhakta lañā*—taking the devotees; *rūpe milāilā*—introduced Rūpa Gosvāmī; *sabāya*—to all of them; *kṛpā ta' kariyā*—showing His mercy.

TRANSLATION

On the next day, Caitanya Mahāprabhu again met Rūpa Gosvāmī, and with great mercy the Lord introduced him to all the devotees.

antya.1.55

> *sabāra caraṇa rūpa karilā vandana*
> *kṛpā kari' rūpe sabe kailā āliṅgana*

SYNONYMS

sabāra—of all the devotees; *caraṇa*—to the lotus feet; *rūpa*—Śrīla Rūpa Gosvāmī; *karilā vandana*—offered prayers; *kṛpā kari'*—showing great mercy; *rūpe*—Rūpa Gosvāmī; *sabe*—all the devotees; *kailā*—did; *āliṅgana*—embracing.

TRANSLATION

Śrīla Rūpa Gosvāmī offered his respectful obeisances unto the lotus feet of them all, and all the devotees, by their mercy, embraced him.

antya.1.56

> *'advaita nityānanda, tomarā dui-jane*
> *prabhu kahe—rūpe kṛpā kara kāya-mane*

SYNONYMS

advaita—Advaita Ācārya; *nityānanda*—Nityānanda Prabhu; *tomarā dui-jane*—both of You; *prabhu kahe*—Lord Caitanya Mahāprabhu says; *rūpe*—to Rūpa Gosvāmī; *kṛpā*—mercy; *kara*—show; *kāya-mane*—wholeheartedly.

TRANSLATION

Śrī Caitanya Mahāprabhu told Advaita Ācārya and Nityānanda Prabhu, "You should both show Your mercy wholeheartedly to Rūpa Gosvāmī.

antya.1.57

> *tomā-duṅhāra kṛpāte iṅhāra ha-u taiche śakti*
> *yāte vivarite pārena kṛṣṇa-rasa-bhakti*

SYNONYMS

tomā-duṅhāra kṛpāte—by the mercy of both of You; *iṅhāra*—of Rūpa Gosvāmī; *ha-u*—let there be; *taiche*—such; *śakti*—power; *yāte*—by which; *vivarite*—to describe; *pārena*—is able; *kṛṣṇa-rasa-bhakti*—the transcendental mellows of devotional service.

TRANSLATION

May Rūpa Gosvāmī, by Your mercy, become so powerful that he will be able to describe the transcendental mellows of devotional service."

antya.1.58

> *gauḍiyā, uḍiyā, yata prabhura bhakta-gaṇa*
> *sabāra ha-ila rūpa snehera bhājana*

SYNONYMS

gauḍiyā—devotees from Bengal; *uḍiyā*—devotees belonging to Orissa; *yata*—all; *prabhura bhakta-gaṇa*—devotees of Lord Śrī Caitanya Mahāprabhu; *sabāra*—of all of them; *ha-ila*—was; *rūpa*—Rūpa Gosvāmī; *snehera bhājana*—an object of love and affection.

TRANSLATION

Thus Rūpa Gosvāmī became the object of love and affection for all the devotees of the Lord, including those who came from Bengal and those who resided in Orissa.

antya.1.59

> *pratidina āsi' rūpe karena milane*
> *mandire ye prasāda pāna, dena dui jane*

SYNONYMS

pratidina—every day; *āsi'*—going; *rūpe*—Rūpa Gosvāmī; *karena milane*—Caitanya Mahāprabhu meets; *mandire*—at the Jagannātha temple; *ye*—whatever; *prasāda pāna*—prasāda He gets; *dena*—gives; *dui jane*—to two persons, Śrīla Rūpa Gosvāmī and Haridāsa Ṭhākura.

TRANSLATION

Every day Śrī Caitanya Mahāprabhu would go to see Rūpa Gosvāmī, and whatever prasāda He received from the temple He would deliver to Rūpa Gosvāmī and Haridāsa Ṭhākura.

antya.1.60

> *iṣṭa-goṣṭhī duṅhā sane kari' kata-kṣaṇa*
> *madhyāhna karite prabhu karilā gamana*

SYNONYMS

iṣṭa-goṣṭhī—conversation; *duṅhā sane*—with both Rūpa Gosvāmī and Haridāsa; *kari'*—doing; *kata-kṣaṇa*—for some time; *madhya-ahna karite*—to execute daily noontime duties; *prabhu*—Śrī Caitanya Mahāprabhu; *karilā gamana*—left that place.

TRANSLATION

He would talk for some time with them both and then leave to perform His noontime duties.

antya.1.61

> *ei-mata pratidina prabhura vyavahāra*
> *prabhu-kṛpā pāñā rūpera ānanda apāra*

SYNONYMS

ei-mata—in this way; *pratidina*—daily; *prabhura vyavahāra*—the dealings of Śrī Caitanya Mahāprabhu; *prabhu-kṛpā*—the mercy of Lord Caitanya; *pāñā*—getting; *rūpera*—of Śrīla Rūpa Gosvāmī; *ānanda apāra*—unlimited happiness.

TRANSLATION

In this way Lord Caitanya Mahāprabhu's dealings with them continued every day. Thus receiving the transcendental favor of the Lord, Śrīla Rūpa Gosvāmī felt unlimited pleasure.

antya.1.62

> *bhakta-gaṇa lañā kailā guṇḍicā mārjana*
> *āiṭoṭā āsi' kailā vanya-bhojana*

SYNONYMS

bhakta-gaṇa—all the devotees; *lañā*—taking; *kailā*—performed; *guṇḍicā mārjana*—cleansing and washing of the Guṇḍicā temple; *āiṭoṭā āsi'*—coming to the nearby garden named Āiṭoṭā; *kailā*—had; *vanya-bhojana*—a picnic within the garden.

TRANSLATION

After Śrī Caitanya Mahāprabhu, taking all His devotees with Him, performed the Guṇḍicā-mārjana [washing and cleansing the temple Guṇḍicā], He went to the garden known as Āiṭoṭā and accepted prasāda at a picnic within the garden.

antya.1.63

> *prasāda khāya, 'hari' bale sarva-bhakta-jana*
> *dekhi' haridāsa-rūpera haraṣita mana*

SYNONYMS

prasāda khāya—eat the *prasāda*; *hari bale*—chant the holy name of Hari; *sarva-bhakta-jana*—all the devotees; *dekhi'*—seeing this; *hari-dāsa*—of Haridāsa Ṭhākura; *rūpera*—and of Rūpa Gosvāmī; *haraṣita*—jubilant; *mana*—the minds.

TRANSLATION

When Haridāsa Ṭhākura and Rūpa Gosvāmī saw that all the devotees were accepting prasāda and chanting the holy name of Hari, they both were greatly pleased.

antya.1.64

> *govinda-dvārā prabhura śeṣa-prasāda pāilā*
> *preme matta dui-jana nācite lāgilā*

SYNONYMS

govinda-dvārā—through Govinda; *prabhura*—of Śrī Caitanya Mahāprabhu; *śeṣa-prasāda*—remnants of food; *pāilā*—they got; *preme matta*—overwhelmed by ecstasy; *dui-jana*—both of them; *nācite lāgilā*—began to dance.

TRANSLATION

When they received the remnants of Śrī Caitanya Mahāprabhu's prasāda through Govinda, they respected it, and then they both began to dance in ecstasy.

antya.1.65

> *āra dina prabhu rūpe miliyā vasilā*
> *sarvajña-śiromaṇi prabhu kahite lāgilā*

SYNONYMS

āra dina—the next day; *prabhu*—Śrī Caitanya Mahāprabhu; *rūpe*—with Śrīla Rūpa Gosvāmī; *miliyā*—meeting; *vasilā*—sat down; *sarva-jña-śiromaṇi*—Śrī Caitanya Mahāprabhu, the best of the omniscient; *prabhu*—Śrī Caitanya Mahāprabhu; *kahite lāgilā*—began to speak.

TRANSLATION

On the next day, when Śrī Caitanya Mahāprabhu went to see Śrīla Rūpa Gosvāmī, the omniscient Lord spoke as follows.

antya.1.66

> *'kṛṣṇere bāhira nāhi kariha vraja haite*
> *vraja chāḍi' kṛṣṇa kabhu nā yāna kāhāṅte*

SYNONYMS

kṛṣṇere—Kṛṣṇa; *bāhira*—outside; *nāhi*—do not; *kariha*—take; *vraja haite*—from Vṛndāvana; *vraja chāḍi'*—leaving Vṛndāvana; *kṛṣṇa*—Lord Kṛṣṇa; *kabhu*—at any time; *nā*—not; *yāna*—goes; *kāhāṅte*—anywhere.

TRANSLATION

Do not try to take Kṛṣṇa out of Vṛndāvana, for He does not go anywhere else at any time.

antya.1.67

> *kṛṣṇo 'nyo yadu-sambhūto*
> *yaḥ pūrṇaḥ so 'sty ataḥ paraḥ*
> *vṛndāvanaṁ parityajya*
> *sa kvacin naiva gacchati*

SYNONYMS

kṛṣṇaḥ—Lord Kṛṣṇa; *anyaḥ*—another Lord Vāsudeva; *yadu-sambhūtaḥ*—born in the Yadu dynasty; *yaḥ*—who; *pūrṇaḥ*—the full Supreme Personality of Godhead, Kṛṣṇa; *saḥ*—He; *asti*—is; *ataḥ*—

than Him (Vāsudeva); *paraḥ*—different; *vṛndāvanam*—he place Vṛndāvana; *parityajya*—giving up; *saḥ*—He; *kvacit*—at any time; *na eva gacchati*—does not go.

TRANSLATION

“ 'The Kṛṣṇa known as Yadukumāra is Vāsudeva Kṛṣṇa. He is different from the Kṛṣṇa who is the son of Nanda Mahārāja. Yadukumāra Kṛṣṇa manifests His pastimes in the cities of Mathurā and Dvārakā, but Kṛṣṇa the son of Nanda Mahārāja never at any time leaves Vṛndāvana.' "

PURPORT

This verse is included in the *Laghu-bhāgavatāmṛta* (1.5.461), by Śrīla Rūpa Gosvāmī.

antya.1.68

> *eta kahi' mahāprabhu madhyāhne calilā*
> *rūpa-gosāñi mane kichu vismaya ha-ilā*

SYNONYMS

eta kahi'—saying this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *madhya-ahne calilā*—left to execute noon duties; *rūpa-gosāñi*—Śrīla Rūpa Gosvāmī; *mane*—in mind; *kichu*—some; *vismaya ha-ilā*—there was surprise.

TRANSLATION

After saying this, Caitanya Mahāprabhu went to perform His noontime duties, leaving Śrīla Rūpa Gosvāmī somewhat surprised.

antya.1.69

> *"pṛthak nāṭaka karite satyabhāmā ājñā dila*
> *jānilu, pṛthak nāṭaka karite prabhu-ājñā haila*

SYNONYMS

pṛthak nāṭaka—different dramas; *karite*—to write; *satyabhāmā*—of the name Satyabhāmā; *ājñā dila*—ordered; *jānilu*—now I understand; *pṛthak nāṭaka*—different dramas; *karite*—to write; *prabhu-ājñā*—the order of the Lord; *haila*—there was.

TRANSLATION

"Satyabhāmā ordered me to write two different dramas," Śrīla Rūpa Gosvāmī thought. "Now I understand that this order has been confirmed by Śrī Caitanya Mahāprabhu.

antya.1.70

> *pūrve dui nāṭaka chila ekatra racanā*
> *dui-bhāga kari ebe karimu ghaṭanā*

SYNONYMS

pūrve—previously; *dui nāṭaka*—two dramas; *chila*—there was; *ekatra*—together; *racanā*—composition; *dui-bhāga kari*—dividing into two; *ebe*—now; *karimu ghaṭanā*—I shall write the incidents.

TRANSLATION

FormerIy I wrote the two dramas as one composition. Now I shall divide it and describe the incidents in two separate works.

antya.1.71

> *dui'nāndī' 'prastāvanā', dui'saṁghaṭanā'*
> *pṛthak kariyā likhi kariyā bhāvanā*

SYNONYMS

dui nāndī—two invocations of good fortune; *prastāvanā*—introductions; *dui*—two; *saṁghaṭanā*—chains of events; *pṛthak kariyā*—making separate; *likhi*—I shall write; *kariyā bhāvanā*—thinking about them.

TRANSLATION

I shall write two separate invocations of good fortune and two different introductions. Let me think deeply about the matter and then describe two different sets of incidents."

PURPORT

The two works are *Vidagdha-mādhava* and *Lalita-mādhava*. *Vidagdha-mādhava* describes pastimes in Vṛndāvana, and *Lalita-mādhava* describes pastimes in Dvārakā and Mathurā.

antya.1.72

> *ratha-yātrāya jagannātha darśana karilā*
> *ratha-agre prabhura nṛtya-kīrtana dekhilā*

SYNONYMS

ratha-yātrāya—during the function of Ratha-yātrā; *jagannātha*—Lord Jagannātha; *darśana karilā*—he saw; *ratha-agre*—the front of the *ratha,* or chariot; *prabhura*—of Śrī Caitanya Mahāprabhu; *nṛtya*—dancing; *kīrtana*—chanting; *dekhilā*—he saw.

TRANSLATION

During the Ratha-yātrā ceremony Rūpa Gosvāmī saw Lord Jagannātha. He also saw Lord Caitanya Mahāprabhu dancing and chanting in front of the ratha.

antya.1.73

> *prabhura nṛtya-śloka śuni' śrī-rūpa-gosāñi*
> *sei ślokārtha lañā śloka karilā tathāi*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *nṛtya-śloka*—verse uttered during His dancing; *śuni'*—hearing; *śrī-rūpa-gosāñi*—Śrīla Rūpa Gosvāmī; *sei śloka-artha*—the meaning of that verse; *lañā*—taking; *śloka karilā*—composed another verse; *tathāi*—on the spot.

TRANSLATION

When Rūpa Gosvāmī heard a verse uttered by Śrī Caitanya Mahāprabhu during the ceremony, he immediately composed another verse dealing with the same subject.

antya.1.74

> *pūrve sei saba kathā kariyāchi varṇana*
> *tathāpi kahiye kichu saṅkṣepe kathana*

SYNONYMS

pūrve—previously; *sei*—these; *saba*—all; *kathā*—words; *kariyāchi varṇana*—I have described; *tathāpi*—still; *kahiye*—let me say; *kichu*—something; *saṅkṣepe*—in brief; *kathana*—telling.

TRANSLATION

I have already described all these incidents, but I still wish to add briefly something more.

antya.1.75

> *sāmānya eka śloka prabhu paḍena kīrtane*
> *kene śloka paḍe—ihā keha nāhi jāne*

SYNONYMS

sāmānya—generally; *eka*—one; *śloka*—verse; *prabhu*—Śrī Caitanya Mahāprabhu; *paḍena*—recites; *kīrtane*—while chanting; *kene*—why; *śloka*—that verse; *paḍe*—He recites; *ihā*—this; *keha nāhi jāne*—no one knows.

TRANSLATION

Generally Śrī Caitanya Mahāprabhu recited a verse while dancing and chanting before the ratha, but no one knew why He was reciting that particular verse.

antya.1.76

> *sabe ekā svarūpa gosāñi ślokera artha jāne*
> *ślokānurūpa pada prabhuke karāna āsvādane*

SYNONYMS

sabe—only; *ekā*—one; *svarūpa gosāñi*—Svarūpa Dāmodara Gosvāmī; *ślokera artha*—the meaning of that verse; *jāne*—knows; *śloka-anurūpa pada*—other verses following that particular verse;

prabhuke—Śrī Caitanya Mahāprabhu; *karāna*—causes; *āsvādane*—tasting.

TRANSLATION

Only Svarūpa Dāmodara Gosvāmī knew the purpose for which the Lord recited that verse. According to the Lord's attitude, he used to quote other verses to enable the Lord to relish mellows.

antya.1.77

> *rūpa-gosāñi prabhura jāniyā abhiprāya*
> *sei arthe śloka kailā prabhure ye bhāya*

SYNONYMS

rūpa-gosāñi—Śrīla Rūpa Gosvāmī; *prabhura*—of Śrī Caitanya Mahāprabhu; *jāniyā*—knowing; *abhiprāya*—the intention; *sei arthe*—in that meaning; *śloka*—a verse; *kailā*—composed; *prabhure*—to Śrī Caitanya Mahāprabhu; *ye*—which; *bhāya*—appealed.

TRANSLATION

Rūpa Gosvāmī, however, could understand the intention of the Lord, and thus he composed another verse that appealed to Śrī Caitanya Mahāprabhu.

antya.1.78

> *yaḥ kaumāra-haraḥ sa eva hi varas tā eva caitra-kṣapās*
> *te conmīlita-mālatī-surabhayaḥ prauḍhāḥ kadambānilāḥ*
> *sā caivāsmi tathāpi tatra surata-vyāpāra-līlā-vidhau*
> *revā-rodhasi vetasī-taru-tale cetaḥ samutkaṇṭhate*

SYNONYMS

yaḥ—that same person who; *kaumāra-haraḥ*—the thief of my heart during youth; *saḥ*—he; *eva hi*—certainly; *varaḥ*—lover; *tāḥ*—these; *eva*—certainly,; *caitra-kṣapāḥ*—moonlit nights of the month of Caitra; *te*—those; *ca*—and; *unmīlita*—fructified; *mālatī*—of *mālatī* flowers; *surabhayaḥ*—fragrances; *prauḍhāḥ*—full; *kadamba*—with the fragrance of the *kadamba* flower; *anilāḥ*—the breezes; *sā*—that one; *ca*—also; *eva*—certainly; *asmi*—I am; *tathāpi*—still; *tatra*—there; *surata-vyāpāra*—in intimate transactions; *līlā*—of pastimes; *vidhau*—in the manner; *revā*—of the river named Revā; *rodhasi*—on the bank; *vetasī*—of the name Vetasī; *taru-tale*—underneath the tree; *cetaḥ*—my mind; *samutkaṇṭhate*—is very eager to go.

TRANSLATION

That very personality who stole my heart during my youth is now again my master. These are the same moonlit nights of the month of Caitra. The same

fragrance of mālatī flowers is there, and the same sweet breezes are blowing from the kadamba forest. In our intimate relationship, I am also the same lover, yet still my mind is not happy here. I am eager to go back to that place on the bank of the Revā under the Vetasī tree. That is my desire."

PURPORT

This is the verse recited by Śrī Caitanya Mahāprabhu.

antya.1.79

> *priyaḥ so 'yaṁ kṛṣṇaḥ saha-cari kuru-kṣetra-militas*
> *tathāhaṁ sā rādhā tad idam ubhayoḥ saṅgama-sukham*
> *tathāpy antaḥ-khelan-madhura-muralī-pañcama-juṣe*
> *mano me kālindī-pulina-vipināya spṛhayati*

SYNONYMS

priyaḥ—very dear; *saḥ*—He; *ayam*—this; *kṛṣṇaḥ*—Lord Kṛṣṇa; *saha-cari*—O My dear friend; *kuru-kṣetra-militaḥ*—who is met on the field of Kurukṣetra; *tathā*—also; *aham*—I; *sā*—that; *rādhā*—Rādhārāṇī; *tat*—that; *idam*—this; *ubhayoḥ*—of both of Us; *saṅgama-sukham*—the happiness of meeting; *tathāpi*—still; *antaḥ*—within; *khelan*—playing; *madhura*—sweet; *muralī*—of the flute; *pañcama*—the fifth note; *juṣe*—which delights in; *manaḥ*—the

mind; *me*—My; *kālindī*—of the River Yamunā; *pulina*—on the ban k; *vipināya*—the trees; *spṛhayati*—desires.

TRANSLATION

My dear friend, now I have met My very old and dear friend Kṛṣṇa on this field of Kurukṣetra. I am the same Rādhārāṇī, and now We are meeting together. It is very pleasant, but I would still like to go to the bank of the Yamunā beneath the trees of the forest there. I wish to hear the vibration of His sweet flute playing the fifth note within that forest of Vṛndāvana."

PURPORT

This is the verse composed by Śrīla Rūpa Gosvāmī. It is included in his book *Padyāvalī* (383).

antya.1.80

> *tāla-patre śloka likhi' cālete rākhilā*
> *samudra-snāna karibāre rūpa-gosāñi gelā*

SYNONYMS

tāla-patre—on a palm leaf; *śloka*—the verse; *likhi'*—writing; *cālete*—in the thatched roof; *rākhilā*—kept it; *samudra-snāna*—bath in the sea; *karibāre*—for taking; *rūpa-gosāñi*—of the name Rūpa Gosvāmī; *gelā*—departed.

TRANSLATION

After writing this verse on a palm leaf, Rūpa Gosvāmī put it somewhere in his thatched roof and went to bathe in the sea.

antya.1.81

> *hena-kāle prabhu āilā tāṅhāre milite*
> *cāle śloka dekhi prabhu lāgilā paḍite*

SYNONYMS

hena-kāle—at that time; *prabhu*—Śrī Caitanya Mahāprabhu; *āilā*—came there; *tāṅhāre milite*—to meet him; *cāle*—in the thatched roof; *śloka*—verse; *dekhi*—seeing; *prabhu*—Śrī Caitanya Mahāprabhu; *lāgilā*—began; *paḍite*—to read.

TRANSLATION

At that time, Śrī Caitanya Mahāprabhu went there to meet him, and when He saw the leaf pushed into the roof and saw the verse, He began to read it.

antya.1.82

> *śloka paḍi' prabhu sukhe premāviṣṭa hailā*
> *hena-kāle rūpa-gosāñi snāna kari' āilā*

SYNONYMS

śloka paḍi'—reading this verse; *prabhu*—Śrī Caitanya Mahāprabhu; *sukhe*—in great happiness; *prema-āviṣṭa hailā*—became overwhelmed by ecstatic love; *hena-kāle*—at that time; *rūpa-gosāñi*—Śrīla Rūpa Gosvāmī; *snāna kari'*—after taking his bath; *āilā*—came back.

TRANSLATION

After reading the verse, Śrī Caitanya Mahāprabhu was overwhelmed by ecstatic love. At that very time, Rūpa Gosvāmī returned, having finished bathing in the sea.

antya.1.83

> *prabhu tāṅre cāpaḍa māri' kahite lāgilā*
> *prabhu dekhi' daṇḍavat prāṅgaṇe padilā*

SYNONYMS

prabhu dekhi'—after seeing the Lord there; *daṇḍavat*—obeisances; *prāṅgaṇe*—in the courtyard; *paḍilā*—fell down; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—to Rūpa Gosvāmī; *cāpaḍa māri'*—giving a mild slap; *kahite lāgilā*—began to speak.

TRANSLATION

Seeing the Lord, Śrī Rūpa Gosvāmī fell flat in the courtyard to offer obeisances. The Lord slapped him mildly in love and spoke as follows.

antya.1.84

> *'gūḍha mora hṛdaya tuñi jānilā kemane?'*
> *eta kahi' rūpe kailā dṛḍha āliṅgane*

SYNONYMS

gūḍha—very confidential; *mora*—My; *hṛdaya*—heart; *tuñi*—you; *jānilā*—knew; *kemane*—how; *eta kahi'*—saying this; *rūpe*—to Rūpa Gosvāmī; *kailā*—did; *dṛḍha āliṅgane*—firm embracing.

TRANSLATION

My heart is very confidential. How did you know My mind in this way?" After saying this, He firmly embraced Rūpa Gosvāmī.

antya.1.85

> *sei śloka lañā prabhu svarūpe dekhāilā*
> *svarūpera parīkṣā lāgi' tāṅhāre puchilā*

SYNONYMS

sei śloka—that verse; *lañā*—taking; *prabhu*—Śrī Caitanya Mahāprabhu; *svarūpe dekhāilā*—showed to Svarūpa Dāmodara; *svarūpera*—of Svarūpa Dāmodara Gosāñi; *parīkṣā lāgi'*—for the examination; *taṅhāre puchilā*—He inquired from him.

TRANSLATION

Śrī Caitanya Mahāprabhu took that verse and showed it to Svarūpa Dāmodara for him to examine. Then the Lord questioned him.

antya.1.86

> *'mora antara-vārtā rūpa jānila kemane?'*
> *svarūpa kahe—'jāni, kṛpā kariyācha āpane*

SYNONYMS

mora antara-vārtā—My internal intentions; *rūpa*—Rūpa Gosvāmī; *jānila*—knew; *kemane*—how; *svarūpa kahe*—Svarūpa replied; *jāni*—I can understand; *kṛpā kariyācha*—You have bestowed Your mercy; *āpane*—personally.

TRANSLATION

How could Rūpa Gosvāmī have understood My heart?" the Lord asked. Svarūpa Dāmodara replied, "I can

understand that You have already bestowed Your causeless mercy upon him.

antya.1.87

> *anyathā e artha kāra nāhi haya jñāna*
> *tumi pūrve kṛpā kailā, kari anumāna"*

SYNONYMS

anyathā—otherwise; *e artha*—this confidential meaning; *kāra*—of anyone; *nāhi*—not; *haya*—is; *jñāna*—the knowledge; *tumi*—You; *pūrve*—before this; *kṛpā kailā*—bestowed mercy; *kari anumāna*—I can conjecture.

TRANSLATION

No one could otherwise understand this meaning. I can therefore guess that previously You bestowed upon him Your causeless mercy."

antya.1.88

> *prabhu kahe,—"iṅho āmāya prayāge milila*
> *yogya-pātra jāni iṅhāya mora kṛpā ta' ha-ila*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu replies; *iṅho*—Rūpa Gosvāmī; *āmāya*—with Me; *prayāge*—at Prayāga; *milila*—met; *yogya-pātra jāni*—knowing him to be a suitable person; *iṅhāya*—unto him; *mora*—My; *kṛpā ta' ha-ila*—there was mercy.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "Rūpa Gosvāmī met Me at Prayāga. Knowing him to be a suitable person, I naturally bestowed My mercy upon him.

antya.1.89

> *tabe śakti sañcāri' āmi kailuṅ upadeśa*
> *tumiha kahio ihāṅya rasera viśeṣa"*

SYNONYMS

tabe—thereupon; *śakti sañcāri'*—empowering him with My transcendental potency; *āmi*—I; *kailuṅ upadeśa*—gave instruction; *tumiha*—you also; *kahio*—inform; *ihāṅya*—unto him; *rasera viśeṣa*—particular information about transcendental mellows.

TRANSLATION

I thereupon also bestowed upon him My transcendental potency. Now you also should give him instructions. In particular, instruct him in transcendental mellows."

antya.1.90

> *svarūpa kahe—"yāte ei śloka dekhiluṅ*
> *tumi kariyācha kṛpā, tavaṅhi jānilu*

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara says; *yāte*—since; *eiśloka*—this verse; *dekhiluṅ*—I have seen; *tumi*—You; *kariyācha kṛpā*—have bestowed Your mercy; *tavaṅhi*—immediately; *jānilu*—I could understand.

TRANSLATION

Svarūpa Dāmodara said, "As soon as I saw the unique composition of this verse, I could immediately understand that You had bestowed upon him Your special mercy.

antya.1.91

> *phalena phala-kāraṇam anumīyate*

SYNONYMS

phalena—by the result; *phala-kāraṇam*—the origin of the result; *anumīyate*—one can guess.

TRANSLATION

By seeing a result, one can understand the cause of that result.'

PURPORT

This verse is from the doctrines of *nyāya,* or logic.

antya.1.92

> *svargāpagā-hema-mṛṇālinīnāṁ*
> *nānā-mṛṇālāgra-bhujo bhajāmaḥ*
> *annānurūpāṁ tanu-rūpa-ṛddhiṁ*
> *kāryaṁ nidānād dhi guṇān adhīte*

SYNONYMS

svarga-āpagā—of the Ganges water flowing in the heavenly planets; *hema*—golden; *mṛṇālinīnām*—of the lotus flowers; *nānā*—various; *mṛṇāla-agra-bhujaḥ*—those who eat the tops of the stems; *bhajāmaḥ*—we get; *anna-anurūpām*—according to the food; *tanu-rūpa-ṛddhim*—an abundance of bodily beauty; *kāryam*—the effect; *nidānāt*—from the cause; *hi*—certainly; *guṇān*—qualities; *adhīte*—one obtains.

TRANSLATION

The River Ganges flowing from the heavenly planets is full of golden lotus flowers, and we, the residents of

those planets, eat the stems of the flowers. Thus we are very beautiful, more so than the inhabitants of any other planet. This is due to the law of cause and effect, for if one eats food in the mode of goodness, the mode of goodness increases the beauty of his body.' "

PURPORT

One's bodily luster and beauty, one's constitution, one's activities and one's qualities all depend on the law of cause and effect. There are three qualities in material nature, and as stated in the *Bhagavad-gītā* (Bg. 13.22), *kāraṇaṁ guṇa-saṅgo 'sya sad-asad-yoni-janmasu:* one takes birth in a good or bad family according to his previous association with the qualities of material nature. Therefore one seriously eager to achieve transcendental perfection, Kṛṣṇa consciousness, must eat Kṛṣṇa *prasāda*. Such food is *sāttvika,* or in the material quality of goodness, but when offered to Kṛṣṇa it becomes transcendental. Our Kṛṣṇa consciousness movement distributes Kṛṣṇa *prasāda,* and those who eat such transcendental food are sure to become devotees of the Lord. This is a very scientific method, as stated in this verse from *Nala-naiṣadha* (3.17): *kāryaṁ nidānād dhi guṇān adhīte*. If in all one's activities he strictly adheres to the mode of goodness, he will certainly develop his dormant Kṛṣṇa consciousness and ultimately become a pure devotee of Lord Kṛṣṇa.

Unfortunately at the present moment the bodily constitutions of the leaders of society, especially the governmental leaders, are polluted. As described in *Śrīmad-Bhāgavatam* (12.1.40):

> *asaṁskṛtāḥ kriyā-hīnā*
> *rajasā tamasāvṛtāḥ*
> *prajās te bhakṣayiṣyanti*
> *mlecchā rājanya-rūpiṇaḥ*

Such leaders have no chance to purify their eating. Politicians meet together and exchange good wishes by drinking liquor, which is so polluted and sinful that naturally drunkards and meat-eaters develop a degraded mentality in the mode of ignorance. The processes of eating in different modes are explained in the *Bhagavad-gītā,* wherein it is stated that those who eat rice, wheat, vegetables, milk products, fruit and sugar are situated in the elevated quality of goodness. Therefore if we want a happy and tranquil political situation, we must select leaders who eat Kṛṣṇa *prasāda*. Otherwise the leaders will eat meat and drink wine, and thus they will be *asaṁskṛtāḥ,* unreformed, and *kriyā-hīnāḥ,* devoid of spiritual behavior. In other words, they will be *mlecchas* and *yavanas,* or men who are unclean in their habits. Through taxation, such men exploit the citizens as much as possible, and in this way they devour the citizens of the state instead of benefiting them. We therefore cannot expect a government to be efficient if it is headed by such unclean *mlecchas* and *yavanas*.

antya.1.93

> *cāturmāsya rahi' gauḍe vaiṣṇava calilā*
> *rūpa-gosāñi mahāprabhura caraṇe rahilā*

SYNONYMS

cāturmāsya rahi'—remaining four months for Cāturmāsya; *gauḍe*—to Bengal; *vaiṣṇava*—all the devotees; *calilā*—returned; *rūpa-gosāñi*—Śrīla Rūpa Gosvāmī; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *caraṇe*—at the shelter of His lotus feet; *rahilā*—remained.

TRANSLATION

After the four months of Cāturmāsya [Śrāvaṇa, Bhādra, Āśvina and Kārttika], all the Vaiṣṇavas of Bengal returned to their homes, but Śrīla Rūpa Gosvāmī remained in Jagannātha Purī under the shelter of the lotus feet of Śrī Caitanya Mahāprabhu.

antya.1.94

> *eka-dina rūpa karena nāṭaka likhana*
> *ācambite mahāprabhura haila āgamana*

SYNONYMS

eka-dina—one day; *rūpa*—Rūpa Gosvāmī; *karena*—does; *nāṭaka*—drama; *likhana*—writing; *ācambite*—all of a sudden; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *haila*—there was; *āgamana*—the coming.

TRANSLATION

One day while Rūpa Gosvāmī was writing his book, Śrī Caitanya Mahāprabhu suddenly appeared.

antya.1.95

> *sambhrame duṅhe uṭhi' daṇḍavat hailā*
> *duṅhe āliṅgiyā prabhu āsane vasilā*

SYNONYMS

sambhrame—with great respect; *duṅhe*—Haridāsa Ṭhākura and Rūpa Gosvāmī; *uṭhi'*—standing up; *daṇḍavat hailā*—fell down to offer obeisances; *duṅhe*—the two of them; *āliṅgiyā*—embracing; *prabhu*—Śrī Caitanya Mahāprabhu; *āsane vasilā*—sat down on a seat.

TRANSLATION

As soon as Haridāsa Ṭhākura and Rūpa Gosvāmī saw the Lord coming, they both stood up and then fell down

to offer Him their respectful obeisances. Śrī Caitanya Mahāprabhu embraced them both and then sat down.

antya.1.96

> *'kyā puṅthi likha?' bali' eka-patra nilā*
> *akṣara dekhiyā prabhu mane sukhī hailā*

SYNONYMS

kyā—what; *puṅthi*—book; *likha*—you are writing; *bali'*—saying this; *eka-patra nilā*—took one page written on a palm leaf; *akṣara*—the good handwriting; *dekhiyā*—seeing; *prabhu*—Śrī Caitanya Mahāprabhu; *mane*—in the mind; *sukhī hailā*—became very happy.

TRANSLATION

The Lord inquired, "What kind of book are you writing?" He held up a palm leaf that was a page of the manuscript, and when He saw the fine handwriting, His mind was very pleased.

antya.1.97

> *śrī-rūpera akṣara—yena mukutāra pāṅti*
> *prīta hañā karena prabhu akṣarera stuti*

SYNONYMS

śrī-rūpera akṣara—the handwriting of Rūpa Gosvāmī; *yena*—like; *mukutāra pāṅti*—a row of pearls; *prīta hañā*—being pleased; *karena*—does; *prabhu*—Śrī Caitanya Mahāprabhu; *akṣarera stuti*—praise of the handwriting of Śrīla Rūpa Gosvāmī.

TRANSLATION

Thus being pleased, the Lord praised the writing by saying, "The handwriting of Rūpa Gosvāmī is just like rows of pearls."

antya.1.98

> *sei patre prabhu eka śloka ye dekhilā*
> *paḍitei śloka, preme āviṣṭa ha-ilā*

SYNONYMS

sei patre—on that palm leaf; *prabhu*—Śrī Caitanya Mahāprabhu; *eka śloka*—one verse; *ye*—which; *dekhilā*—He saw; *paḍitei*—by reading; *śloka*—the verse; *preme*—ecstatic love; *āviṣṭa ha-ilā*—was overwhelmed.

TRANSLATION

While reading the manuscript, Śrī Caitanya Mahāprabhu saw a verse on that page, and as soon as He read it He was overwhelmed by ecstatic love.

antya.1.99

tuṇḍe tāṇḍavinī ratiṁ vitanute tuṇḍāvalī-labdhaye
karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ spṛhām
cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāṇāṁ kṛtiṁ
no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī

SYNONYMS

tuṇḍe—in the mouth; *tāṇḍavinī*—dancing; *ratim*—the inspiration; *vitanute*—expands; *tuṇḍa-āvalī-labdhaye*—to achieve many mouths; *karṇa*—of the ear; *kroḍa*—in the hole; *kaḍambinī*—sprouting; *ghaṭayate*—causes to appear; *karṇa-arbudebhyaḥ spṛhām*—the desire for millions of ears; *cetaḥ-prāṅgaṇa*—in the courtyard of the heart; *saṅginī*—being a companion; *vijayate*—conquers; *sarva-indriyāṇām*—of all the senses; *kṛtim*—the activity; *no*—not; *jāne*—I know; *janitā*—produced; *kiyadbhiḥ*—of what measure; *amṛtaiḥ*—by nectar; *kṛṣṇa*—the name of Kṛṣṇa; *iti*—thus; *varṇa-dvayī*—the two syllables.

TRANSLATION

"I do not know how much nectar the two syllables 'Kṛṣṇa' have produced. When the holy name of Kṛṣṇa is chanted, it appears to dance within the mouth. We then desire many, many mouths. When that name enters the

holes of the ears, we desire many millions of ears. And when the holy name dances in the courtyard of the heart, it conquers the activities of the mind, and therefore all the senses become inert."

PURPORT

This verse is included in the *Vidagdha-mādhava* (1.15), a seven-act play written by Śrīla Rūpa Gosvāmī describing the pastimes of Śrī Kṛṣṇa in Vṛndāvana.

antya.1.100

> *śloka śuni haridāsa ha-ila ullāsī*
> *nācite lāgilā ślokera artha praśaṁsi'*

SYNONYMS

śloka śuni'—hearing this verse; *hari-dāsa*—Haridāsa Ṭhākura; *ha-ilā ullāsī*—became very jubilant; *nācite lāgilā*—he began to dance; *ślokera*—of the verse; *artha praśaṁsi'*—praising the meaning.

TRANSLATION

When Śrī Caitanya Mahāprabhu chanted this verse, Haridāsa Ṭhākura, upon hearing the vibration, became jubilant and began dancing and praising its meaning.

antya.1.101

> *kṛṣṇa-nāmera mahimā śāstra-sādhu-mukhe jāni*
> *nāmera mādhurī aiche kāhāṅ nāhi śuni*

SYNONYMS

kṛṣṇa-nāmera mahimā—the glories of the holy name of Lord Kṛṣṇa; *śāstra*—of the revealed scriptures; *sādhu*—of the devotees; *mukhe*—in the mouth; *jāni*—we can understand; *nāmera mādhurī*—the sweetness of the holy name; *aiche*—in that way; *kāhāṅ*—anywhere else; *nāhi śuni*—we do not hear.

TRANSLATION

One has to learn about the beauty and transcendental position of the holy name of the Lord by hearing the revealed scriptures from the mouths of devotees. Nowhere else can we hear of the sweetness of the Lord's holy name.

PURPORT

It is said in the P*adma Purāṇa, ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ*. Chanting and hearing of the transcendental holy name of the Lord cannot be performed by the ordinary senses. The transcendental vibration of the Lord's holy name is completely spiritual. Thus it must be received from spiritual sources and must be chanted after having been heard

from a spiritual master. One who hears the chanting of the Hare Kṛṣṇa *mantra* must receive it from the spiritual master by aural reception. Śrīla Sanātana Gosvāmī has forbidden us to hear the holy name of Kṛṣṇa chanted by non-Vaiṣṇavas, such as professional actors and singers, for it will have no effect. It is like milk touched by the lips of a serpent, as stated in the *padma purāṇa:*

> *avaiṣṇava-mukhodgīrṇaṁ*
> *pūtaṁ hari-kathāmṛtam*
> *śravaṇaṁ naiva kartavyaṁ*
> *sarpocchiṣṭaṁ yathā payaḥ*

As far as possible, therefore, the devotees in the Kṛṣṇa consciousness movement gather to chant the holy name of Kṛṣṇa in public so that both the chanters and the listeners may benefit.

antya.1.102

> *tabe mahāprabhu duṅhe kari' āliṅgana*
> *madhyāhna karite samudre karilā gamana*

SYNONYMS

tabe—then; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *duṅhe*—unto both Rūpa Gosvāmī and Haridāsa Ṭhākura; *kari'*—doing; *āliṅgana*—embracing; *madhya-ahna karite*—to perform His noontime duties; *samudre*—o the seaside; *karilā gamana*—went.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu embraced both Haridāsa and Rūpa Gosvāmī and left for the seaside to perform His noontime duties.

antya.1.103-104

> *āra dina mahāprabhu dekhi' jagannātha*
> *sārvabhauma-rāmānanda-svarūpādi-sātha*
>
> *sabe mili' cali āilā śrī-rūpe milite*
> *pathe tāṅra guṇa sabāre lāgilā kahite*

SYNONYMS

āra dina—he next day; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *dekhi'*—seeing; *jagannātha*—Lord Jagannātha in the temple; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *rāmānanda*—Rāmānanda Rāya; *svarūpa-ādi*—Svarūpa Dāmodara Gosvāmī; *sātha*—along with; *sabe mili'*—meeting all together; *cali āilā*—came there; *śrī-rūpe milite*—to meet Śrīla Rūpa Gosvāmī; *pathe*—on the way; *tāṅra*—of Rūpa Gosvāmī; *guṇa*—all the good qualities; *sabāre*—unto all the personal associates; *lāgilā kahite*—began to speak.

TRANSLATION

On the next day, after visiting the temple of Jagannātha as usual, Śrī Caitanya Mahāprabhu met Sārvabhauma

Bhaṭṭācārya, Rāmānanda Rāya and Svarūpa Dāmodara. They all went together to Śrīla Rūpa Gosvāmī, and on the way the Lord greatly praised his qualities.

antya.1.105

> *dui śloka kahi' prabhura haila mahā-sukha*
> *nija-bhaktera guna kahe hañā pañca-mukha*

SYNONYMS

dui śloka kahi'—reciting two verses; *prabhura*—of Śrī Caitanya Mahāprabhu; *haila*—there was; *mahā-sukha*—great pleasure; *nija-bhaktera*—of His own devotee; *guṇa*—the qualities; *kahe*—describes; *hañā*—as if becoming; *pañca-mukha*—five-mouthed.

TRANSLATION

When Śrī Caitanya Mahāprabhu recited the two important verses, He felt great pleasure; thus, as if He had five mouths, He began to praise His devotee.

PURPORT

The two verses referred to are those beginning with *priyaḥ so 'yam* (79) and *tuṇḍe tāṇḍavinī* (99).

antya.1.106

> *sārvabhauma-rāmānande parīkṣā karite*
> *śrī-rūpera guṇa duṅhāre lāgilā kahite*

SYNONYMS

sārvabhauma-rāmānande—Sārvabhauma Bhaṭṭācārya and Rāmānanda Rāya; *parīkṣā karite*—to examine; *śrī-rūpera guṇa*—the transcendental qualities of Śrīla Rūpa Gosvāmī; *duṅhāre*—unto both of them; *lāgilā kahite*—He began to praise.

TRANSLATION

Just to examine Sārvabhauma Bhaṭṭācārya and Rāmānanda Rāya, the Lord began to praise the transcendental qualities of Śrī Rūpa Gosvāmī before them.

antya.1.107

> *'īśvara-svabhāva'—bhaktera nā laya aparādha*
> *alpa-sevā bahu māne ātma-paryanta prasāda*

SYNONYMS

īśvara-svabhāva—the characteristic of the Supreme Personality of Godhead; *bhaktera*—of the pure devotee; *nā laya*—does not take; *aparādha*—any offense; *alpa-sevā*—very small service; *bahu māne*

—the Lord accepts as very great; *ātma-paryanta*—giving Himself; *prasāda*—mercy.

TRANSLATION

Characteristically, the Supreme Personality of Godhead does not take seriously an offense committed by a pure devotee. The Lord accepts whatever small service a devotee renders as being such a great service that He is prepared to give even Himself, not to speak of other benedictions.

antya.1.108

> *bhṛtyasya paśyati gurūn api nāparādhān*
> *sevāṁ manāg api kṛtāṁ bahudhābhyupaiti*
> *āviṣkaroti piśuneṣv api nābhyasūyāṁ*
> *śīlena nirmala-matiḥ puruṣottamo 'yam*

SYNONYMS

bhṛtyasya—of the servant; *paśyati*—He sees; *gurūn*—very great; *api*—although; *na*—not; *aparādhān*—the offenses; *sevām*—service; *manāk api*—however small; *kṛtām*—performed; *bahu-dhā*—as great; *abhyupaiti*—accepts,; *āviṣkaroti*—manifests; *piśuneṣu*—on the enemies; *api*—also; *na*—not; *abhyasūyām*—envy; *śīlena*—by gentle behavior; *nirmala-matiḥ*—naturally clean-minded; *puruṣottamaḥ*—the Supreme Personality of Godhead, the best of all personalities; *ayam*—this.

TRANSLATION

"The Supreme Personality of Godhead, who is known as Puruṣottama, the greatest of all persons, has a pure mind. He is so gentle that even if His servant is implicated in a great offense, He does not take it very seriously. Indeed, if His servant renders some small service, the Lord accepts it as being very great. Even if an envious person blasphemes the Lord, the Lord never manifests anger against him. Such are His great qualities."

PURPORT

This verse is from the *Bhakti-rasāmṛta-sindhu* (2.1.138) by Śrīla Rūpa Gosvāmī.

antya.1.109

> *bhakta-saṅge prabhu āilā, dekhi' dui jana*
> *daṇḍavat hañā kailā caraṇa vandana*

SYNONYMS

bhakta-saṅge—accompanied by other devotee associates; *prabhu*—Śrī Caitanya Mahāprabhu; *āilā*—came; *dekhi'*—seeing this; *dui jana*—Rūpa Gosvāmī and Haridāsa Ṭhākura; *daṇḍavat hañā*—falling flat like logs; *kailā*—did; *caraṇa vandana*—prayers to their lotus feet.

TRANSLATION

When Haridāsa Ṭhākura and Rūpa Gosvāmī saw that Śrī Caitanya Mahāprabhu had come with His intimate devotees, they both immediately fell down like logs and offered prayers to their lotus feet.

antya.1.110

> *bhakta-saṅge kailā prabhu duṅhāre milana*
> *piṇḍāte vasilā prabhu lañā bhakta-gaṇa*

SYNONYMS

bhakta-saṅge—with His intimate associates; *kailā*—did; *prabhu*—Śrī Caitanya Mahāprabhu; *duṅhāre*—the two (Rūpa Gosvāmī and Haridāsa Ṭhākura); *milana*—meeting; *piṇḍāte*—on a raised place; *vasilā*—sat down; *prabhu*—Śrī Caitanya Mahāprabhu; *lañā bhakta-gaṇa*—with His personal devotees.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu and His personal devotees met Rūpa Gosvāmī and Haridāsa Ṭhākura. The Lord then sat down in an elevated place with His devotees.

antya.1.111

> *rūpa haridāsa duṅhe vasilā piṇḍā-tale*
> *sabāra āgrahe nā uṭhilā piṅḍāra upare*

SYNONYMS

rūpa hari-dāsa—Rūpa Gosvāmī and Haridāsa Ṭhākura; *duṅhe*—both of them; *vasilā*—sat down; *piṇḍā-tale*—at the foot of the raised place where Śrī Caitanya Mahāprabhu was sitting; *sabāra*—of all of the devotees; *āgrahe*—the insistence; *nā uṭhilā*—did not rise; *piṅḍāra upare*—the top of the raised place where Śrī Caitanya Mahāprabhu was sitting with His devotees.

TRANSLATION

Rūpa Gosvāmī and Haridāsa Ṭhākura sat at the foot of the elevated place where Śrī Caitanya Mahāprabhu was sitting. Although everyone asked them to sit on the same level as the Lord and His associates, they did not do so.

antya.1.112

> *'pūrva-śloka paḍa, rūpa' prabhu ājñā kailā*
> *lajjāte nā paḍe rūpa mauna dharilā*

SYNONYMS

pūrva-śloka—he previous verse; *paḍa*—just read; *rūpa*—My dear Rūpa; *prabhu*—Śrī Caitanya Mahāprabhu; *ājñā kailā*—ordered; *lajjāte*—in great shyness; *nā paḍe*—did not read; *rūpa*—Rūpa Gosvāmī; *mauna dharilā*—remained silent.

TRANSLATION

When Śrī Caitanya Mahāprabhu ordered Rūpa Gosvāmī to read the verse they had previously heard, Rūpa Gosvāmī, because of great shyness, did not read it but instead remained silent.

antya.1.113

> *svarūpa-gosāñi tabe sei śloka paḍila*
> *śuni' sabākāra citte camatkāra haila*

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosāñi; *tabe*—then; *sei*—that; *śloka paḍila*—recited the verse; *śuni'*—hearing this; *sabākāra*—of all of them; *citte*—in the minds; *camatkāra haila*—there was great wonder.

TRANSLATION

Then Svarūpa Dāmodara Gosvāmī recited the verse, and when all the devotees heard it, their minds were struck with wonder.

antya.1.114

> *priyaḥ so 'yaṁ kṛṣṇaḥ saha-cari kuru-kṣetra-militas*
> *tathāhaṁ sā rādhā tad idam ubhayoḥ saṅgama-sukham*
> *tathāpy antaḥ-khelan-madhura-muralī-pañcama-juṣe*
> *mano me kālindī-pulina-vipināya spṛhayati*

SYNONYMS

priyaḥ—very dear; *saḥ*—He; *ayam*—this; *kṛṣṇaḥ*—Lord Kṛṣṇa; *saha-cari*—O My dear friend; *kuru-kṣetra-militaḥ*—who is met on the field of Kurukṣetra; *tathā*—also; *aham*—I; *sā*—that; *rādhā*—Rādhārāṇī; *tat*—that; *idam*—this; *ubhayoḥ*—of both of Us; *saṅgama-sukham*—the happiness of meeting; *tathāpi*—still; *antaḥ*—within; *khelan*—playing; *madhura*—sweet; *muralī*—of the flute; *pañcama*—the fifth note; *juṣe*—which delights in; *manaḥ*—the mind; *me*—My; *kālindī*—of the River Yamunā; *pulina*—on the bank; *vipināya*—the trees; *spṛhayati*—desires.

TRANSLATION

"My dear friend, now I have met My very old and dear friend Kṛṣṇa on this field of Kurukṣetra. I am the same Rādhārāṇī, and now We are meeting together. It is very pleasant, but I would still like to go to the bank of the Yamunā beneath the trees of the forest there. I wish to hear the vibration of His sweet flute playing the fifth note within that forest of Vṛndāvana."

antya.1.115

> *rāya, bhaṭṭācārya bale,—"tomāra prasāda vine*
> *tomāra hṛdaya ei jānila kemane*

SYNONYMS

rāya—Rāmānanda Rāya; *bhaṭṭācārya*—Sārvabhauma Bhaṭṭācārya; *bale*—say; *tomāra prasāda vine*—without Your special mercy; *tomāra hṛdaya*—Your mind; *ei*—this Rūpa Gosvāmī; *jānila*—understood; *kemane*—how.

TRANSLATION

After hearing this verse, both Rāmānanda Rāya and Sārvabhauma Bhaṭṭācārya said to Caitanya Mahāprabhu, "Without Your special mercy, how could this Rūpa Gosvāmī have understood Your mind?"

antya.1.116

> *āmāte sañcāri' pūrve kahilā siddhānta*
> *ye saba siddhānte brahmā nāhi pāya anta*

SYNONYMS

āmāte—within me; *sañcāri'*—creating all logical truths; *pūrve*—previously; *kahilā*—You express; *siddhānta*—conclusive statements; *ye*—which; *saba*—all of; *siddhānte*—conclusive statements; *brahmā*—even Lord Brahmā; *nāhi pāya anta*—cannot understand the limit.

TRANSLATION

Śrīla Rāmānanda Rāya admitted that previously Śrī Caitanya Mahāprabhu had empowered his heart so that he could express elevated and conclusive statements to which even Lord Brahmā has no access.

antya.1.117

> *tāte jāni—pūrve tomāra pāñāche prasāda*
> *tāhā vinā nahe tomāra hṛdayānuvāda"*

SYNONYMS

tāte—in such instances; *jāni*—I can understand; *pūrve*—previously; *tomāra*—Your; *pāñāche prasāda*—he has obtained special mercy;

tāhā vinā—without that; *nahe*—there is not; *tomāra*—Your; *hṛdaya-anuvāda*—expression of feelings.

TRANSLATION

"Had you not previously bestowed Your mercy on him," they said, "it would not have been possible for him to express Your internal feelings."

PURPORT

Devotees acknowledge Śrī Caitanya Mahāprabhu's special mercy upon Śrīla Rūpa Gosvāmī in the following words:

> *śrī-caitanya-mano 'bhīṣṭaṁ-*
> *sthāpitaṁ yena bhū-tale*
> *svayaṁ rūpaḥ kadā mahyaṁ*
> *dadāti sva-padāntikam*

"When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within this material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?"

The special function of Śrīla Rūpa Gosvāmī is to establish the feelings of Śrī Caitanya Mahāprabhu. These feelings are His desires that His special mercy be spread throughout the world in this Kali-yuga.

> *pṛthivīte āche yata nagarādi-grāma*
> *sarvatra pracāra haibe mora nāma*

His desire is that all over the world everyone, in every village and every town, know of Śrī Caitanya Mahāprabhu and His *saṅkīrtana* movement. These are the inner feelings of Śrī Caitanya Mahāprabhu. Śrī Rūpa Gosvāmī committed to writing all these feelings of the Lord. Now again, by the mercy of Śrī Caitanya Mahāprabhu, the same feelings are being spread all over the world by the servants of the Gosvāmīs, and devotees who are pure and simple will appreciate this attempt. As concluded by Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, however, those who are on the level of hogs and dogs will never appreciate such a great attempt. Yet this does not matter to the preachers of Śrī Caitanya Mahāprabhu's cult, for all over the world they will continue to perform this responsible work, even though persons who are like cats and dogs do not appreciate them.

antya.1.118

> *prabhu kahe,—"kaha rūpa, nāṭakera śloka*
> *ye śloka śunile lokera yāya duḥkha-śoka*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *kaha*—please recite; *rūpa*—My dear Rūpa; *nāṭakera śloka*—the verse of your drama; *ye*—which; *śloka*—verse; *śunile*—hearing; *lokera*—of all people; *yāya*—go away; *duḥkha-śoka*—the unhappiness and lamentation.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu said, "My dear Rūpa, please recite that verse from your drama which, upon being heard, makes all people's unhappiness and lamentation go away."

antya.1.119

> *bāra bāra prabhu yadi tāre ājñā dila*
> *tabe sei śloka rūpa-gosāñi kahila*

SYNONYMS

bāra bāra—again and again; *prabhu*—Śrī Caitanya Mahāprabhu; *yadi*—when; *tāre*—him; *ājñā dila*—ordered; *tabe*—at that time; *sei śloka*—that particular verse; *rūpa-gosāñi*—of the name Rūpa Gosvāmī; *kahila*—recited.

TRANSLATION

When the Lord persisted in asking this again and again, Rūpa Gosvāmī recited that verse [as follows].

antya.1.120

> *tuṇḍe tāṇḍavinī ratiṁ vitanute tuṇḍāvalī-labdhaye*
> *karṇa-kroḍa-kaḍambinī ghaṭayate karṇārbudebhyaḥ spṛhām*

cetaḥ-prāṅgaṇa-saṅginī vijayate sarvendriyāṇāṁ kṛtiṁ
no jāne janitā kiyadbhir amṛtaiḥ kṛṣṇeti varṇa-dvayī

SYNONYMS

tuṇḍe—in the mouth; *tāṇḍavinī*—dancing; *ratim*—the inspiration; *vitanute*—expands; *tuṇḍa-āvalī-labdhaye*—to achieve many mouths; *karṇa*—of the ear; *kroḍa*—in the hole; *kaḍambinī*—sprouting; *ghaṭayate*—causes to appear; *karṇa-arbudebhyaḥ spṛhām*—the desire for millions of ears; *cetaḥ-prāṅgaṇa*—in the courtyard of the heart; *saṅginī*—being a companion; *vijayate*—conquers; *sarva-indriyāṇām*—of all the senses; *kṛtim*—the activity; *no*—not; *jāne*—I know; *janitā*—produced; *kiyadbhiḥ*—of what measures by; *amṛtaiḥ*—by nectar; *kṛṣṇa*—the name of Kṛṣṇa; *iti*—thus; *varṇa-dvayī*—the two syllables.

TRANSLATION

"I do not know how much nectar the two syllables 'Kṛṣṇa' have produced. When the holy name of Kṛṣṇa is chanted, it appears to dance within the mouth. We then desire many, many mouths. When that name enters the holes of the ears, we desire many millions of ears. And when the holy name dances in the courtyard of the heart, it conquers the activities of the mind, and therefore all the senses become inert."

antya.1.121

> *yata bhakta-vṛnda āra rāmānanda rāya*
> *śloka śuni' sabāra ha-ila ānanda-vismaya*

SYNONYMS

yata bhakta-vṛnda—all the personal devotees of Śrī Caitanya Mahāprabhu; *āra*—and; *rāmānanda rāya*—of the name Rāmānanda Rāya; *śloka śuni'*—hearing this verse; *sabāra*—of everyone; *ha-ila*—there was; *ānanda-vismaya*—transcendental bliss and astonishment.

TRANSLATION

When all the devotees of Śrī Caitanya Mahāprabhu, especially Śrī Rāmānanda Rāya, heard this verse, they were all filled with transcendental bliss and were struck with wonder.

antya.1.122

> *sabe bale,—'nāma-mahimā śuniyāchi apāra*
> *emana mādhurya keha nāhi varṇe āra'*

SYNONYMS

sabe bale—every one of them said; *nāma-mahimā*—the glories of chanting the holy name; *śuniyāchi*—we have heard; *apāra*—many

times; *emana*—this kind of; *mādhurya*—sweetness; *keha*—someone; *nāhi*—not; *varṇe*—describes; *āra*—else.

TRANSLATION

Everyone admitted that although they had heard many statements glorifying the holy name of the Lord, they had never heard such sweet descriptions as those of Rūpa Gosvāmī.

antya.1.123

> *rāya kahe,—"kon grantha kara hena jāni?*
> *yāhāra bhitare ei siddhāntera khani?"*

SYNONYMS

rāya kahe—Rāmānanda Rāya inquired; *kon*—what; *grantha*—dramatic literature; *kara*—you are writing; *hena*—such; *jāni*—I can understand; *yāhāra bhitare*—within which; *ei*—these; *siddhāntera khani*—a mine of conclusive statements.

TRANSLATION

Rāmānanda Rāya inquired, "What kind of drama are you writing? We ca understand that it is a mine of conclusive statements."

antya.1.124

> *svarūpa kahe,—"kṛṣṇa-līlāra nāṭaka karite*
> *vraja-līlā-pura-līlā ekatra varṇite*

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara replied on behalf of Rūpa Gosvāmī; *kṛṣṇa-līlāra*—of the pastimes of Lord Kṛṣṇa; *nāṭaka karite*—composing a drama; *vraja-līlā-pura-līlā*—His pastimes in Vṛndāvana and His pastimes in Mathurā and Dvārakā; *ekatra*—in one book; *varṇite*—to describe.

TRANSLATION

Svarūpa Dāmodara replied for Śrīla Rūpa Gosvāmī: "He wanted to compose a drama about the pastimes of Lord Kṛṣṇa. He planned to describe in one book both the pastimes of Vṛndāvana and those of Dvārakā and Mathurā.

antya.1.125

> *ārambhiyāchilā, ebe prabhu-ājñā pāñā*
> *dui nāṭaka kariteche vibhāga kariyā*

SYNONYMS

ārambhiyāchilā—Śrīla Rūpa Gosvāmī began; *ebe*—now; *prabhu-ājñā pāñā*—getting the order of Śrī Caitanya Mahāprabhu; *dui nāṭaka*—two different dramas; *kariteche*—he is compiling; *vibhāga kariyā*—dividing the original idea.

TRANSLATION

"He began it in that way, but now, following the order of Śrī Caitanya Mahāprabhu, he has divided it in two and is writing two plays, one concerning the pastimes of Mathurā and Dvārakā and the other concerning the pastimes of Vṛndāvana.

antya.1.126

> *vidagdha-mādhava āra lalita-mādhava*
> *dui nāṭake prema-rasa adabhuta saba"*

SYNONYMS

vidagdha-mādhava—one is named *Vidagdha-mādhava*; *āra*—and; *lalita-mādhava*—named Lalita-mādhava; *dui nāṭake*—in two plays; *prema-rasa*—ecstatic mellows of emotional love for Kṛṣṇa; *adabhuta*—wonderful; *saba*—all.

TRANSLATION

"The two plays are called Vidagdha-mādhava and Lalita-mādhava. Both of them wonderfully describe ecstatic emotional love of God."

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura informs us in this connection that Śrīla Rūpa Gosvāmī composed the drama known as *Vidagdha-mādhava* in the year Śakābda 1454, and he finished *Lalita-mādhava* in Śakābda 1459. The discussion between Rāmānanda Rāya and Śrīla Rūpa Gosvāmī at Jagannātha Purī took place in Śakābda 1437.

antya.1.127

> *rāya kahe,—"nāndī-śloka paḍa dekhi, śuni?"*
> *śrī-rūpa śloka paḍe prabhu-ājñā māni'*

SYNONYMS

rāya kahe—Śrī Rāmānanda Rāya says; *nāndī-śloka paḍa*—please recite the introductory verse; *dekhi*—so that I can see; *śuni*—so that I can hear; *śrī-rūpa śloka paḍe*—Rūpa Gosvāmī recites the verse; *prabhu-ājñā māni'*—accepting the order of Śrī Caitanya Mahāprabhu.

TRANSLATION

Rāmānanda Rāya said, "PIease recite the introductory verse of Vidagdhamādhava so that I can hear and examine it." Thus Śrī Rūpa Gosvāmī, being ordered by Śrī Caitanya Mahāprabhu, recited the verse (1.1).

antya.1.128

> *sudhānāṁ cāndrīṇām api madhurimonmāda-damanī*
> *dadhānā rādhādi-praṇaya-ghana-sāraiḥ surabhitām*
> *samantāt santāpodgama-viṣama-saṁsāra-saraṇī-*
> *praṇītāṁ te tṛṣṇāṁ haratu hari-līlā-śikhariṇī*

SYNONYMS

sudhānām—of the nectar; *cāndrīṇām*—produced on the moon; *api*—even; *madhurimā*—the sweetness; *unmāda-damanī*—overpowering the pride; *dadhānā*—distributing; *rādhā-ādi*—of Śrīmatī Rādhārāṇī and Her companions; *praṇaya-ghana*—of the concentrated loving affairs; *sāraiḥ*—by the essence; *surabhitām*—a good fragrance; *samantāt*—everywhere; *santāpa*—miserable conditions; *udgama*—generating; *viṣama*—very dangerous; *saṁsāra-saraṇī*—on the path of material existence; *praṇītām*—created; *te*—your; *tṛṣṇām*—desires; *haratu*—let it take away; *hari-līlā*—the pastimes of Śrī Kṛṣṇa; *śikhariṇī*—exactly like a combination of yogurt and sugar candy.

TRANSLATION

"May the pastimes of Śrī Kṛṣṇa reduce the miseries existing in the material world and nullify all unwanted desires. The pastimes of the Supreme Personality of Godhead are like śikhariṇī, a blend of yogurt and sugar candy. They overpower the pride of even the nectar produced on the moon, for they distribute the sweet fragrance of the concentrated loving affairs of Śrīmatī Rādhārāṇī and the gopīs."

antya.1.129

> *rāya kahe,—'kaha iṣṭa-devera varṇana'*
> *prabhura saṅkoce rūpa nā kare paṭhana*

SYNONYMS

rāya kahe—Rāmānanda Rāya says; *kaha*—now speak; *iṣṭa-devera varṇana*—description of your worshipable Deity; *prabhura saṅkoce*—embarrassment in the presence of Śrī Caitanya Mahāprabhu; *rūpa*—Rūpa Gosvāmī; *nā kare*—does not do; *paṭhana*—recitation.

TRANSLATION

Rāmānanda Rāya said, "Now please recite the description of the glories of your worshipable Deity." Rūpa Gosvāmī, however, hesitated due to

embarrassment because Śrī Caitanya Mahāprabhu was present.

antya.1.130

> *prabhu kahe,—"kaha, kene kara saṅkoca-lāje?*
> *granthera phala śunāibā vaiṣṇava samāje?"*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu says; *kaha*—speak up; *kene*—why; *kara*—you do; *saṅkoca-lāje*—in shame and embarrassment; *granthera*—of the book; *phala*—the fruit; *śunāibā*—you should make heard; *vaiṣṇava-samāje*—in the society of pure devotees.

TRANSLATION

The Lord, however, encouraged Rūpa Gosvāmī, saying, "Why are you embarrassed? You should recite it so the devotees can hear the good fruit of your writing."

antya.1.131

> *tabe rūpa-gosāñi yadi śloka paḍila*
> *śuni' prabhu kahe,—'ei ati stuti haila'*

SYNONYMS

tabe—at that time; *rūpa-gosāñi*—of the name Rūpa Gosvāmī; *yadi*—when; *śloka paḍila*—recited the verse; *śuni'*—hearing this; *prabhu kahe*—Śrī Caitanya Mahāprabhu says; *ei*—this; *ati stuti*—exaggerated offering of prayers; *haila*—was.

TRANSLATION

When Rūpa Gosvāmī thus recited his verse, Caitanya Mahāprabhu disapproved of it because it described His personal glories. He expressed the opinion that it was an exaggerated explanation.

antya.1.132

> *anarpita-carīṁ cirāt karuṇayāvatīrṇaḥ kalau*
> *samarpayitum unnatojjvala-rasāṁ sva-bhakti-śriyam*
> *hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ*
> *sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanaḥ*

SYNONYMS

anarpita—not bestowed; *carīm*—having been formerly; *cirāt*—for a long time; *karuṇayā*—by causeless mercy; *avatīrṇaḥ*—descended; *kalau*—in the Age of Kali; *samarpayitum*—to bestow; *unnata*—elevated; *ujjvala-rasām*—the conjugal mellow; *sva-bhakti*—of His own service; *śriyam*—the treasure; *hariḥ*—the Supreme Lord; *puraṭa*—than gold; *sundara*—more beautiful; *dyuti*—of splendor;

kadamba—with a multitude; *sandīpitaḥ*—illuminated; *sadā*—always; *hṛdaya-kandare*—in the cavity of the heart; *sphuratu*—let Him be manifest; *vaḥ*—your; *śacī-nandanaḥ*—the son of mother Śacī.

TRANSLATION

"May the Supreme Lord, who is known as the son of Śrīmatī Śacīdevī, be transcendentally situated in the innermost core of your heart. Resplendent with the radiance of molten gold, He has descended in the Age of Kali by His causeless mercy to bestow what no incarnation has ever offered before: the most elevated mellow of devotional service, the mellow of conjugal love."

PURPORT

This verse (*Vidagdha-mādhava* 1.2) also appears in *Ādi-līlā* (1.4 and 3.4). In his commentary on *Vidagdha-mādhava,* Śrīla Viśvanātha Cakravartī Ṭhākura remarks: *mahā-prabhoḥ sphūrtiṁ vinā hari-līlā-rasāsvādanānupapatter iti bhāvaḥ*. Without the mercy of Śrī Caitanya Mahāprabhu, one cannot describe the pastimes of the Supreme personality of Godhead. Therefore Śrīla Rūpa Gosvāmī said, *vaḥ yuṣmākaṁ hṛdaya-rūpa-guhā yāṁ śacī-nandano hariḥ, pakṣe, siṁhaḥ sphuratu:* "May Śrī Caitanya Mahāprabhu, who is exactly like a lion that kills all the elephants of desire, be awakened within everyone's

heart, for by His merciful blessings one can understand the transcendental pastimes of Kṛṣṇa."

antya.1.133

> *saba bhakta-gaṇa kahe śloka śuniyā*
> *kṛtārtha karilā sabāya śloka śunāñā*

SYNONYMS

saba bhakta-gaṇa—all the devotees present there; *kahe*—say; *śloka śuniyā*—hearing this verse; *kṛta-artha karilā*—you have obliged; *sabāya*—everyone; *śloka śunāñā*—by reciting this verse.

TRANSLATION

All the devotees present so greatly appreciated this verse that they expressed their gratitude to Śrī Rūpa Gosvāmī for his transcendental recitation.

antya.1.134

> *rāya kahe,—"kon āmukhe pātra-sannidhāna?"*
> *rūpa kahe,—"kāla-sāmye 'pravartaka' nāma"*

SYNONYMS

rāya kahe—Rāmānanda Rāya says; *kon*—what; *āmukhe*—by introduction; *pātra-sannidhāna*—presence of the players; *rūpa*

kahe—Śrīla Rūpa Gosvāmī replies; *kāla-sāmye*—in agreement of time; *pravartaka nāma*—the introduction called *pravartaka*.

TRANSLATION

Rāmānanda Rāya inquired, "How have you introduced the assembly of the players?" Rūpa Gosvāmī replied, "The players assemble at a suitable time under the heading of pravartaka.

PURPORT

In a drama all the actors are called *pātra,* or players. This is stated by Viśvanātha Kavirāja in the *Sāhitya-darpaṇa* (6.283):

> *divya-martye sa tad-rūpo*
> *miśram anyataras tayoḥ*
> *sūcayed vastu-bījaṁ vā-*
> *mukhaṁ pātram athāpi vā*

The meaning of *āmukha* is stated by Śrīla Rūpa Gosvāmī in the *Nāṭaka-candrikā:*

> *sūtra-dhāro naṭī brūte*
> *sva-kāryaṁ pratiyuktitaḥ*
> *prastutākṣepicitroktyā*
> *yat tad āmukham īritam*

When Śrīla Rāmānanda Rāya inquired about the arrangement for introducing the assembly of players in the drama, Rūpa

Gosvāmī replied that when the players first enter the stage in response to the time, the introduction is technically called *pravartaka*. For an example one may consult the *Antya-līlā,* First Chapter, verse 17. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that the introduction, which is technically called *āmukha,* may be of five different kinds, according to the *Sāhitya-darpaṇa* (6.288):

> *udghātyakaḥ kathodghātaḥ*
> *prayogātiśayas tathā*
> *pravartakāvalagite*
> *pañca prastāvanā-bhidāḥ*

Introductions may be classified as follows: (1) *udghātyaka,* (2) *kathodghāta,* (3) *prayogātiśaya,* (4) *pravartaka* and (5) *avalagita*. These five kinds of introduction are called *āmukha*. Thus Śrīla Rāmānanda Rāya asked which of the five introductions had been employed, and Śrīla Rūpa Gosvāmī replied that he had used the introduction called the *pravartaka*.

antya.1.135

> *ākṣiptaḥ kāla-sāmyena*
> *praveśaḥ syāt pravartakaḥ*

SYNONYMS

ākṣiptaḥ—set in motion; *kāla-sāmyena*—by a suitable time; *praveśaḥ*—the entrance; *syāt*—should be; *pravartakaḥ*—named *pravartaka*.

TRANSLATION

'When the entrance of the actors is set in motion by the arrival of a suitable time, the entrance is called pravartaka.'

PURPORT

This verse is from *Nāṭaka-candrikā* (12) by Śrīla Rūpa Gosvāmī.

antya.1.136

> *so 'yaṁ vasanta-samayaḥ samiyāya yasmin*
> *pūrṇaṁ tam īśvaram upoḍha-navānurāgam*
> *gūḍha-grahā rucirayā saha rādhayāsau*
> *raṅgāya saṅgamayitā niśi paurṇamāsī*

SYNONYMS

saḥ—that; *ayam*—this; *vasanta-samayaḥ*—springtime; *samiyāya*—had arrived; *yasmin*—in which; *pūrṇam*—the complete; *tam*—Him; *īśvaram*—the Supreme Personality of Godhead; *upoḍha*—obtained; *nava-anurāgam*—new attachment; *gūḍha-grahā*—which covered the stars; *rucirayā*—very beautiful; *saha*—with; *rādhayā*—Śrīmatī

Rādhārāṇī; *asau*—that full-moon night; *raṅgāya*—for increasing the beauty; *saṅgamayitā*—caused to meet; *niśi*—at night; *paurṇamāsī*—the full-moon night.

TRANSLATION

'Springtime had arrived, and the full moon of that season inspired the Supreme Personality of Godhead, who is complete in everything, with new attraction to meet the beautiful Śrīmatī Rādhārāṇī at night to increase the beauty of Their pastimes.' "

PURPORT

Śrīla Bhaktivinoda Ṭhākura interprets this verse (*Vidagdha-mādhava* 1.10) in two ways, for Lord Kṛṣṇa and for Śrīmatī Rādhārāṇī. When interpreted for Kṛṣṇa, the night is understood to have been a dark moon night, and when interpreted for Śrīmatī Rādhārāṇī, it is considered to have been a full moon night.

antya.1.137

> *rāya kahe,—"prarocanādi kaha dekhi, śuni?"*
> *rūpa kahe,—"mahāprabhura śravaṇecchā jāni"*

SYNONYMS

rāya kahe—Śrīla Rāmānanda Rāya says; *prarocanādi kaha*—please recite the *prarocanā*; *dekhi*—I shall see; *śuni*—and hear; *rūpa kahe*

—Śrīla Rūpa Gosāñi replies; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *śravaṇa-icchā*—desired to hear; *jāni*—I think.

TRANSLATION

Rāmānanda Rāya said, "Please recite the prarocanā portion so that I may hear and examine it." Śrī Rūpa replied, "I think that the desire to hear of Śrī Caitanya Mahāprabhu is prarocanā.

PURPORT

The method of inducing the audience to become more and more eager to hear by praising the time and place, the hero and the audience is called *prarocanā*. This is the statement regarding *prarocanā* in the *Nāṭaka-candrikā:*

> *deśa-kāla-kathā-vastu-*
> *sabhyādīnāṁ praśaṁsayā*
> *śrotṝṇām unmukhī-kāraḥ*
> *kathiteyaṁ prarocanā*

Similarly the *Sāhitya-darpaṇa* (6.286) says:

> *tasyāḥ prarocanā vīthī*
> *tathā prahasanā-mukhe*
> *aṅgānyatronmukhī-kāraḥ*
> *praśaṁsātaḥ prarocanā*

Any literature presented in Sanskrit must follow the rules and regulations mentioned in the authoritative reference books. The technical inquiries by Śrīla Rāmānanda Rāya and the replies of Śrīla Rūpa Gosvāmī indicate that both of them were expert and fully conversant with the techniques of writing drama.

antya.1.138

> *bhaktānām udagād anargala-dhiyāṁ vargo*
> *nisargojjvalaḥ*
> *śīlaiḥ pallavitaḥ sa ballava-vadhū-bandho prabandho*
> *'py asau*
> *lebhe catvaratāṁ ca tāṇḍava-vidher vṛndāṭavī-*
> *garbha-bhūr*
> *manye mad-vidha-puṇya-maṇḍala-parīpāko 'yam*
> *unmīlati*

SYNONYMS

bhaktānām—of devotees; *udagāt*—has appeared; *anargala-dhiyām*—constantly thinking of Rādhā-Kṛṣṇa; *vargaḥ*—the assembly; *nisarga-ujjvalaḥ*—naturally very advanced; *śīlaiḥ*—with natural poetic decorations; *pallavitaḥ*—spread like the leaves of a tree; *saḥ*—that; *ballava-vadhū-bandhaḥ*—of the friend of the *gopīs,* Śrī Kṛṣṇa; *prabandhaḥ*—a literary composition; *api*—even; *asau*—that; *lebhe*—has achieved; *catvaratām*—the quality of a quadrangular place with level ground; *ca*—and; *tāṇḍava-vidheḥ*—for dancing; *vṛndā-aṭavī*—of the forest of Vṛndāvana; *garbha-bhūḥ*—the inner

grounds; *manye*—I consider; *mat-vidha*—of persons like me; *puṇya-maṇḍala*—of groups of pious activities; *parīpākaḥ*—the full development; *ayam*—this; *unmīlati*—appears.

TRANSLATION

'The devotees now present are constantly thinking of the Supreme Lord and are therefore highly advanced. This work named Vidagdha-mādhava depicts the characteristic pastimes of Lord Kṛṣṇa with decorations of poetic ornaments. And the inner grounds of the forest of Vṛndāvana provide a suitable platform for the dancing of Kṛṣṇa with the gopīs. Therefore I think that the pious activities of persons like us, who have tried to advance in devotional service, have now attained maturity.'

PURPORT

This is verse eight of the First Act of *Vidagdha-mādhava*.

antya.1.139

> *abhivyaktā mattaḥ prakṛti-laghu-rūpād api budhā*
> *vidhātrī siddhārthān hari-guṇa-mayī vaḥ kṛtir iyam*
> *pulindenāpy agniḥ kimu samidham-unmathya janito*
> *hiraṇya-śreṇīnām apaharati nāntaḥ-kaluṣatām*

SYNONYMS

abhivyaktā—manifested; *mattaḥ*—from me; *prakṛti*—by nature; *laghu-rūpāt*—situated in a lower position; *api*—although; *budhāḥ*—O learned devotees; *vidhātrī*—which may bring about; *siddha-arthān*—all the objects of perfection; *hari-guṇa-mayī*—whose subject matter is the attributes of Kṛṣṇa; *vaḥ*—of you; *kṛtiḥ*—the poetic play known as *Vidagdha-mādhava*; *iyam*—this; *pulindena*—by the lowest class of men; *api*—although; *agniḥ*—a fire; *kimu*—whether; *samidham*—the wood; *unmathya*—rubbing; *janitaḥ*—produced; *hiraṇya*—of gold; *śreṇīnām*—of quantities; *apaharati*—vanquishes; *na*—not; *antaḥ*—inner; *kaluṣatām*—dirty things.

TRANSLATION

"O learned devotees, I am by nature ignorant and low, yet even though it is from me that Vidagdha-mādhava has come, it is filled with descriptions of the transcendental attributes of the Supreme Personality of Godhead. Therefore, will not such literature bring about the attainment of the highest goal of life? Although its wood may be ignited by a low-class ma, fire can nevertheless purify gold. Although I am very low by nature, this book may help cleanse the dirt from within the hearts of the golden devotees.' "

PURPORT

This verse is also from *Vidagdha-mādhava* (1.6).

antya.1.140

> *rāya kahe,—"kaha dekhi premotpatti-kāraṇa?*
> *pūrva-rāga, vikāra, ceṣṭā, kāma-likhana?"*

SYNONYMS

rāya kahe—Śrīla Rāmānanda Rāya further inquires; *kaha*—please recite; *dekhi*—so that I may know; *prema. utpatti-kāraṇa*—the causes of awakening the loving propensity; *pūrva-rāga*—previous attachment; *vikāra*—transformation; *ceṣṭā*—endeavor; *kāma-likhana*—writing of letters disclosing the *gopīs'* attachment for Kṛṣṇa.

TRANSLATION

Then Rāmānanda Rāya inquired from Rūpa Gosvāmī about the causes of the loving affairs between Kṛṣṇa and the gopīs, such as previous attachment, transformations of love, endeavors for love, and exchanges of letters disclosing the gopīs' awakening love for Kṛṣṇa.

antya.1.141

> *krame śrī-rūpa-gosāñi sakali kahila*
> *śuni' prabhura bhakta-gaṇera camatkāra haila*

SYNONYMS

krame—gradually; *śrī-rūpa-gosāñi*—Śrīla Rūpa Gosvāmī; *sakali kahila*—explained everything; *śuni'*—hearing; *prabhura*—of Śrī Caitanya Mahāprabhu; *bhakta-gaṇera*—of the devotees; *camatkāra*—astonishment; *haila*—there was.

TRANSLATION

Śrīla Rūpa Gosvāmī gradually informed Rāmānanda Rāya about everything he asked. Hearing his explanations, all the devotees of Śrī Caitanya Mahāprabhu were struck with wonder.

PURPORT

Śrīla Rūpa Gosvāmī has explained *kāma-likhana* in his book *Ujjvala-nīlamaṇi* (*Vipralambha-prakaraṇa* 26):

> *sa lekhaḥ kāma-lekhaḥ syāt*
> *yaḥ sva-prema-prakāśakaḥ*
> *yuvatyā yūni yūnā ca*
> *yuvatyāṁ saṁprahīyate*

"Exchanges of letters between a young boy and young girl concerning their awakening of attachment for one another are called *kāma-lekha*."

antya.1.142

ekasya śrutam eva lumpati matiṁ kṛṣṇeti
nāmākṣaraṁ
sāndronmāda-paramparām upanayaty anyas ya
vaṁśī-kalaḥ
eṣa snigdha-ghana-dyutir manasi me lagnaḥ paṭe
vīkṣaṇāt
kaṣṭaṁ dhik puruṣa-traye ratir abhūn manye mṛtiḥ
śreyasī

SYNONYMS

ekasya—of one person; *śrutam*—heard; *eva*—certainly; *lumpati*—take away; *matim*—the mind; *kṛṣṇa iti*—Kṛṣṇa; *nāma-akṣaram*—the letters of the name; *sāndra-unmāda*—of intense madness; *paramparām*—a shower; *upanayati*—brings; *anyasya*—of another; *vaṁśī-kalaḥ*—the sound vibration of the flute; *eṣaḥ*—this third one; *snigdha*—giving love; *ghana-dyutiḥ*—lightninglike effulgence; *manasi*—in the mind; *me*—My; *lagnaḥ*—attachment; *paṭe*—in the picture; *vīkṣaṇāt*—by seeing; *kaṣṭam dhik*—oh, shame upon Me; *puruṣa-traye*—to three persons; *ratiḥ*—attachment; *abhūt*—has appeared; *manye*—I think; *mṛtiḥ*—death; *śreyasī*—better.

TRANSLATION

Experiencing previous attachment to Kṛṣṇa [pūrva-rāga], Śrīmatī Rādhārāṇī thought: "Since I have heard

the name of a person called Kṛṣṇa, I have practically lost My good sense. Then, there is another person who plays His flute in such a way that after I hear the vibration, intense madness arises in My heart. And again there is still another person to whom My mind becomes attached when I see His beautiful lightning effulgence in His picture. Therefore I think that I am greatly condemned, for I have become simultaneously attached to three persons. It would be better for Me to die because of this."

PURPORT

This verse is from *Vidagdha-mādhava* (2.9).

antya.1.143

> *iyam sakhi suduḥsādhyā*
> *rādhā hṛdaya-vedanā*
> *kṛtā yatra cikitsāpi*
> *kutsāyāṁ paryavasyati*

SYNONYMS

iyam—this; *sakhi*—my dear friend; *suduḥsādhyā*—incurable; *rādhā*—of Śrīmatī Rādhārāṇī; *hṛdaya-vedanā*—palpitation of the heart; *kṛtā*—done; *yatra*—in which; *cikitsā*—treatment; *api*—although; *kutsāyām*—in defamation; *paryavasyati*—ends in.

TRANSLATION

"My dear friend, these palpitations of Śrīmatī Rādhārāṇī's heart are extremely difficult to cure. Even if one applied some medical treatment, it would only end in defamation."

PURPORT

This verse (*Vidagdha-mādhava* 2.8) is spoken by Śrīmatī Rādhārāṇī Herself.

antya.1.144

> *dhari-a paḍicchanda-guṇaṁ*
> *sundara maha mandire tumaṁ vasasi*
> *taha taha rundhasi bali-aṁ*
> *jaha jaha ca-idā palāemhi*

SYNONYMS

dhari-a—capturing; *paḍicchanda-guṇam*—the quality of an artistic picture; *sundara*—O most beautiful one; *maha*—my; *mandire*—within the heart; *tumam*—You; *vasasi*—reside; *taha taha*—that much; *rundhasi*—You block; *bali-am*—by force; *jaha jaha*—as much as; *ca-idā*—being disturbed; *palāemhi*—I try to escape.

TRANSLATION

"O dearly beautiful, the artistic loveliness of Your picture is now impressed within My mind. Since You are now living within My mind, wherever I wish to run because I am agitated by impressions of You, I find that You, O My friend, are blocking My way."

PURPORT

This verse (*Vidagdha-mādhava* 2.33) is written in the Prākṛta language, not in Sanskrit. When transformed into Sanskrit, it reads as follows:

> *dhṛtvā praticchanda-guṇaṁ sundara mama mandire tvaṁ vasasi*
> *tathā tathā ruṇatsi balitaṁ yathā yathā cakitā palāye*

The meaning is the same, but the native language is different. It *was* spoken by Madhumaṅgala to Śrī Kṛṣṇa.

antya.1.145

> *agre vīkṣya śikhaṇḍa-khaṇḍam acirād utkampam ālambate*
> *guñjānāṁ ca vilokanān muhur asau sāsraṁ parikrośati*
> *no jāne janayann apūrva-naṭana-krīḍā-camatkāritāṁ*

> *bālāyāḥ kila citta-bhūmim aviśat ko 'yaṁ navīna-grahaḥ*

SYNONYMS

agre—in front; *vīkṣya*—seeing; *śikhaṇḍa-khaṇḍam*—some peacock feathers; *acirāt*—all of a sudden; *utkampam*—trembling of the heart and body; *ālambate*—takes to; *guñjānām*—of a garland of *guñjā* (small conchshells); *ca*—also; *vilokanāt*—by seeing; *muhuḥ*—constantly; *asau*—She; *sa-asram*—with tears; *parikrośati*—goes around crying; *no*—not; *jāne*—I know; *janayan*—awakening; *apūrva-naṭana*—like unheard-of dramatic dancing; *krīḍā*—of activities; *camatkāritām*—the madness; *bālāyāḥ*—of this poor girl; *kila*—certainly; *citta-bhūmim*—within the heart; *aviśat*—has entered; *kaḥ*—what; *ayam*—this; *navīna-grahaḥ*—new ecstatic influence.

TRANSLATION

"Upon seeing peacock feathers in front of Her, this girl suddenly begins trembling. When She sometimes sees a necklace of guñjā [small conchshells], She sheds tears and cries loudly. I do not know what kind of new ecstatic influence has entered the heart of this poor girl. It has imbued Her with the dancing attitude of a player creating wonderful, unprecedented dances on a stage."

PURPORT

This verse (*Vidagdha-mādhava* 2.15) is spoken by Mukharā, Lord Kṛṣṇa's grandmother, in a conversation with the grandmother of Rādhārāṇī, Paurṇamāsī.

antya.1.146

> *akāruṇyaḥ kṛṣṇo yadi mayi tavāgaḥ katham idaṁ*
> *mudhā mā rodīr me kuru param imām uttara-kṛtim*
> *tamālasya skandhe vinihita-bhuja-vallarir iyaṁ*
> *yathā vṛndāraṇye ciram avicalā tiṣṭhati tanuḥ*

SYNONYMS

akāruṇyaḥ—very cruel; *kṛṣṇaḥ*—Lord Kṛṣṇa; *yadi*—if; *mayi*—unto Me; *tava*—your; *āgaḥ*—offense; *katham*—how; *idam*—this; *mudhā*—uselessly; *mā rodīḥ*—do not cry; *me*—for Me; *kuru*—do; *param*—but afterwards; *imām*—this; *uttara-kṛtim*—final act; *tamālasya*—of a *tamāla* tree; *skandhe*—the trunk; *vinihita*—fixed upon; *bhuja-vallariḥ*—arms like creepers; *iyam*—this; *yathā*—as far *as* possible; *vṛndā-araṇye*—in the forest of Vṛndāvana; *ciram*—forever; *avicalā*—without being disturbed; *tiṣṭhati*—remains; *tanuḥ*—the body.

TRANSLATION

Śrīmatī Rādhārāṇī said to Her constant companion Viśākhā: "My dear friend, if Kṛṣṇa is unkind to Me, there will be no need for you to cry, for it will not be due

to any fault of yours. I shall then have to die, but afterwards please do one thing for Me: to observe My funeral ceremony, place My body with its arms embracing a tamāla tree like creepers so that I may remain forever in Vṛndāvana undisturbed. That is My last request."(Vidagdha-mādhava 2.47)

antya.1.147

> *rāya kahe,—"kaha dekhi bhāvera svabhāva?"*
> *rūpa kahe,—"aiche haya kṛṣṇa-viṣayaka 'bhāva"*

SYNONYMS

rāya kahe—Rāmānanda Rāya says; *kaha*—kindly recite; *dekhi*—so that I may see; *bhāvera svabhāva*—the characteristic of emotional love; *rūpa kahe*—Rūpa Gosvāmī replies; *aiche*—such; *haya*—is; *kṛṣṇa-viṣayaka*—concerning Kṛṣṇa; *bhāva*—emotional love.

TRANSLATION

Rāmānanda Rāya inquired, "What are the characteristics of emotional love?" Rūpa Gosvāmī replied, "This is the nature of emotional love for Kṛṣṇa.

antya.1.148

> *pīḍābhir nava-kāla-kūṭa-kaṭutā-garvasya nirvāsano*
> *nisyandena mudāṁ sudhā-madhurimāhaṅkāra-*

saṅkocanaḥ
premā sundari nanda-nandana-paro jāgarti
yasyāntare
jñāyante sphuṭam asya vakra-madhurās tenaiva
vikrāntayaḥ

SYNONYMS

pīḍābhiḥ—by the sufferings; *nava*—fresh; *kāla-kūṭa*—of poison; *kaṭutā*—of the severity; *garvasya*—of pride; *nirvāsanaḥ*—banishment; *nisyandena*—by pouring down; *mudām*—happiness; *sudhā*—of nectar; *madhurimā*—of the sweetness; *ahaṅkāra*—the pride; *saṅkocanaḥ*—minimizing; *premā*—love; *sundari*—beautiful friend; *nanda-nandana-paraḥ*—fixed upon the son of Mahārāja Nanda; *jāgarti*—develops; *yasya*—of whom; *antare*—in the heart; *jñāyante*—are perceived; *sphuṭam*—explicitly; *asya*—of that; *vakra*—crooked; *madhurāḥ*—and sweet; *tena*—by him; *eva*—alone; *vikrāntayaḥ*—the influences.

TRANSLATION

'My dear beautiful friend, if one develops love of Godhead, love of Kṛṣṇa, the son of Nanda Mahārāja, all the bitter and sweet influences of this love will manifest in one's heart. Such love of Godhead acts in two ways. The poisonous effects of love of Godhead defeat the severe and fresh poison of the serpent. Yet there is simultaneously transcendental bliss, which pours down and defeats the poisonous effects of a snake, as well as

the happiness derived from pouring nectar on one's head. It is perceived as doubly effective, simultaneously poisonous and nectarean.' "

PURPORT

This verse is from the *Vidagdha-mādhava* (2.18). It also appears in *Madhya-līlā,* Chapter Two, verse 52. It is spoken by Paurṇamāsī.

antya.1.149

> *rāya kahe,—"kaha sahaja-premera lakṣaṇa"*
> *rūpa-gosāñi kahe,—"sāhajika prema-dharma"*

SYNONYMS

rāya kahe—Śrīla Rāmānanda Rāya inquires; *kaha*—please tell me; *sahaja-premera*—of natural love; *lakṣaṇa*—the characteristics; *rūpa-gosāñi kahe*—Rūpa Gosvāmī replies; *sāhajika*—spontaneous; *prema-dharma*—character of love of Godhead.

TRANSLATION

Rāmānanda Rāya further inquired, "What are the natural characteristics of awakening love of Godhead?" Rūpa Gosvāmī replied, "These are the natural characteristics of love of God.

antya.1.150

> *stotraṁ yatra taṭa-sthatāṁ prakaṭayac cittasya dhatte vyathāṁ*
> *nindāpi pramadaṁ prayacchati parīhāsa-śriyaṁ bibhratī*
> *doṣeṇa kṣayitām guṇena gurutāṁ kenāpy anātanvatī*
> *premṇaḥ svārasikasya kasyacid iyaṁ vikrīḍati prakriyā*

SYNONYMS

stotram—praising; *yatra*—in which; *taṭa-sthatām*—neutrality; *prakaṭayat*—manifesting; *cittasya*—to the heart; *dhatte*—gives; *vyathām*—painful reaction; *nindā*—blaspheming; *api*—also; *pramadam*—pleasure; *prayacchati*—delivers; *parīhāsa*—of joking; *śriyam*—the beauty; *bibhratī*—bringing forth; *doṣeṇa*—by accusation; *kṣayitām*—the quality of diminishing; *guṇena*—by good qualities; *gurutām*—the importance; *kena api*—by any; *anātanvatī*—not increasing; *premṇaḥ*—of love of Godhead; *svārasikasya*—spontaneous; *kasyacit*—of any; *iyam*—this; *vikrīḍati*—acts within the heart; *prakriyā*—the manner of action.

TRANSLATION

'When one hears praise from his beloved, he outwardly remains neutral but feels pain within his heart. When he hears his beloved making accusations about him, he

takes them to be jokes and enjoys pleasure. When he finds faults in his beloved, they do not diminish his love, nor do the beloved's good qualities increase his spontaneous affection. Thus spontaneous love continues under all circumstances. That is how spontaneous love of Godhead acts within the heart.'

PURPORT

This verse from *Vidagdha-mādhava* (5.4) is spoken by Paurṇamāsī, the grandmother of Rādhārāṇī and mother of Sāndīpani Muni.

antya.1.151

> *śrutvā niṣṭhuratāṁ mamendu-vadanā premāṅkuraṁ bhindatī*
> *svānte śānti-dhurāṁ vidhāya vidhure prāyaḥ parāñciṣyati*
> *kiṁvā pāmara-kāma-kārmuka-paritrastā vimokṣyaty asūn*
> *hā maugdhyāt phalinī manoratha-latā mṛdvī mayonmūlitā*

SYNONYMS

śrutvā—by hearing; *niṣṭhuratām*—cruelty; *mama*—My; *indu-vadanā*—moonfaced; *prema-aṅkuram*—the seed of love; *bhindatī*—

splitting; *sva-ante*—within Her heart; *śānti-dhurām*—great toleration; *vidhāya*—taking; *vidhure*—aggrieved; *prāyaḥ*—almost; *parāñciṣyati*—may turn against; *kiṁvā*—or; *pāmara*—most formidable; *kāma*—of lusty desires or Cupid; *kārmuka*—of the bow; *paritrastā*—frightened; *vimokṣyati*—will give up; *asūn*—life; *hā*—alas; *maugdhyāt*—on account of bewilderment; *phalinī*—almost fruitful; *manaḥ-ratha-latā*—the creeper of growing love; *mṛdvī*—very soft; *mayā*—by Me; *unmūlita*—uprooted.

TRANSLATION

'Upon hearing of My cruelty, moon-faced Rādhārāṇī may establish some kind of tolerance in Her aggrieved heart. But then She might turn against Me. Or, indeed, being fearful of the lusty desires invoked by the bow of formidable Cupid, She might even give up Her life. Alas! I have foolishly uprooted the soft creeper of Her desire just when it was ready to bear fruit.'

PURPORT

Having been very cruel to Śrīmatī Rādhārāṇī, Kṛṣṇa is repenting in this way (*Vidagdha-mādhava* 2.40).

antya.1.152

> *yasyotsaṅga-sukhāśayā śithilitā gurvī gurubhyas trapā*
> *prāṇebhyo 'pi suhṛt-tamāḥ sakhi tathā yūyaṁ*

parikleśitāḥ
dharmaḥ so 'pi mahān mayā na gaṇitaḥ sādhvībhir
adhyāsito
dhig dhairyaṁ tad-upekṣitāpi yad ahaṁ jīvāmi
pāpīyasī

SYNONYMS

yasya—of whom; *utsaṅga-sukha-āśayā*—by the desire for the happiness of the association; *śithilitā*—slackened; *gurvī*—very great; *gurubhyaḥ*—unto the superiors; *trapā*—bashfulness; *prāṇebhyaḥ*—than My life; *api*—although; *suhṛt-tamāḥ*—more dear; *sakhi*—O My dear friend; *tathā*—similarly; *yūyam*—you; *parikleśitāḥ*—so much troubled; *dharmaḥ*—duties to My husband; *saḥ*—that; *api*—also; *mahān*—very great; *mayā*—by Me; *na*—not; *gaṇitaḥ*—cared for; *sādhvībhiḥ*—by the most chaste women; *adhyāsitaḥ*—practiced; *dhik dhairyam*—to hell with patience; *tat*—by Him; *upekṣitā*—neglected; *api*—although; *yat*—which; *aham*—I; *jīvāmi*—am living; *pāpīyasī*—the most sinful.

TRANSLATION

'Desiring the happiness of His association and embraces, My dear friend, I disregarded even My superiors and relaxed My shyness and gravity before them. Furthermore, although you are My best friend, more dear to Me than My own life, I have given you so much trouble. Indeed, I even put aside the vow of dedication to My husband, a vow kept by the most

elevated women. Oh, alas! Although He is now neglecting Me, I am so sinful that I am still living. Therefore I must condemn My so-called patience.'

PURPORT

Śrīmatī Rādhārāṇī is speaking this verse (*Vidagdha-mādhava* 2.41) to Her intimate friend Viśākhādevī.

antya.1.153

> *gṛhāntaḥ-khelantyo nija-sahaja-bālyasya balanād*
> *abhadraṁ bhadraṁ vā kim api hi na jānīmahi manāk*
> *vayaṁ netuṁ yuktāḥ katham aśaraṇāṁ kā api daśāṁ*
> *kathaṁ vā nyāyyā te prathayitum udāsīna-padavī*

SYNONYMS

gṛha-antaḥ-khelantyaḥ—who were engaged in childish play within the house; *nija*—one's own; *sahaja*—simple; *bālyasya*—of childhood; *balanāt*—on account of influence; *abhadram*—bad; *bhadram*—good; *vā*—or; *kim api*—what; *hi*—certainly; *na*—not; *jānīmahi*—we did know; *manāk*—even slightly; *vayam*—we; *netum*—to lead; *yuktāḥ*—suitable; *katham*—how; *aśaraṇām*—without surrender; *kām api*—such as this; *daśām*—to the condition; *katham*—how; *vā*—or; *nyāyyā*—correct; *te*—of You; *prathayitum*—to manifest; *udāsīna*—of carelessness; *padavī*—the position.

TRANSLATION

'I was engaged in My own playful activities in My home, and because of My childish innocence I did not know right from wrong. Therefore, is it good for You to have forced us into being so much attracted to You and then to have neglected us? Now You are indifferent to us. Do You think that is right?'

PURPORT

This verse (*Vidagdha-mādhava* 2.46) is spoken to Kṛṣṇa by Śrīmatī Rādhārāṇī.

antya.1.154

> *antaḥ-kleśa-kalaṅkitāḥ kila vayaṁ yāmo 'dya yāmyāṁ purīṁ*
> *nāyaṁ vañcana-sañcaya-praṇayinaṁ hāsaṁ tathāpy ujjhati*
> *asmin sampuṭite gabhīra-kapaṭair ābhīra-pallī-viṭe*
> *hā medhāvini rādhike tava kathaṁ premā garīyān abhūt*

SYNONYMS

antaḥ-kleśa-kalaṅkitāḥ—polluted by inner miserable conditions that continue even after death; *kila*—certainly; *vayam*—all of us; *yāmaḥ*—are going; *adya*—now; *yāmyām*—of Yamarāja; *purīm*—to

the abode; *na*—not; *ayam*—this; *vañcana-sañcaya*—cheating activities; *praṇayinam*—aiming at; *hāsam*—smiling; *tathāpi*—still; *ujjhati*—gives up; *asmin*—in this; *sampuṭite*—filled; *gabhīra*—deep; *kapaṭaiḥ*—with deceit; *ābhīra-pallī*—from the village of the cowherd men; *viṭe*—in a debauchee; *hā*—alas; *medhāvini*—O intelligent one; *rādhike*—Śrīmatī Rādhārāṇī; *tava*—Your; *katham*—how; *premā*—love; *garīyān*—so great; *abhūt*—became.

TRANSLATION

'Our hearts are so polluted by miserable conditions that we are certainly going to Pluto's kingdom. Nevertheless, Kṛṣṇa does not give up His beautiful loving smiling, which is full of cheating tricks. O Śrīmatī Rādhārāṇī, You are very intelligent. How could You have developed such great loving affection for this deceitful debauchee from the neighborhood of the cowherds?'

PURPORT

This verse (*Vidagdha-mādhava* 2.37) is spoken to Rādhārāṇī by Lalitā-sakhī, another confidential friend.

antya.1.155

> *hitvā dūre pathi dhava-taror antikaṁ dharā-setor*
> *bhaṅgodagrā guru-śikhariṇaṁ raṁhasā laṅghayantī*
> *lebhe kṛṣṇārṇava nava-rasā rādhikā-vāhinī tvāṁ*
> *vāg-vīcibhiḥ kim iva vimukhī-bhāvam asyās tanoṣi*

SYNONYMS

hitvā—giving up; *dūre*—far away; *pathi*—on the road; *dhava-taroḥ*—of the tree of the husband; *antikam*—the vicinity; *dharma-setoḥ*—the bridge of religion; *bhaṅga-udagrā*—being strong enough for breaking; *guru-śikhariṇam*—the hill of the superior relatives; *raṁhasā*—with great force; *laṅghayantī*—crossing over; *lebhe*—has obtained; *kṛṣṇa-arṇava*—O ocean of Kṛṣṇa; *nava-rasā*—being influenced by new ecstatic love; *rādhikā*—Śrīmatī Rādhārāṇī; *vāhinī*—like a river; *tvām*—You; *vāk-vīcibhiḥ*—only by the waves of words; *kim*—how; *iva*—like this; *vimukhī-bhāvam*—indifference; *asyāḥ*—toward Her; *tanoṣi*—You are spreading.

TRANSLATION

'O Lord Kṛṣṇa, You are just like an ocean. The river of Śrīmatī Rādhārāṇī has reached You from a long distance-leaving far behind the tree of Her husband, breaking through the bridge of social convention, and forcibly crossing the hills of elder relatives. Coming here because of fresh feelings of love for You, that river has now received Your shelter, but now You are trying to turn Her back by the waves of unfavorable words. How is it that You are spreading this attitude?' "

PURPORT

This verse from *Vidagdha-mādhava* (3.9) is spoken to Lord Kṛṣṇa by paurṇamāsī, the grandmother of Śrīmatī Rādhārāṇī.

antya.1.156

> *rāya kahe,—"vṛndāvana, muralī-niḥsvana*
> *kṛṣṇa, rādhikāra kaiche kariyācha varṇana*

SYNONYMS

rāya kahe—Rāmānanda Rāya says; *vṛndāvana*—the place named Vṛndāvana; *muralī-niḥsvana*—the vibration of Kṛṣṇa's flute; *kṛṣṇa*—Lord Kṛṣṇa; *rādhikāra*—of Śrīmatī Rādhārāṇī; *kaiche*—how; *kariyācha varṇana*—you have described.

TRANSLATION

Śrīla Rāmānanda Rāya further inquired: "How have you described Vṛndāvana, the vibration of the transcendental flute, and the relationship between Kṛṣṇa and Rādhikā?

antya.1.157

> *kaha, tomāra kavitva śuni' haya camatkāra"*
> *krame rūpa-gosāñi kahe kari' namaskāra*

SYNONYMS

kaha—kindly let me know; *tomāra kavitva śuni'*—by hearing your poetic ability; *haya*—there is; *camatkāra*—much astonishment;

krame—gradually; *rūpa-gosāñi*—Śrīla Rūpa Gosvāmī; *kahe*—continues to speak; *kari' namaskāra*—offering obeisances.

TRANSLATION

"Please tell me all this, for your poetic ability is wonderful." After offering obeisances to Rāmānanda Rāya, Rūpa Gosvāmī gradually began answering his inquiries.

antya.1.158

> *sugandhau mākanda-prakara-makarandasya madhure*
> *vinisyande vandī-kṛta-madhupa-vṛndaṁ muhur idam*
> *kṛtāndolaṁ mandonnatibhir anilaiś candana-girer*
> *mamānandaṁ vṛndā-vipinam atulaṁ tundilayati*

SYNONYMS

su-gandhau—in the fragrance; *mākanda-prakara*—of the bunches of mango buds; *makarandasya*—of the honey; *madhure*—sweet; *vinisyande*—in the oozing; *vandī-kṛta*—grouped together; *madhupa-vṛndam*—bumblebees; *muhuḥ*—again and again; *idam*—this; *kṛta-andolam*—agitated; *manda-unnatibhiḥ*—moving softly; *anilaiḥ*—by the breezes; *candana-gireḥ*—from the Malaya Hills; *mama*—My; *ānandam*—pleasure; *vṛndā-vipinam*—the forest of Vṛndāvana; *atulam*—very much; *tundilayati*—increases more and more.

TRANSLATION

'The sweet, fragrant honey oozing from newly grown mango buds is again and again attracting groups of bumblebees, and this forest is trembling in the softly moving breezes from the Malaya Hills, which are full of sandalwood trees. Thus the forest of Vṛndāvana is increasing My transcendental pleasure.'

PURPORT

This verse from *Vidagdha-mādhava* (1.23) is spoken by Lord Kṛṣṇa Himself.

antya.1.159

> *vṛndāvanaṁ divya-latā-parītaṁ*
> *latāś ca puṣpa-sphuritāgra-bhājaḥ*
> *puṣpāṇi ca sphīta-madhu-vratāni*
> *madhu-vratāś ca śruti-hāri-gītāḥ*

SYNONYMS

vṛndāvanam—the forest of Vṛndāvana; *divya-latā-parītam*—surrounded by transcendental creepers; *latāḥ ca*—and the creepers; *puṣpa*—by flowers; *sphurita*—distinguished; *agra-bhājaḥ*—possessing ends; *puṣpāṇi*—the flowers; *ca*—and; *sphīta-madhu-vratāni*—having many maddened bumblebees; *madhu-vratāḥ*—the

bumblebees; *ca*—and; *śruti-hāri-gītāḥ*—whose songs defeat the Vedic hymns and are pleasing to the ear.

TRANSLATION

'My dear friend, see how this forest of Vṛndāvana is full of transcendental creepers and trees. The tops of the creepers are full of flowers, and intoxicated bumblebees are buzzing around them, humming songs that please the ear and surpass even the Vedic hymns.'

PURPORT

This verse from *Vidagdha-mādhava* (1.24) is spoken by Lord Balarāma to His friend Śrīdāmā.

antya.1.160

> *kvacid bhṛṅgī-gītaṁ kvacid anila-bhaṅgī-śiśiratā*
> *kvacid vallī-lāsyaṁ kvacid amala-mallī-parimalaḥ*
> *kvacid dhārā-śālī karaka-phala-pālī-rasa-bharo*
> *hṛṣīkāṇāṁ vṛndaṁ pramadayati vṛndāvanam idam*

SYNONYMS

kvacit—somewhere; *bhṛṅgī-gītam*—the humming songs of the bumblebees; *kvacit*—somewhere; *anila-bhaṅgī-śiśiratā*—coolness from the waves of the mild breezes; *kvacit*—somewhere; *vallī-lāsyam*—the dancing of the creepers; *kvacit*—somewhere; *amala-mallī-parimalaḥ*—the pure fragrance of the *mallikā* flowers; *kvacit*

—somewhere; *dhārā-śālī*—abounding in showers; *karaka-phala-pālī*—of pomegranate fruits; *rasa-bharaḥ*—overabundance of juice; *hṛṣīkāṇām*—of the senses; *vṛndam*—to the group; *pramadayati*—is giving pleasure; *vṛndāvanam*—the forest of Vṛndāvana; *idam*—this.

TRANSLATION

'My dear friend, this forest of Vṛndāvana is giving great pleasure to our senses in various ways. Somewhere bumblebees are singing in groups, and in some places mild breezes are cooling the entire atmosphere. Somewhere the creepers and tree twigs are dancing, the mallikā flowers are expanding their fragrance, and an overabundance of juice is constantly flowing in showers from pomegranate fruits.'

PURPORT

This verse from *Vidagdha-mādhava* (1.31) is spoken by Lord Kṛṣṇa to His cowherd friend Madhumaṅgala.

antya.1.161

> *parāmṛṣṭāṅguṣṭha-trayam asita-ratnair ubhayato*
> *vahantī saṅkīrṇau maṇibhir aruṇais tat-parisarau*
> *tayor madhye hīrojjvala-vimala-jāmbūnada-mayī*
> *kare kalyāṇīyaṁ viharati hareḥ keli-muralī*

SYNONYMS

parāmṛṣṭā—measured; *anguṣṭha-trayam*—a length of three fingers; *asita-ratnaiḥ*—with valuable *indra-nīla* jewels; *ubhayataḥ*—from both ends; *vahantī*—having; *saṅkīrṇau*—bedecked; *maṇibhiḥ*—by gems; *aruṇaiḥ*—rubies; *tat-parisarau*—the two ends of the flute; *tayoḥ madhye*—between them; *hīra*—with diamonds; *ujjvala*—blazing; *vimala*—pure; *jāmbūnada-mayī*—covered with gold plate; *kare*—in the hand; *kalyāṇī*—very auspicious; *iyam*—this; *viharati*—glitters; *hareḥ*—of Kṛṣṇa; *keli-muralī*—the pastime flute.

TRANSLATION

The flute of Kṛṣṇa's pastimes measures three fingers in length, and it is bedecked with indra-nīla gems. At the ends of the flute are aruṇa gems [rubies], glittering beautifully, and in between the flute is plated with gold, set ablaze by diamonds. This auspicious flute, pleasing to Kṛṣṇa, is glittering in His hand with transcendental brilliance.'

PURPORT

This verse from *Vidagdha-mādhava* (3.1) is spoken to Lalitādevī by Paurṇamāsī, the grandmother of Rādhārāṇī.

antya.1.162

> *sad-vaṁśatas tava janiḥ puruṣottamasya*
> *pāṇau sthitir muralike saralāsi jātyā*

kasmāt tvayā sakhi guror viṣamā gṛhītā
gopāṅganā-gaṇa-vimohana-man tra-dīkṣā

SYNONYMS

sat-vaṁśataḥ—very respectable families; *tava*—your; *janiḥ*—birth; *puruṣottamasya*—of Lord Śrī Kṛṣṇa; *pāṇau*—in the hands; *sthitiḥ*—residence; *muralike*—O good flute; *saralā*—simple; *asi*—you are; *jātyā*—by birth; *kasmāt*—why; *tvayā*—by you; *sakhi*—O my dear friend; *guroḥ*—from the spiritual master; *viṣamā*—dangerous; *gṛhītā*—taken; *gopā-aṅganā-gaṇa-vimohana*—for bewildering the groups of the *gopīs*; *mantra-dīkṣā*—initiation in the *mantra*.

TRANSLATION

My dear friend the flute, it appears that you have been born of a very good family, for your residence is in the hands of Śrī Kṛṣṇa. By birth you are simple and are not at all crooked. Why then have you taken initiation into this dangerous mantra that enchants the assembled gopīs?'

PURPORT

This verse (*Vidagdha-mādhava* 5.17) is spoken by Śrīmatī Rādhārāṇī.

antya.1.163

> *sakhi murali viśāla-cchidra-jalena pūrṇā*
> *laghur atikaṭhinā tvaṁ granthilā nīrasāsi*
> *tad api bhajasi śvaśvac cumbanānanda-sāndraṁ*
> *hari-kara-parirambhaṁ kena puṇyodayena*

SYNONYMS

sakhi murali—O dear friend the flute; *viśāla-chidra-jālena*—with so many big holes in your body (in other words, full of *chidra,* which also means "faults"); *pūrṇā*—full; *laghuḥ*—very light; *atikaṭhinā*—very hard in constitution; *tvam*—you; *granthilā*—full of knots; *nīrasā*—without juice; *asi*—are; *tat api*—therefore; *bhajasi*—you obtain through service; *śvaśvat*—continuously; *cumbana-ānanda*—the transcendental bliss of kissing by the Lord; *sāndram*—intense; *hari-kara-parirambham*—embracing by the hands of Śrī Kṛṣṇa; *kena*—by what; *puṇya-udayena*—means of pious activities.

TRANSLATION

My dear friend the flute, you are actually full of many holes or faults. You are light, hard, juiceless and full of knots. But what kind of pious activities have engaged you in the service of being kissed by the Lord and embraced by His hands?'

PURPORT

This verse (*Vidagdha-mādhava* 4.7) is spoken by Candrāvalī-sakhī, the *gopī* competitor of Śrīmatī Rādhārāṇī.

antya.1.164

rundhann ambu-bhṛtaś camatkṛti-paraṁ kurvan
muhus tumburuṁ
dhyānād antarayan sanandana-mukhān vismāpayan
vedhasam
autsukyāvalibhir baliṁ caṭulayan bhogīndram
āghūrṇayan
bhindann aṇḍa-kaṭāha-bhittim abhito babhrāma
vaṁśī-dhvaniḥ

SYNONYMS

rundhan—blocking; *ambu-bhṛtaḥ*—the clouds bearing rain; *camatkṛti-param*—full of wonder; *kurvan*—making; *muhuḥ*—at every moment; *tumburum*—the King of the Gandharvas, Tumburu; *dhyānāt*—from meditation; *antarayan*—disturbing; *sanandana-mukhān*—the great saintly persons headed by Sanandana; *vismāpayan*—causing wonder; *vedhasam*—even to Lord Brahmā; *autsukya-āvalibhiḥ*—with thoughts of curiosity; *balim*—King Bali; *caṭulayan*—agitating; *bhogī-indram*—the King of the Nāgas; *āghūrṇayan*—whirling around; *bhindan*—penetrating; *aṇḍa-kaṭāha-bhittim*—the strong coverings of the universe; *abhitaḥ*—all

around; *babhrāma*—circulated; *vaṁśī-dhvaniḥ*—the transcendental vibration of the flute.

TRANSLATION

'The transcendental vibration of Kṛṣṇa's flute blocked the movements of the rain clouds, struck the Gandharvas full of wonder, and agitated the meditation of great saintly persons like Sanaka and Sanandana. It created wonder in Lord Brahmā, wrought intense curiosity that agitated the mind of Bali Mahārāja, who was otherwise firmly fixed, made Mahārāja Ananta, the carrier of the planets, whirl around, and penetrated the strong coverings of the universe. Thus the sound of the flute in the hands of Kṛṣṇa created a wonderful situation.'

PURPORT

This verse (*Vidagdha-mādhava* 1.27) is spoken by Madhumaṅgala, a cowherd friend of Kṛṣṇa's.

antya.1.165

> *ayaṁ nayana-daṇḍita-pra vara-puṇḍarīka-prabhaḥ*
> *prabhāti nava-jāguḍa-dyuti-viḍambi-pītāmbaraḥ*
> *araṇyaja-pariṣkriyā-damita-divya-veśādaro*
> *harin-maṇi-manohara-dyutibhir ujjvalāṅgo hariḥ*

SYNONYMS

ayam—this; *nayana*—by whose beautiful eyes; *daṇḍita*—defeated; *pravara*—best; *puṇḍarīka-prabhaḥ*—the luster of the white lotus flower; *prabhāti*—looks beautiful; *nava-jāguḍa-dyuti*—the brilliance of newly painted *viḍambi*; *viḍambi*—deriding; *pīta-ambaraḥ*—whose yellow dress; *araṇya-ja*—picked up from the forest; *pariṣkriyā*—by whose ornaments; *damita*—subdued; *divya-veśa-ādaraḥ*—the hankering for first-class dress; *harin-maṇi*—of emeralds; *manohara*—mind-attracting; *dyutibhiḥ*—with splendor; *ujjvala-aṅgaḥ*—whose beautiful body; *hariḥ*—the Supreme Personality of Godhead.

TRANSLATION

'The beauty of Kṛṣṇa's eyes surpasses the beauty of white lotus flowers, His yellow garments surpass the brilliance of fresh decorations of kuṅkuma, His ornaments of selected forest flowers surpass the hankering for the best of garments, and His bodily beauty possesses mind-attracting splendor greater than the jewels known as marakata-maṇi [emeralds].'

PURPORT

This verse from *Vidagdha-mādhava* (1.17) is spoken by paurṇamāsī.

antya.1.166

jaṅghādhas-taṭa-saṅgi-dakṣiṇa-padaṁ kiñcid
vibhugna-trikam-
sāci-stambhita-kandharaṁ sakhi tiraḥ-sañcāri-
netrāñcalam
vaṁśīṁ kuṭmalite dadhānam adhare lolāṅgulī-
saṅgatāṁ
riṅgad-bhrū-bhramaraṁ varāṅgi paramānandaṁ
puraḥ svīkuru

SYNONYMS

jaṅghā—of the shin; *adhaḥ-taṭa*—at the lower border; *saṅgi*—connected; *dakṣiṇa-padam*—the right foot; *kiñcit*—slightly; *vibhugna-trikam*—the middle of the body bent in three places; *sāci-stumbhita-kandharam*—whose neck is fixed in a curve to the side; *sakhi*—O friend; *tiraḥ-sañcāri*—roaming sideways; *netra-añcalam*—whose borders of the eyes; *vaṁśīm*—flute; *kuṭmalite*—shut like a flower bud; *dadhānam*—placing; *adhare*—on the lips; *lolā-aṅgulī-saṅgatām*—joined with fingers moving here and there; *riṅgat-bhrū*—whose slowly moving eyebrows; *bhramaram*—like bumblebees; *varāṅgi*—O most beautiful one; *paramānandam*—the personality of bliss; *puraḥ*—situated in front; *svī-kuru*—just accept.

TRANSLATION

'O most beautiful friend, please accept the Supreme Personality of Godhead, who is standing before you full of transcendental bliss. The borders of His eyes roam from side to side, and His eyebrows move slowly like bumblebees on His lotuslike face. Standing with His right foot placed below the knee of His left leg, the middle of His body curved in three places, and His neck gracefully tilted to the side, He takes His flute to His pursed lips and moves His fingers upon it here and there.'

PURPORT

This verse is from the *Lalita-mādhava-nāṭaka* (4.27), a ten-act play by Śrīla Rūpa Gosvāmī. The speaker here is Lalitādevī.

antya.1.167

> *kula-varatanu-dharma-grāva-vṛndāni bhindan*
> *sumukhi niśita-dīrghāpāṅga-ṭaṅka-cchaṭābhiḥ*
> *yugapad ayam apūrvaḥ kaḥ puro viśva-karmā*
> *marakata-maṇi-lakṣair goṣṭha-kakṣāṁ cinoti*

SYNONYMS

kula-varatanu—of the family women; *dharma*—in the form of dedication to the husband, etc.; *grāva-vṛndāni*—the stones;

bhindan—splitting; *sumukhi*—O beautiful-faced one; *niśita*—sharp; *dīrgha-apāṅga*—in the form of long outer corners of the eyes; *ṭaṅka-chaṭābhiḥ*—by chisels; *yugapat*—simultaneously; *ayam*—this; *apūrvaḥ*—unprecedented; *kaḥ*—who; *puraḥ*—in front; *viśva-karmā*—creative person; *marakata-maṇi-lakṣaiḥ*—with countless emeralds; *goṣṭha-kakṣām*—a private room for meeting; *cinoti*—He is constructing.

TRANSLATION

'O beautiful-faced one, who is this creative person standing before us? With the sharp chisels of His loving glances, He is splitting the hard stones of many women's devotion to their husbands. And with the luster of His body, surpassing the brilliance of countless emeralds, He is simultaneously constructing private meeting places for His pastimes.'

PURPORT

This verse (*Lalita-mādhava* 1.52) is spoken by Rādhārāṇī to Lalitādevī.

antya.1.168

> *mahendra-maṇi-maṇḍalī-mada-viḍambi-deha-dyutir*
> *vrajendra-kula-candramāḥ sphurati ko 'pi navyo yuvā*
> *sakhi sthira-kulāṅganā-nikara-nīvi-bandhārgala-*
> *cchidākaraṇa-kautukī jayati yasya vaṁśī-dhvaniḥ*

SYNONYMS

mahendra-maṇi—of jewels of the name *mahendra-maṇi*; *maṇḍalī*—of masses; *mada-viḍambi*—defeating the pride; *deha-dyutiḥ*—one whose bodily luster; *vrajendra-kula-candramāḥ*—the moon of the family of Vrajarāja (Nanda Mahārāja); *sphurati*—manifests; *kaḥ api*—some; *navyaḥ yuvā*—newly youthful person; *sakhi*—O my dear friend; *sthira*—steady; *kula-aṅganā*—of family ladies; *nikara*—of groups; *nīvi-bandha-argala*—of the impediments such as tightened dresses and belts; *cchidā-karaṇa*—in causing the cutting; *kautukī*—very cunning; *jayati*—all glories; *yasya*—of whom; *vaṁśī-dhvaniḥ*—to the vibration of the flute.

TRANSLATION

My dear friend, this newly youthful Lord Śrī Kṛṣṇa, the moon in the family of Nanda Mahārāja, is so beautiful that He defies the beauty of clusters of valuable jewels. All glories to the vibration of His flute, for it is cunningly breaking the patience of chaste ladies by loosening their belts and tight dresses.'

PURPORT

This verse from *Lalita-mādhava* (1.49) is spoken by Lalitādevī to Rādhārāṇī.

antya.1.169

> *balād akṣṇor lakṣmīḥ kavalayati navyaṁ kuvalayaṁ*
> *mukhollāsaḥ phullaṁ kamala-vanam ullaṅghayati ca*
> *daśāṁ kaṣṭām aṣṭā-padam api nayaty āṅgika-rucir*
> *vicitraṁ rādhāyāḥ kim api kila rūpaṁ vilasati*

SYNONYMS

balāt—by force; *akṣṇoḥ*—of the two eyes; *lakṣmīḥ*—the beauty; *kavalayati*—devours; *navyam*—newly awakened; *kuvalayam*—lotus flower; *mukha-ullāsaḥ*—the beauty of the face; *phullam*—fructified; *kamala-vanam*—a forest of lotus flowers; *ullaṅghayati*—surpasses; *ca*—also; *daśām*—to a situation; *kaṣṭām*—painful; *aṣṭā-padam*—gold; *api*—even; *nayati*—brings; *āṅgika-rucih*—the luster of the body; *vicitram*—wonderful; *rādhāyāḥ*—of Śrīmatī Rādhārāṇī; *kim api*—some; *kila*—certainly; *rūpam*—the beauty; *vilasati*—manifests.

TRANSLATION

The beauty of Śrīmatī Rādhārāṇī's eyes forcibly devours the beauty of newly grown blue lotus flowers, and the beauty of Her face surpasses that of an entire forest of fully blossomed lotuses. Her bodily luster seems to place even gold in a painful situation. Thus the wonderful, unprecedented beauty of Śrīmatī Rādhārāṇī is awakening in Vṛndāvana.'

PURPORT

This verse is from *Vidagdha-mādhava* (1.32). It is spoken by Paurṇamāsī.

antya.1.170

> *vidhur eti divā virūpatāṁ*
> *śata-patraṁ bata śarvarī-mukhe*
> *iti kena sadā śriyojjvalaṁ*
> *tulanām arhati mat-priyānanam*

SYNONYMS

vidhuḥ—the moon; *eti*—becomes; *divā*—by daytime; *virūpatām*—faded away; *śata-patram*—he lotus flower; *bata*—alas; *śarvarī-mukhe*—in the beginning of evening; *iti*—thus; *kena*—with what; *sadā*—always; *śriyā-ujjvalam*—brilliant with beauty; *tulanām*—comparison; *arhati*—deserves; *mat*—of Me; *priyā*—of the dear one; *ānanam*—the face.

TRANSLATION

Although the effulgence of the moon is brilliant initially at night, in the daytime it fades away. Similarly, although the lotus is beautiful during the daytime, at night it closes. But, O My friend, the face of My most dear Śrīmatī Rādhārāṇī is always bright and beautiful,

both day and night. Therefore, to what can Her face be compared?'

PURPORT

This verse (*Vidagdha-mādhava* 5.20) is spoken by Śrī Kṛṣṇa to Madhumaṅgala.

antya.1.171

> *pramada-rasa-taraṅga-smera-gaṇḍa-sthalāyāḥ*
> *smara-dhanur anubandhi-bhrū-latā-lāsya-bhājaḥ*
> *mada-kala-cala-bhṛṅgī-bhrānti-bhaṅgīṁ dadhāno*
> *hṛdayam idam adāṅkṣīt pakṣmalākṣyāḥ kaṭākṣaḥ*

SYNONYMS

pramada—of joy; *rasa-taraṅga*—by the continuous waves of the mellow; *smera*—mildly smiling; *gaṇḍa-sthalāyāḥ*—whose cheeks; *smara-dhanuḥ*—the bow of Cupid; *anubandhi*—related with; *bhrū-latā*—of the arched eyebrows; *lāsya*—dancing; *bhājaḥ*—of one who has; *mada-kala*—intoxicated; *cala*—unsteady; *bhṛṅgī-bhrānti*—the moving to and fro of bees; *bhaṅgīm*—the semblance of; *dadhānaḥ*—giving; *hṛdayam idam*—this heart; *adāṅkṣīt*—has bitten; *pakṣmala*—possessing exquisite eyelashes; *akṣyāḥ*—of whose two eyes; *kaṭa-akṣaḥ*—the glance.

TRANSLATION

When Śrīmatī Rādhārāṇī smiles, waves of joy overtake Her cheeks, and Her arched eyebrows dance like the bow of Cupid. Her glance is so enchanting that it is like a dancing bumblebee, moving unsteadily due to intoxication. That bee has bitten the whorl of My heart.' "

PURPORT

This verse from *Vidagdha-mādhava* (2.51) is also spoken by Lord Kṛṣṇa.

antya.1.172

> *rāya kahe,—"tomāra kavitva amṛtera dhāra*
> *dvitīya nāṭakera kaha nāndī-vyavahāra"*

SYNONYMS

rāya kahe—Rāmānanda Rāya says; *tomāra*—you; *kavitva*—superexcellence in poetic presentation; *amṛtera dhāra*—a continuous shower of nectar; *dvitīya nāṭakera*—of the second drama; *kaha*—please tell; *nāndī-vyavahāra*—treatment of the introduction.

TRANSLATION

Having heard these verses recited by Rūpa Gosvāmī, Śrīla Rāmānanda Rāya said, "Your poetic expressions are like continuous showers of nectar. Kindly let me hear the introductory portion of the second drama."

antya.1.173

> *rūpa kahe,—"kāhāṅ tumi sūryopama bhāsa*
> *muñi kon kṣudra,—yena khadyota-prakāśa*

SYNONYMS

rūpa kahe—Rūpa Gosvāmī says; *kāhāṅ*—where; *tumi*—you; *sūrya-upama*—like the sun; *bhāsa*—brilliance; *muñi*—I; *kon*—some; *kṣudra*—insignificant; *yena*—exactly like; *khadyota-prakāśa*—the brilliance of the glowworm.

TRANSLATION

Śrīla Rūpa Gosvāmī said, "In your presence, which is just like brilliant sunshine, I am as insignificant as the light of a glowworm.

antya.1.174

> *tomāra āge dhārṣṭya ei mukha-vyādāna"*
> *eta bali' nāndī-śloka karilā vyākhyāna*

SYNONYMS

tomāra āge—before you; *dhārṣṭya*—impudence; *ei*—this; *mukha-vyādāna*—simply opening the mouth; *eta bali'*—saying this; *nāndī-śloka*—the introductory verses; *karilā vyākhyāna*—explained.

TRANSLATION

It is even impudent for me to open my mouth before you." Then, having said this, he recited the introductory verse of Lalita-mādhava.

antya.1.175

> *sura-ripu-sudṛśām uroja-kokān*
> *mukha-kamalāni ca khedayann akhaṇḍaḥ*
> *ciram akhila-suhṛc-cakora-nandī*
> *diśatu mukunda-yaśaḥ-śaśī mudaṁ vaḥ*

SYNONYMS

sura-ripu—of the enemies of the demigods; *sudṛśām*—of the wives; *uroja*—the breasts; *kokān*—like birds known as *cakravāka* birds; *mukha*—faces; *kamalāni*—like lotuses; *ca*—also; *khedayan*—distressing; *akhaṇḍaḥ*—completely without distortion; *ciram*—for a long time; *akhila*—of all; *suhṛt*—the friend; *cakora-nandī*—pleasing to the *cakora* birds; *diśatu*—let it give; *mukunda*—of Śrī Kṛṣṇa; *yaśaḥ*—the glories; *śaśī*—like the moon; *mudam*—pleasure; *vaḥ*—to all of you.

TRANSLATION

The beautiful moonlike glories of Mukunda give distress to the lotuslike faces of the wives of the demons and to their raised breasts, which are like gleaming cakravāka birds. Those glories, however, are pleasing to all His devotees, who are like cakora birds. May those glories forever give pleasure to you all.' "

PURPORT

This is the first verse of Act One of *Lalita-mādhava*.

antya.1.176

> *'dvitīya nāndī kaha dekhi?'—rāya puchilā*
> *saṅkoca pāñā rūpa paḍite lāgilā*

SYNONYMS

dvitīya nāndī—the second introductory verse; *kaha*—recite; *dekhi*—so that we can see; *rāya puchilā*—Śrīla Rāmānanda Rāya again inquired; *saṅkoca pāñā*—becoming a little hesitant; *rūpa*—Śrīla Rūpa Gosvāmī; *paḍite lāgilā*—began to read.

TRANSLATION

When Śrīla Rāmānanda Rāya further inquired about the second introductory verse, Śrīla Rūpa Gosvāmī was somewhat hesitant, but nevertheless he began to read.

antya.1.177

> *nija-praṇayitāṁ sudhām udayam āpnuvan yaḥ kṣitau*
> *kiraty alam urīkṛta-dvija-kulādhirāja-sthitiḥ*
> *sa luñcita-tamas-tatir mama śacī-sutākhyaḥ śaśī*
> *vaśīkṛta-jagan-manāḥ kim api śarma vinyasyatu*

SYNONYMS

nija-praṇayitām—own devotional love; *sudhām*—the nectar; *udayam*—appearance; *āpnuvan*—obtaining; *yaḥ*—one who; *kṣitau*—on the surface of the world; *kirati*—expands; *alam*—extensively; *urī-kṛta*—accepted; *dvija-kula-adhirāja-sthitiḥ*—the situation of the most exalted of the *brāhmaṇa* community; *saḥ*—He; *luñcita*—driven away; *tamaḥ*—of darkness; *tatiḥ*—mass; *mama*—my; *śacī-suta-ākhyaḥ*—known as Śacīnandana, the son of mother Śacī; *śaśī*—the moon; *vaśī-kṛta*—subdued; *jagat-manāḥ*—the minds of the whole world; *kim api*—somehow; *śarma*—auspiciousness; *vinyasyatu*—let it be bestowed.

TRANSLATION

The moonlike Supreme Personality of Godhead, who is known as the son of mother Śacī, has now appeared on earth to spread devotional love of Himself. He is emperor of the brāhmaṇa community. He can drive away all the darkness of ignorance and control the mind

of everyone in the world. May that rising moon bestow upon us all good fortune.' "

PURPORT

This is the third verse of Act One of *Vidagdha-mādhava*.

antya.1.178

> *śuniyā prabhura yadi antare ullāsa*
> *bāhire kahena kichu kari' roṣābhāsa*

SYNONYMS

śuniyā—hearing this; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *yadi*—although; *antare*—within; *ullāsa*—great jubilation; *bāhire*—externally; *kahena*—says; *kichu*—something; *kari'*—making; *roṣa-ābhāsa*—as if angry.

TRANSLATION

Although Śrī Caitanya Mahāprabhu was inwardly greatly pleased when He heard this verse, externally He spoke as if angry.

antya.1.179

> *kāṅhā tomāra kṛṣṇa-rasa-kāvya-sudhā-sindhu*
> *tāra madhye mithyā kene stuti-kṣāra-bindu*

SYNONYMS

kāṅhā—where; *tomāra*—your; *kṛṣṇa-rasa-kāvya*—of exalted poetry concerning the mellows of Lord Kṛṣṇa's pastimes; *sudhā-sindhu*—ocean of the nectar; *tāra madhye*—within that; *mithyā*—false; *kene*—why; *stuti*—prayer; *kṣāra-bindu*—like a drop of alkali.

TRANSLATION

Your exalted poetic descriptions of the mellows of Lord Kṛṣṇa's pastimes are like an ocean of nectar. But why have you put in a false prayer about Me? It is like a drop of detestful alkali."

antya.1.180

> *rāya kahe,—"rūpera kāvya amṛtera pūra*
> *tāra madhye eka bindu diyāche karpūra"*

SYNONYMS

rāya kahe—Śrīla Rāmānanda Rāya says; *rūpera kāvya*—the poetic expression of Śrīla Rūpa Gosvāmī; *amṛtera pūra*—filled with all nectar; *tāra madhye*—within that; *eka bindu*—one drop; *diyāche*—he has given; *karpūra*—camphor.

TRANSLATION

Śrīla Rāmānanda Rāya objected, "It is not alkali at all. It is a particle of camphor he has put into the nectar of his exalted poetic expression."

antya.1.181

> *prabhu kahe,—"rāya, tomāra ihāte ullāsa*
> *śunitei lajjā, loke kare upahāsa"*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu says; *rāya*—Rāmānanda Rāya; *tomāra*—your; *ihāte*—in this; *ullāsa*—jubilation; *śunitei*—to hear; *lajjā*—ashamed; *loke*—the people in general; *kare*—do; *upahāsa*—joking.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "My dear Rāmānanda Rāya, you are jubilant at hearing these poetic expressions, but I am ashamed to hear them, for people in general will joke about the subject of this verse."

antya.1.182

> *rāya kahe,—"lokera sukha ihāra śravaṇe*
> *abhīṣṭa-devera smṛti maṅgalācaraṇe"*

SYNONYMS

rāya kahe—Rāmānanda Rāya says; *lokera*—of the people in general; *sukha*—happiness; *ihāra śravaṇe*—in hearing such poetic expressions; *abhīṣṭa-devera*—of the worshipable Deity; *smṛti*—remembrance; *maṅgalācaraṇe*—in the performance of auspiciousness in the beginning.

TRANSLATION

Rāmānanda Rāya said, "Instead of joking, people in general will feel great pleasure in hearing such poetry, for the initial remembrance of the worshipable Deity invokes good fortune."

antya.1.183

> *rāya kahe,—"kon aṅge pātrera praveśa?"*
> *tabe rūpa-gosāñi kahe tāhāra viśeṣa*

SYNONYMS

rāya kahe—Rāmānanda Rāya says; *kon*—what; *aṅge*—subdivision of style; *pātrera praveśa*—the entrance of the players; *tabe*—at that time; *rūpa-gosāñi*—Śrīla Rūpa Gosvāmī; *kahe*—continues to speak; *tāhāra viśeṣa*—specifically on this matter.

TRANSLATION

Rāmānanda Rāya inquired, "By which subdivision of style do the players enter?" Rūpa Gosvāmī then began to speak specifically about this subject.

antya.1.184

> *naṭatā kirāta-rājaṁ*
> *nihatya raṅga-sthale kalā-nidhinā*
> *samaye tena vidheyaṁ*
> *guṇavati tārā-kara-grahaṇam*

SYNONYMS

naṭatā—dancing on the stage; *kirāta-rājam*—the ruler of the *kirāta* (uncivilized men), Kaṁsa; *nihatya*—killing; *raṅga-sthale*—on the stage; *kalā-nidhinā*—the master of all arts; *samaye*—at the time; *tena*—by Him; *vidheyam*—to be done; *guṇa-vati*—at the qualified moment; *tārā-kara*—of the hand of Tārā (Rādhā); *grahaṇam*—the acceptance.

TRANSLATION

“ 'While dancing on the stage after having killed the ruler of uncivilized men [Kaṁsa], Lord Kṛṣṇa, master of all arts, will at the proper time accept the hand of Śrīmatī Rādhārāṇī, who is qualified with all transcendental attributes.' (Lalita-mādhava 1.11)

antya.1.185

> *'udghātyaka' nāma ei 'āmukha'—'vīthī' aṅga*
> *tomāra āge kahi—ihā dhārṣṭyera taraṅga*

SYNONYMS

'udghātyaka' nāma—a dancing appearance of the player, technically known *as udghātyaka*; *ei āmukha*—this is the introduction; *vīthī aṅga*—the part is called *vīthī*; *tomāra āge*—before you; *kahi*—I say; *ihā*—this; *dhārṣṭyera taraṅga*—a wave of impudence.

TRANSLATION

"This introduction is technically called udghātyaka, and the whole scene is called vīthī. You are so expert in dramatic expression that each of my statements before you is like a wave from an ocean of impudence.

PURPORT

In this connection Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura again quotes the following verse from the *Sāhitya-darpaṇa* (6.288):

> *udghātyakaḥ kathodghātaḥ*
> *prayogātiśayas tathā*
> *pravartakāvalagite*
> *pañca prastāvanā-bhidāḥ*

Thus the technical names for the five kinds of introductory scenes of the drama are listed as *udghātyaka, kathodghāta, prayogātiśaya, pravartaka* and *avalagita*. When Śrīla Rāmānanda Rāya inquired which of these five Śrīla Rūpa Gosvāmī had used to accomplish the technical introduction to his drama *Lalita-mādhava,* Rūpa Gosvāmī replied that he had used the introduction technically called *udghātyaka*. According to *Bhāratī-vṛtti,* three technical terms used are *prarocanā, vīthī* and *prahasanā*. Thus Rūpa Gosvāmī also mentioned *vīthī,* which is a technical term for a certain type of expression. According to the *Sāhitya-darpaṇa* (6.520):

> *vīthyām eko bhaved aṅkaḥ*
> *kaścid eko 'tra kalpyate*
> *ākāśa-bhāṣitair uktaiś*
> *citrāṁ pratyuktim āśritaḥ*

The *vīthī* beginning of a drama consists of only one scene. In that scene, one of the heroes enters the stage, and by means of opposing statements uttered by a voice from the sky (offstage), he introduces the abundant conjugal mellow and other mellows to some degree. In the course of the introduction, all the seeds of the play are planted. This introduction is called *udghātyaka* because the player dances on the stage. This term also indicates that the full moon enters the stage. In this case, when the word *naṭatā* ("dancing on the stage") is linked with the moon, its meaning is obscure, but because the meaning becomes very clear

when the word *naṭatā* is linked with Kṛṣṇa, this type of introduction is called *udghātyaka*.

Śrīla Rāmānanda Rāya used highly technical terms when he discussed this with Śrīla Rūpa Gosvāmī. Rūpa Gosvāmī admitted that Śrīla Rāmānanda Rāya was a greatly learned scholar of bona fide dramatic composition. Thus although Śrīla Rūpa Gosvāmī was quite fit to answer Śrīla Rāmānanda Rāya's questions, due to his Vaiṣṇava humility he admitted that his words were impudent. Actually both Rūpa Gosvāmī and Rāmānanda Rāya were scholarly experts in composing poetry and presenting it strictly according to the *Sāhitya-darpaṇa* and other Vedic literatures.

antya.1.186

> *padāni tv agatārthāni*
> *tad-artha-gataye narāḥ*
> *yojayanti padair anyaiḥ*
> *sa udghātyaka ucyate*

SYNONYMS

padāni—words; *tu*—but; *agata-arthāni*—having an unclear meaning; *tat*—that,; *artha-gataye*—to understand the meaning; *narāḥ*—men; *yojayanti*—join; *padaiḥ*—with words; *anyaiḥ*—other; *saḥ*—that; *udghātyakaḥ*—udghātyaka; *ucyate*—is called.

TRANSLATION

To explain an unclear word, men generally join it with other words. Such an attempt is called udghātyaka.' "

PURPORT

This verse is quoted from the *Sāhitya-darpaṇa* (6.289).

antya.1.187

> *rāya kahe,—"kaha āge aṅgera viśeṣa"*
> *śrī-rūpa kahena kichu saṅkṣepa-uddeśa*

SYNONYMS

rāya kahe—Śrīla Rāmānanda Rāya says; *kaha*—please tell me; *āge*—further; *aṅgera viśeṣa*—particular portions; *śrī-rūpa kahena*—Śrīla Rūpa Gosvāmī says; *kichu*—something; *saṅkṣepa*—in brief; *uddeśa*—reference.

TRANSLATION

When Rāmānanda Rāya requested Śrīla Rūpa Gosvāmī to speak further about various portions of the play, Śrīla Rūpa Gosvāmī briefly quoted his Lalita-mādhava.

antya.1.188

harim uddiśate rajo-bharaḥ
puratas saṅgamayaty amuṁ tamaḥ
vrajavāma-dṛśāṁ na paddhatiḥ
prakaṭā sarva-dṛśaḥ śruter api

SYNONYMS

harim—Kṛṣṇa; *uddiśate*—it indicates; *rajaḥ-bharaḥ*—dust from the cows,; *purataḥ*—in front; *saṅgamayati*—causes to meet; *amum*—Kṛṣṇa; *tamaḥ*—the darkness; *vrajavāma-dṛśām*—of the damsels of Vṛndāvana; *na*—not; *paddhatiḥ*—the course of activities; *prakaṭā*—manifested; *sarva-dṛśaḥ*—who know everything; *śruteḥ*—of the *Vedas*; *api*—as well as.

TRANSLATION

The dust from cows and calves on the road creates a kind of darkness indicating that Kṛṣṇa is returning home from the pasture. Also, the darkness of evening provokes the gopīs to meet Kṛṣṇa. Thus the pastimes of Kṛṣṇa and the gopīs are covered by a kind of transcendental darkness and are therefore impossible for ordinary scholars of the Vedas to see.'

PURPORT

This verse from the *Lalita-mādhava* (1.23) is spoken by Paurṇamāsī in a conversation with Gārgī.

Kṛṣṇa stated in the *Bhagavad-gītā, traiguṇya-viṣayā vedā nistraiguṇyo bhavārjuna*. Thus He advised Arjuna to rise above the modes of material nature, for the entire Vedic system is filled with descriptions involving *sattva-guṇa, rajo-guṇa* and *tamo-guṇa*. People are generally covered by the quality of *rajo-guṇa* and are therefore unable to understand the pastimes of Kṛṣṇa with the *gopīs* of Vraja. Moreover, the quality of *tamo-guṇa* further disturbs their understanding. In Vṛndāvana, however, although Kṛṣṇa is covered by the hazy darkness of the dust, the *gopīs* can nevertheless understand that within the dust storm is Kṛṣṇa. Because they are His topmost devotees, they can perceive His hand in everything. Thus even in the dark or in a hazy storm of dust, devotees can understand what Kṛṣṇa is doing. The purport of this verse is that Kṛṣṇa is never lost, under any circumstances, to the vision of exalted devotees like the *gopīs*.

antya.1.189

> *hriyam avagṛhya gṛhebhyaḥ karṣati*
> *rādhāṁ vanāya yā nipuṇā*
> *sā jayati nisṛṣṭārthā*
> *vara-vaṁśaja-kākalī dūtī*

SYNONYMS

hriyam—bashfulness; *avagṛhya*—impeding; *gṛhebhyaḥ*—from private houses; *karṣati*—attracts; *rādhām*—Śrīmatī Rādhārāṇī; *vanāya*—to the forest; *yā*—which; *nipuṇā*—being expert; *sā*—that; *jayati*—let it be glorified; *nisṛṣṭa-arthā*—authorized; *vara-vaṁśaja*—of the bamboo flute; *kākalī*—the sweet tone; *dūtī*—the messenger.

TRANSLATION

May the sweet sound of Lord Kṛṣṇa's flute, His authorized messenger, be glorified, for it expertly releases Śrīmatī Rādhārāṇī from Her shyness and attracts Her from Her home to the forest.'

PURPORT

This verse from *Lalita-mādhava* (1.24) is spoken by Gārgī, the daughter of Gargamuni.

antya.1.190

> *sahacari nirātaṅkaḥ ko 'yaṁ yuvā mudira-dyutir*
> *vraja-bhuvi kutaḥ prāpto mādyan mataṅgaja-vibhramaḥ*
> *ahaha caṭulair utsarpadbhir dṛg-añcala-taskarair*
> *mama dhṛti-dhanaṁ cetaḥ-koṣād viluṇṭhayatīha yaḥ*

SYNONYMS

saha-cari—O My dear friend; *nirātaṅkaḥ*—without fear; *kaḥ*—who; *ayam*—this; *yuvā*—young man; *mudira-dyutiḥ*—as effulgent as a lightning cloud; *vraja-bhuvi*—in the land of Vraja, Vṛndāvana; *kutaḥ*—from where; *prāptaḥ*—obtained; *mādyan*—being intoxicated; *mataṅgaja*—like an elephant; *vibhramaḥ*—whose pastimes; *ahaha*—alas; *caṭulaiḥ*—very unsteady; *utsarpadbhiḥ*—with wanderings in all directions; *dṛk-añcala-taskaraiḥ*—by the glances of His eyes like thieves; *mama*—My; *dhṛti-dhanam*—the treasure of My patience; *cetaḥ*—of the heart; *koṣāt*—from the core; *viluṇṭhayati*—plunders; *iha*—here in Vṛndāvana; *yaḥ*—he person who.

TRANSLATION

My dear friend, who is this fearless young man? He is as bright as a lightning cloud, and He wanders in His pastimes like a maddened elephant. From where has He come to Vṛndāvana? Alas, by His restless movements and attractive glances He is plundering from the vault of My heart the treasure of My patience.'

PURPORT

This verse (*Lalita-mādhava* 2.11) is spoken by Śrīmatī Rādhārāṇī to Her friend Lalitādevī.

> *vihāra-sura-dīrghikā mama manaḥ-karīndrasya yā*
> *vilocana-cakorayoḥ śarad-amanda-candra-prabhā*
> *uro 'mbara-taṭasya cābharaṇa-cāru-tārāvalī*
> *mayonnata-manorathair iyam alambhi sā rādhikā*

SYNONYMS

vihāra-sura-dīrghikā—the Ganges flowing in the heavenly planets; *mama*—My; *manaḥ-kari-indrasya*—of the elephant-like mind; *yā*—She who; *vilocana*—glancing; *cakorayoḥ*—of My two eyes, which are like *cakora* birds; *śarat-amanda-candra-prabhā*—like the shine of the full moon in the autumn; *uraḥ*—of My chest; *ambara*—like the sky; *taṭasya*—on the edge; *ca*—also; *ābharaṇa*—ornaments; *cāru*—beautiful; *tārā-āvalī*—like the stars; *mayā*—by Me; *unnata*—highly elevated; *manorathaiḥ*—by mental desires; *iyam*—this; *alambhi*—attained; *sā*—She; *rādhikā*—Śrīmatī Rādhārāṇī.

TRANSLATION

Śrīmatī Rādhārāṇī is the Ganges in which the elephant of My mind enjoys pastimes. She is the shining of the full autumn moon for the cakora birds of My eyes. She is the dazzling ornament, the bright and beautiful arrangement of stars, on the border of the sky of My chest. Now today I have gained Śrīmatī Rādhārāṇī because of the highly elevated state of My mind.' "

PURPORT

This verse from *Lalita-mādhava* (2.10) expresses the thoughts of Lord Kṛṣṇa in relation with Rādhārāṇī.

antya.1.192

> *eta śuni' rāya kahe prabhura caraṇe*
> *rūpera kavitva praśaṁsi' sahasra-vadane*

SYNONYMS

eta śuni'—hearing this; *rāya*—Rāmānanda Rāya; *kahe*—says; *prabhura caraṇe*—at the lotus feet of Śrī Caitanya Mahāprabhu; *rūpera*—of Rūpa Gosvāmī; *kavitva*—poetic art; *praśaṁsi'*—glorifying; *sahasra-vadane*—as if with a thousand mouths.

TRANSLATION

After hearing this, Śrīla Rāmānanda Rāya submitted at the lotus feet of Śrī Caitanya Mahāprabhu the superexcellence of Śrīla Rūpa Gosvāmī's poetic expression and began to praise it as if he had thousands of mouths.

antya.1.193

> *"kavitva nā haya ei amṛtera dhāra*
> *nāṭaka-lakṣaṇa saba siddhāntera sāra*

SYNONYMS

kavitva—poetic art; *nā haya*—is not; *ei*—this; *amṛtera dhāra*—constant shower of nectar; *nāṭaka*—a drama; *lakṣaṇa*—appearing as; *saba*—all; *siddhāntera sāra*—essences of ultimate realization.

TRANSLATION

Śrīla Rāmānanda Rāya said, "This is not a poetic presentation; it is a continuous shower of nectar. Indeed, it is the essence of all ultimate realizations, appearing in the form of plays.

antya.1.194

> *prema-paripāṭī ei adbhuta varṇana*
> *śuni' citta-karṇera haya ānanda-ghūrṇana*

SYNONYMS

prema-paripāṭī—a first-class arrangement to express loving affairs; *ei*—this; *adbhuta varṇana*—wonderful description; *śuni'*—hearing; *citta-karṇera*—of the heart and the ear; *haya*—there is; *ānanda-ghūrṇana*—a whirlpool of transcendental bliss.

TRANSLATION

The wonderful descriptions of Rūpa Gosvāmī are superb arrangements to express loving affairs. Hearing

them will plunge the heart and ears of everyone into a whirlpool of transcendental bliss.

antya.1.195

> *kiṁ kāvyena kaves tasya*
> *kiṁ kāṇḍena dhanuṣ-mataḥ*
> *parasya hṛdaye lagnaṁ*
> *na ghūrṇayati yac chiraḥ*

SYNONYMS

kim—what use; *kāvyena*—with poetry; *kaveḥ*—of the poet; *tasya*—that; *kim*—what use; *kāṇḍena*—with the arrow; *dhanuḥ-mataḥ*—of the bowman; *parasya*—of another; *hṛdaye*—in the heart; *lagnam*—penetrating; *na ghūrṇayati*—does not cause to roll about; *yat*—which; *śiraḥ*—the head.

TRANSLATION

What is the use of a bowman's arrow or a poet's poetry if they penetrate the heart but do not cause the head to spin?'

antya.1.196

> *tomāra śakti vinā jīvera nahe ei vāṇī*
> *tumi śakti diyā kahāo,—hena anumāni"*

SYNONYMS

tomāra śakti vinā—without Your special power; *jīvera*—of an ordinary living being; *nahe*—there is not; *ei vāṇī*—these words; *tumi*—You; *śakti diyā*—giving power; *kahāo*—make him say; *hena*—such; *anumāni*—I guess.

TRANSLATION

Without Your mercy such poetic expressions would be impossible for an ordinary living being to write. My guess is that You have given him the power."

antya.1.197

> *prabhu kahe,—"prayāge ihāra ha-ila milana*
> *ihāra guṇe ihāte āmāra tuṣṭa haila mana*

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu says; *pra yāge*—at Prayāga; *ihāra*—of him; *ha-ila*—there was; *milana*—meeting; *ihāra guṇe*—by his transcendental qualities; *ihāte*—in him; *āmāra*—of Me; *tuṣṭa*—satisfied; *haila*—became; *mana*—the mind.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "I met Śrīla Rūpa Gosvāmī at Prayāga. He attracted and satisfied Me because of his qualities."

PURPORT

The Supreme personality of Godhead is not partial to some and neutral to others. One can actually draw the attention of the Supreme Personality of Godhead by service. Then one is further empowered by the Lord to act in such a way that everyone can appreciate his service. This is confirmed in the *Bhagavad-gītā* (Bg. 4.11)/ *ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham*. Kṛṣṇa is responsive. If one tries to render his best service to the Lord, the Lord gives him the power to do so. Kṛṣṇa also says in the *Bhagavad-gītā* (Bg. 10.10):

> *teṣāṁ satata-yuktānāṁ*
> *bhajatāṁ prīti-pūrvakam*
> *dadāmi buddhi-yogaṁ taṁ*
> *yena mām upayānti te*

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." Śrī Caitanya Mahāprabhu bestowed His special favor upon Śrīla Rūpa Gosvāmī because Rūpa Gosvāmī wanted to serve the Lord to the best of his ability. Such is the reciprocation between the devotee and the Lord in the discharge of devotional duties.

antya.1.198

> *madhura prasanna ihāra kāvya sālaṅkāra*
> *aiche kavitva vinu nahe rasera pracāra*

SYNONYMS

madhura—sweet; *prasanna*—pleasing; *ihāra*—his; *kāvya*—poetry; *sa-alaṅkāra*—with metaphors and other ornaments; *aiche*—such as that; *kavitva*—poetic qualifications; *vinu*—without; *nahe*—there is not; *rasera*—of mellows; *pracāra*—preaching.

TRANSLATION

Śrī Caitanya Mahāprabhu praised the metaphors and other literary ornaments of Śrīla Rūpa Gosvāmī's transcendental poetry. Without such poetic attributes, He said, there is no possibility of preaching transcendental mellows.

antya.1.199

> *sabe kṛpā kari' iṅhāre deha' ei vara*
> *vraja-līlā-prema-rasa yena varṇe nirantara*

SYNONYMS

sabe—all of you; *kṛpā kari'*—showing your mercy; *iṅhāre*—unto Śrīla Rūpa Gosvāmī; *deha'*—give; *ei vara*—this benediction; *vraja-līlā-prema-rasa*—transcendental mellows of the pastimes of Vṛndāvana; *yena*—so that; *varṇe*—he can describe; *nirantara*—without cessation.

TRANSLATION

Śrī Caitanya Mahāprabhu requested all His personal associates to bless Rūpa Gosvāmī so that he might continuously describe the pastimes of Vṛndāvana, which are full of emotional love of Godhead.

antya.1.200

> *iṅhāra ye jyeṣṭha-bhrātā, nāma—'sanātana'*
> *pṛthivīte vijña-vara nāhi tāṅra sama*

SYNONYMS

iṅhāra—of Śrīla Rūpa Gosvāmī; *ye*—who; *jyeṣṭha-bhrātā*—the elder brother; *nāma*—named; *sanātana*—Sanātana Gosvāmī; *pṛthivīte*—on the surface of the world; *vijña-vara*—most learned; *nāhi*—there is none; *tāṅra sama*—equal to him.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Śrīla Rūpa Gosvāmī's elder brother, whose name is Sanātana Gosvāmī, is such a wise and learned scholar that no one is equal to him."

antya.1.201

> *tomāra yaiche viṣaya-tyāga, taiche tāṅra rīti*
> *dainya-vairāgya-pāṇḍityera tāṅhātei sthiti*

SYNONYMS

tomāra—your; *yaiche*—just as; *viṣaya-tyāga*—renunciation of material connections; *taiche*—similarly; *tāṅra rīti*—his manner of activity; *dainya*—humbleness; *vairāgya*—renunciation; *pāṇḍityera*—of learned scholarship; *tāṅhātei*—in him; *sthiti*—existing.

TRANSLATION

Śrī Caitanya Mahāprabhu told Rāmānanda Rāya, "Sanātana Gosvāmī's renunciation of material connections is just like yours. Humility, renunciation and excellent learning exist in him simultaneously.

antya.1.202

> *ei dui bhāiye āmi pāṭhāiluṅ vṛndāvane*
> *śakti diyā bhakti-śāstra karite pravartane*

SYNONYMS

ei—these; *dui*—two; *bhāiye*—brothers; *āmi*—I; *pāṭhāiluṅ*—sent; *vṛndāvane*—to Vṛndāvana; *śakti diyā*—empowering them; *bhakti-*

śāstra—transcendental literature regarding devotional service; *karite*—to do; *pravartane*—establishing.

TRANSLATION

I empowered both of these brothers to go to Vṛndāvana to expand the literature of bhakti."

PURPORT

Śrī Caitanya Mahāprabhu informed Śrīla Rāmānanda Rāya that he and Sanātana Gosvāmī had engaged equally in devotional service after giving up all relationships with material activity. Such renunciation is a symptom of an unalloyed devotee engaged in the service of the Lord with no tinge of material contamination. According to Śrī Caitanya Mahāprabhu, this is the position of *tṛṇād api sunīcena taror api sahiṣṇunā*. A pure devotee, free from the reactions of the material modes of nature, executes devotional service with tolerance like that of a tree. He also feels humbler than the grass. Such a devotee, who is called *niṣkiñcana* or free from all material possessions, is always absorbed in emotional love of Godhead. He is reluctant to perform any kind of sense gratification. In other words, such a devotee is free from all material bondage, but he engages in Kṛṣṇa conscious activities. Such expert devotional service is performed without hypocrisy. Humility, renunciation and learned scholarship were combined in Sanātana Gosvāmī, the ideal pure devotee, who was on the same level of understanding as Śrīla Rāmānanda Rāya. Like Rāmānanda Rāya, Sanātana

Gosvāmī was a fully cognizant expert in the conclusions of devotional service and was therefore able to describe such transcendental knowledge.

antya.1.203

> *rāya kahe,—"īśvara tumi ye cāha karite*
> *kāṣṭhera putalī tumi pāra nācāite*

SYNONYMS

rāya kahe—Śrīla Rāmānanda Rāya says; *īśvara tumi*—You are the Supreme Personality of Godhead; *ye*—whatever; *cāha*—You want; *karite*—to do; *kāṣṭhera*—of wood; *putalī*—a doll; *tumi*—You; *pāra*—are able; *nācāite*—to make dance.

TRANSLATION

Śrīla Rāmānanda Rāya replied to Śrī Caitanya Mahāprabhu, "My Lord, You are the Supreme Personality of Godhead. If You like, You can cause even a wooden doll to dance.

antya.1.204

> *mora mukhe ye saba rasa karilā pracāraṇe*
> *sei rasa dekhi ei ihāra likhane*

SYNONYMS

mora mukhe—through my mouth; *ye*—whatever; *saba rasa*—all such transcendental mellows; *karilā*—You did; *pracāraṇe*—preaching; *sei rasa*—those same transcendental mellows; *dekhi*—I see; *ei*—this; *ihāra likhane*—in the writing of Śrīla Rūpa Gosvāmī.

TRANSLATION

"I see that the truths regarding transcendental mellow that You have expounded through my mouth are all explained in the writings of Śrīla Rūpa Gosvāmī.

antya.1.205

> *bhakte kṛpā-hetu prakāśite cāha vraja-rasa*
> *yāre karāo, sei karibe jagat tomāra vaśa*

SYNONYMS

bhakte—unto the devotees; *kṛpā-hetu*—because of mercy; *prakāśite*—to show; *cāha*—You want; *vraja-rasa*—the transcendental mellows in Vṛndāvana; *yāre*—whomever; *karāo*—You may empower; *sei*—he; *karibe*—will make; *jagat*—the whole world; *tomāra vaśa*—under Your control.

TRANSLATION

"Because of Your causeless mercy toward Your devotees, You want to describe the transcendental

pastimes in Vṛndāvana. Anyone empowered to do this can bring the entire world under Your influence."

PURPORT

This passage parallels the statement *kṛṣṇa-śakti vinā nahe tāra pravartana,* which means that unless empowered by the Supreme Personality of Godhead, Kṛṣṇa, one cannot spread the holy name of the Lord throughout the entire world (Cc. Antya 7.11). Under the protection of the Supreme Personality of Godhead, a pure devotee can preach the holy name of the Lord so that everyone may take advantage of this facility and thus become Kṛṣṇa conscious.

antya.1.206

> *tabe mahāprabhu kailā rūpe āliṅgana*
> *tāṅre karāilā sabāra caraṇa vandana*

SYNONYMS

tabe—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kailā*—did; *rūpe*—unto Rūpa Gosvāmī; *āliṅgana*—embracing; *tāṅre*—him; *karāilā*—induced to do; *sabāra*—of all of them; *caraṇa vandana*—worshiping the lotus feet.

TRANSLATION

Śrī Caitanya Mahāprabhu then embraced Rūpa Gosvāmī and asked him to offer prayers at the lotus feet of all the devotees present.

antya.1.207

> *advaita-nityānandādi saba bhakta-gaṇa*
> *kṛpā kari' rūpe sabe kailā āliṅgana*

SYNONYMS

advaita—Advaita Ācārya; *nityānanda-ādi*—Śrī Nityānanda Prabhu and others; *saba*—all; *bhakta-gaṇa*—personal devotees; *kṛpā kari'*—being very merciful; *rūpe*—unto Rūpa Gosvāmī; *sabe*—all of them; *kailā āliṅgana*—embraced.

TRANSLATION

Advaita Ācārya, Nityānanda Prabhu and all the other devotees showed their causeless mercy to Rūpa Gosvāmī by embracing him in return.

antya.1.208

> *prabhu-kṛpā rūpe, āra rūpera sad-guṇa*
> *dekhi' camatkāra haila sabākāra mana*

SYNONYMS

prabhu-kṛpā—Lord Caitanya's mercy; *rūpe*—upon Rūpa Gosvāmī; *āra*—and; *rūpera sat-guṇa*—the transcendental qualities of Śrīla Rūpa Gosvāmī; *dekhi'*—seeing; *camatkāra haila*—there was astonishment; *sabākāra*—of all of them; *mana*—in the minds.

TRANSLATION

Seeing Śrī Caitanya Mahāprabhu's special mercy toward Śrīla Rūpa Gosvāmī and seeing his personal qualities, all the devotees were struck with wonder.

antya.1.209

> *tabe mahāprabhu saba bhakta lañā gelā*
> *haridāsa-ṭhākura rūpe āliṅgana kailā*

SYNONYMS

tabe—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *saba*—all; *bhakta*—devotees; *lañā*—with; *gelā*—departed from the place; *hari-dāsa-ṭhākura*—of the name Haridāsa Ṭhākura; *rūpe*—unto Rūpa Gosvāmī; *āliṅgana kailā*—embraced.

TRANSLATION

Then, when Śrī Caitanya Mahāprabhu left with all of His devotees, Haridāsa Ṭhākura also embraced Śrīla Rūpa Gosvāmī.

antya.1.210

> *haridāsa kahe,—"tomāra bhāgyera nāhi sīmā*
> *ye saba varṇilā, ihāra ke jāne mahimā?"*

SYNONYMS

hari-dāsa kahe—Haridāsa Ṭhākura says; *tomāra*—your; *bhāgyera*—of fortune; *nāhi sīmā*—there is no limit; *ye*—whatever; *saba*—all; *varṇilā*—you have described; *ihāra*—of this; *kejāne*—who can understand; *mahimā*—the glories.

TRANSLATION

Haridāsa Ṭhākura told him: "There is no limit to your good fortune. No one can understand the glories of what you have described."

antya.1.211

> *śrī-rūpa kahena,—āmi kichui nā jāni*
> *yei mahāprabhu kahāna, sei kahi vāṇī*

SYNONYMS

śrī-rūpa kahena—Śrīla Rūpa Gosvāmī replies; *āmi*—I; *kichui*—anything; *nā jani*—do not know; *yei*—whatever; *mahāprabhu kahāna*—Śrī Caitanya Mahāprabhu makes me say or write; *sei*—hat; *kahi*—I speak; *vāṇī*—transcendental words.

TRANSLATION

Śrī Rūpa Gosvāmī said, "I do not know anything. The only transcendental words I can utter are those which Śrī Caitanya Mahāprabhu makes me speak.

PURPORT

The poet or writer dealing with transcendental subject matters is not an ordinary writer or translator. Because he is empowered by the Supreme Personality of Godhead, whatever he writes becomes very effective. The principle of being empowered by the Supreme Personality of Godhead is essential. A materialistic poet who describes in his poetry the material activities of man and woman cannot describe the transcendental pastimes of the Lord or the transcendental conclusions of devotional service. Śrīla Sanātana Gosvāmī has therefore warned all neophyte devotees that one should not hear from the mouth of a non-Vaiṣṇava.

> *avaiṣṇava-mukhodgīrṇaṁ*
> *pūtaṁ hari-kathāmṛtam*
> *śravaṇaṁ naiva kartavyaṁ*
> *sarpocchiṣṭaṁ yathā payaḥ*

(*Padma Purāṇa*)

Unless one is a fully unalloyed devotee of the Lord, one should not try to describe the pastimes of Kṛṣṇa in poetry, for it will be only mundane. There are many descriptions of Kṛṣṇa's *Bhagavad-gītā* written by persons whose consciousness is

mundane and who are not qualified by pure devotion. Although they attempted to write transcendental literature, they could not fully engage even a single devotee in Kṛṣṇa's service. Such literature is mundane, and therefore, as warned by Śrī Sanātana Gosvāmī, one should not touch it.

antya.1.212

> *hṛdi yasya preraṇayā*
> *pravartito 'haṁ varāka-rūpo 'pi*
> *tasya hareḥ pada-kamalaṁ*
> *vande caitanya-devasya*

SYNONYMS

hṛdi—within the heart; *yasya*—of whom (the Supreme Personality of Godhead, who gives His pure devotees the intelligence to spread the Kṛṣṇa consciousness movement); *preraṇayā*—by the inspiration; *pravartitaḥ*—engaged; *aham*—I; *varāka*—insignificant and low; *rūpaḥ*—Rūpa Gosvāmī; *api*—although; *tasya*—of Him; *hareḥ*—of Hari, the Supreme Personality of Godhead; *pada-kamalam*—to the lotus feet; *vande*—let me offer my prayers; *caitanya-devasya*—of Śrī Caitanya Mahāprabhu.

TRANSLATION

'Although I am the lowest of men and have no knowledge, the Lord has mercifully bestowed upon me the inspiration to write transcendental literature about

devotional service. Therefore I offer my obeisances at the lotus feet of Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, who has given me the chance to write these books.' "

PURPORT

This verse is from *Bhakti-rasāmṛta-sindhu* (1.1.2).

antya.1.213

> *ei-mata dui-jana kṛṣṇa-kathā-raṅge*
> *sukhe kāla goṅāya rūpa haridāsa-saṅge*

SYNONYMS

ei-mata—in this way; *dui-jana*—Haridāsa Ṭhākura and Śrīla Rūpa Gosvāmī; *kṛṣṇa-kathā-raṅge*—in the pleasure of discussing topics about Kṛṣṇa; *sukhe*—in happiness; *kāla*—time; *goṅāya*—passes; *rūpa*—Śrīla Rūpa Gosvāmī; *hari-dāsa-saṅge*—in the company of Haridāsa Ṭhākura.

TRANSLATION

In this way Śrīla Rūpa Gosvāmī passed his time in close association with Haridāsa Ṭhākura by discussing the pastimes of Lord Kṛṣṇa in great happiness.

antya.1.214

> *cāri māsa rahi' saba prabhura bhakta-gaṇa*
> *gosāñi vidāya dilā, gauḍe karilā gamana*

SYNONYMS

cāri māsa—four months; *rahi'*—staying; *saba*—all; *prabhura*—of Śrī Caitanya Mahāprabhu; *bhakta-gaṇa*—the devotees; *gosāñi*—Caitanya Mahāprabhu; *vidāyadilā*—bade farewell; *gauḍe*—to Bengal; *karilā gamana*—they returned.

TRANSLATION

All the devotees of Śrī Caitanya Mahāprabhu thus spent four months with Him. Then the Lord bade them farewell, and they returned to Bengal.

antya.1.215

> *śrī-rūpa prabhu-pade nīlācale rahilā*
> *dola-yātrā prabhu-saṅge ānande dekhilā*

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *prabhu-pade*—at the feet of Śrī Caitanya Mahāprabhu; *nīlācale*—at Jagannātha Purī; *rahilā*—remained; *dola-yātrā*—the festival of Dola-yātrā; *prabhu-saṅge*—

with Śrī Caitanya Mahāprabhu; *ānande*—in great happiness; *dekhilā*—saw.

TRANSLATION

Śrīla Rūpa Gosvāmī, however, stayed at the lotus feet of Śrī Caitanya Mahāprabhu, and when the Dola-yātrā festival took place, he saw it in great happiness with the Lord.

antya.1.216

> *dola anantare prabhu rūpe vidāya dilā*
> *aneka prasāda kari' śakti sañcārilā*

SYNONYMS

dola anantare—after the Dola-yātrā; *prabhu*—Śrī Caitanya Mahāprabhu; *rūpe*—unto Rūpa Gosvāmī; *vidāya dilā*—bade farewell; *aneka prasāda kari'*—endowing with all kinds of mercy; *śakti sañcārilā*—empowered him.

TRANSLATION

After the Dola-yātrā festival ended, Śrī Caitanya Mahāprabhu bade farewell to Rūpa Gosvāmī also. The Lord empowered him and bestowed upon him all kinds of mercy.

antya.1.217

> *"vṛndāvane yāha' tumi, rahiha vṛndāvane*
> *ekabāra ihāṅ pāṭhāiha sanātane*

SYNONYMS

vṛndāvane—to Vṛndāvana; *yāha'*—now go; *tumi*—you; *rahiha*—stay; *vṛndāvane*—in Vṛndāvana; *eka-bāra*—once; *ihāṅ*—here; *pāṭhāiha*—send; *sanātane*—your elder brother, Sanātana Gosvāmī.

TRANSLATION

"Now go to Vṛndāvana and stay there," the Lord said. "You may send here your elder brother, Sanātana.

antya.1.218

> *vraje yāi rasa-śāstra kariha nirūpaṇa*
> *lupta-tīrtha saba tāhāṅ kariha pracāraṇa*

SYNONYMS

vraje yāi—going to Vṛndāvana; *rasa-śāstra*—all transcendental literature concerning the pastimes of Lord Śrī Kṛṣṇa; *kariha nirūpaṇa*—write carefully; *lupta-tīrtha*—the lost holy places; *saba*—all; *tāhāṅ*—there; *kariha pracāraṇa*—make known.

TRANSLATION

"When you go to Vṛndāvana, stay there, preach transcendental literature and excavate the lost holy places.

antya.1.219

> *kṛṣṇa-sevā, rasa-bhakti kariha pracāra*
> *āmiha dekhite tāhāṅ yāimu ekabāra"*

SYNONYMS

kṛṣṇa-sevā—the service of Lord Kṛṣṇa; *rasa-bhakti*—devotional service; *kariha pracāra*—preach; *āmiha*—I also; *dekhite*—to see; *tāhāṅ*—there to Vṛndāvana; *yāimu*—I shall go; *eka-bāra*—once more.

TRANSLATION

"Establish the service of Lord Kṛṣṇa and preach the mellows of Lord Kṛṣṇa's devotional service. I shall also go to Vṛndāvana once more."

antya.1.220

> *eta bali' prabhu tāṅre kailā āliṅgana*
> *rūpa gosāñi śire dhare prabhura caraṇa*

SYNONYMS

eta bali'—saying this; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—unto Rūpa Gosvāmī; *kailā āliṅgana*—embraced; *rūpa gosāñi*—Śrīla Rūpa Gosvāmī; *śire*—on the head; *dhare*—takes; *prabhura caraṇa*—the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Having thus spoken, Śrī Caitanya Mahāprabhu embraced Rūpa Gosvāmī, who then placed the lotus feet of the Lord upon his head.

antya.1.221

> *prabhura bhakta-gaṇa-pāśe vidāya la-ilā*
> *punarapi gauḍa-pathe vṛndāvane āilā*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *bhakta-gaṇa-pāśe*—from the devotees; *vidāya la-ilā*—took leave; *punarapi*—again; *gauḍa-pathe*—on the way to Bengal; *vṛndāvane*—to Vṛndāvana; *āilā*—returned.

TRANSLATION

Śrīla Rūpa Gosvāmī took leave of all the devotees of Śrī Caitanya Mahāprabhu and returned to Vṛndāvana by the path to Bengal.

antya.1.222

> *ei ta' kahilāṅa punaḥ rūpera milana*
> *ihā yei śune, pāya caitanya-caraṇa*

SYNONYMS

ei ta' kahilāṅa—thus I have said; *punaḥ*—again; *rūpera milana*—the meeting with Śrīla Rūpa Gosvāmī; *ihā*—this narration; *yei śune*—anyone who hears; *pāya*—gets; *caitanya-caraṇa*—the shelter of Śrī Caitanya Mahāprabhu.

TRANSLATION

Thus I have described the second meeting of Rūpa Gosvāmī and Śrī Caitanya Mahāprabhu. Anyone who hears of this incident will certainly attain the shelter of Śrī Caitanya Mahāprabhu.

antya.1.223

> *śrī-rūpa-raghunātha-pade yāra āśa*
> *caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation;

caitanya-caritāmṛta—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇa-dāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps. *Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, First Chapter, describing the second meeting of Śrīla Rūpa Gosvāmī and Śrī Caitanya Mahāprabhu.*

Chapter 2

antya.2.1

vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca
śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitaṁ taṁ sa-jīvam
sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ
śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca

SYNONYMS

vande—offer my respectful obeisances; *aham*—I; *śrī-guroḥ*—of my initiating spiritual master or instructing spiritual master; *śrī-yuta-pada-kamalam*—unto the opulent lotus feet; *śrī-gurūn*—unto the spiritual masters in the *paramparā* system, beginning from Mādhavendra Purī down to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda; *vaiṣṇavān*—unto all the Vaiṣṇavas, beginning from Lord Brahmā and others coming from the very start of the creation; *ca*—and; *śrī-rūpam*—unto Śrīla Rūpa Gosvāmī; *sa-agra-jātam*—with his elder brother, Śrī Sanātana Gosvāmī; *saha-gaṇa-raghunātha-anvitam*—with Raghunātha dāsa Gosvāmī and his

associates; *tam*—unto him; *sa-jīvam*—with Jīva Gosvāmī; *sa-advaitam*—with Advaita Ācārya; *sa-avadhūtam*—with Nityānanda Prabhu; *parijana-sahitam*—and with Śrīvāsa Ṭhākura and all the other devotees; *kṛṣṇa-caitanya-devam*—unto Lord Śrī Caitanya Mahāprabhu; *śrī-rādhā-kṛṣṇa-pādān*—unto the lotus feet of the all-opulent Śrī Kṛṣṇa and Rādhārāṇī; *saha-gaṇa*—with associates; *lalitā-śrī-viśākhā-anvitān*—accompanied by Lalitā and Śrī Viśākhā; *ca*—also.

TRANSLATION

I offer my respectful obeisances unto the lotus feet of my spiritual master and of all the other preceptors on the path of devotional service. I offer my respectful obeisances unto all the Vaiṣṇavas and unto the six Gosvāmīs, including Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Raghunātha dāsa Gosvāmī, Jīva Gosvāmī and their associates. I offer my respectful obeisances unto Śrī Advaita Ācārya Prabhu, Śrī Nityānanda Prabhu, Śrī Caitanya Mahāprabhu, and all His devotees, headed by Śrīvāsa Ṭhākura. I then offer my respectful obeisances unto the lotus feet of Lord Kṛṣṇa, Śrīmatī Rādhārāṇī and all the gopīs, headed by Lalitā and Viśākhā.

antya.2.2

> *jaya jaya śrī-caitanya jaya nityānanda*
> *jayādvaita-candra jaya gaura-bhakta-vṛnda*

SYNONYMS

jaya jaya—all glories; *śrī-caitanya*—to Śrī Caitanya; *jaya*—all glories; *nityānanda*—to Lord Nityānanda; *jaya advaita-candra*—all glories to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Lord Caitanya.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Nityānanda Prabhu! All glories to Advaita Ācārya! And all glories to all the devotees of Śrī Caitanya Mahāprabhu!

antya.2.3

> *sarva-loka uddhārite gaura-avatāra*
> *nistārera hetu tāra trividha prakāra*

SYNONYMS

sarva-loka—all the worlds; *uddhārite*—to deliver; *gaura-avatāra*—the incarnation of Lord Śrī Caitanya Mahāprabhu; *nistārera hetu*—

causes of the deliverance of all people; *tāra*—His; *tri-vidha prakāra*—three kinds.

TRANSLATION

In His incarnation as Śrī Caitanya Mahāprabhu, Lord Śrī Kṛṣṇa descended to deliver all the living beings in the three worlds, from Brahmaloka down to Pātālaloka. He caused their deliverance in three ways.

antya.2.4

> *sākṣāt-darśana, āra yogya-bhakta-jīve*
> *'āveśa' karaye kāhāṅ, kāhāṅ 'āvirbhāve'*

SYNONYMS

sākṣāt-darśana—direct meeting; *āra*—and; *yogya-bhakta*—perfect devotee; *jīve*—living beings; *āveśa karaye*—empowers with specific spiritual potencies; *kāhāṅ*—somewhere; *kāhāṅ*—in other places; *āvirbhāve*—by appearing Himself.

TRANSLATION

The Lord delivered the fallen souls in some places by meeting them directly, in other places by empowering a pure devotee, and in still other places by appearing before someone Himself.

antya.2.5-6

> *'sākṣāt-darśane' prāya saba nistārilā*
> *nakula-brahmacārīra dehe 'āviṣṭa' ha-ilā*

> *pradyumna-nṛsiṁhānanda āge kailā 'āvirbhāva'*
> *'loka nistāriba',—ei īśvara-svabhāva*

SYNONYMS

sākṣāt-darśane—by direct meeting; *prāya*—almost; *saba*—all; *nistārilā*—delivered; *nakula-brahmacārīra*—of a *brahmacārī* named Nakula; *dehe*—in the body; *āviṣṭa ha-ilā*—entered; *pradyumna-nṛsiṁhānanda*—Pradyumna Nṛsiṁhānanda; *āge*—in front of; *kailā*—made; *āvirbhāva*—appearance; *loka nistāriba*—I shall deliver all the fallen souls; *ei*—this; *īśvara-svabhāva*—the characteristic of the Supreme Personality of Godhead.

TRANSLATION

Śrī Caitanya Mahāprabhu delivered almost all the fallen souls by directly meeting them. He delivered others by entering the body of Nakula Brahmacārī and by appearing before Nṛsiṁhānanda Brahmacārī. "I shall deliver the fallen souls." This statement characterizes the Supreme Personality of Godhead.

PURPORT

The Lord always manifested His *āvirbhāva* appearance in the following four places: (1) the house of Śrīmatī Śacīmātā, (2) wherever Nityānanda Prabhu danced in ecstasy, (3) the house of Śrīvāsa (when *kīrtana* was performed), and (4) the house of Rāghava Paṇḍita. Lord Caitanya Himself appeared in these four places. On this connection, one may consult text 34.)

antya.2.7

> *sākṣāt-darśane saba jagat tārilā*
> *eka-bāra ye dekhilā, se kṛtārtha ha-ilā*

SYNONYMS

sākṣāt-darśane—by direct meetings; *saba*—all; *jagat*—the universe; *tārilā*—He delivered; *eka-bāra*—once; *ye*—anyone who; *dekhilā*—saw; *se*—he; *kṛta-artha*—fully satisfied; *ha-ilā*—became.

TRANSLATION

When Śrī Caitanya Mahāprabhu was personally present, anyone in the world who met Him even once was fully satisfied and became spiritually advanced.

antya.2.8

> *gauḍa-deśera bhakta-gaṇa pratyabda āsiyā*
> *punaḥ gauḍa-deśe yāya prabhure miliyā*

SYNONYMS

gauḍa-deśera—of Bengal; *bhakta-gaṇa*—devotees; *prati-abda*—every year; *āsiyā*—coming; *punaḥ*—again; *gauḍa-deśe*—to Bengal; *yāya*—return; *prabhure*—Śrī Caitanya Mahāprabhu; *miliyā*—after meeting.

TRANSLATION

Every year, devotees from Bengal would go to Jagannātha Purī to meet Śrī Caitanya Mahāprabhu, and after the meeting they would return to Bengal.

antya.2.9

> *āra nānā-deśera loka āsi' jagannātha*
> *caitanya-caraṇa dekhi' ha-ila kṛtārtha*

SYNONYMS

āra—again; *nānā-deśera*—of different provinces; *loka*—people; *āsi'*—coming; *jagannātha*—to Jagannātha Purī; *caitanya-caraṇa*—the lotus feet of Śrī Caitanya Mahāprabhu; *dekhi'*—seeing; *ha-ila*—became; *kṛta-artha*—fully satisfied.

TRANSLATION

Similarly, people who went to Jagannātha Purī from various provinces of India were fully satisfied after seeing the lotus feet of Śrī Caitanya Mahāprabhu.

antya.2.10

> *sapta-dvīpera loka āra nava-khaṇḍa-vāsī*
> *deva, gandharva, kinnara manuṣya-veśe āsi'*

SYNONYMS

sapta-dvīpera loka—people from all of the seven islands within the universe; *āra*—and; *nava-khaṇḍa-vāsī*—the in habitants of the nine *khaṇḍas*; *deva*—demigods; *gandharva*—the inhabitants of Gandharvaloka; *kinnara*—the inhabitants of Kinnaraloka; *manuṣya-veśe*—in the form of human beings; *āsi'*—coming.

TRANSLATION

People from all over the universe, including the seven islands, the nine khaṇḍas, the planets of the demigods, Gandharvaloka and Kinnaraloka, would go there in the forms of human beings.

PURPORT

For an explanation of *sapta-dvīpa,* see *Madhya-līlā,* Chapter Twenty, verse 218, and *Śrīmad-Bhāgavatam,* Fifth Canto,

Chapters Sixteen and Twenty. in the *Siddhānta-śiromaṇi,* Chapter One (*Golādhyāya*), in the *Bhuvana-kośa* section, the nine *khaṇḍas* are mentioned as follows:

> *aindraṁ kaśeru sakalaṁ kila tāmraparṇam*
> *anyad gabhastimad ataś ca kumārikākhyam*
> *nāgaṁ ca saumyam iha vāruṇam antya-khaṇḍaṁ*
> *gāndharva-saṁjñam iti bhārata-varṣa-madhye*

"Within Bhārata-varṣa, there are nine *khaṇḍas*. They are known as (1) Aindra, (2) Kaśeru, (3) Tāmraparṇa, (4) Gabhastimat, (5) Kumārikā, (6) Nāga (7) Saumya, (8) Vāruṇa and (9) Gāndharva."

antya.2.11

> *prabhure dekhiyā yāya 'vaiṣṇava' hañā*
> *kṛṣṇa bali' nāce saba premāviṣṭa hañā*

SYNONYMS

prabhure dekhiyā—by seeing the Lord; *yāya*—they return; *vaiṣṇava hañā*—having become devotees of the Supreme Personality of Godhead, Kṛṣṇa; *kṛṣṇa bali'*—chanting Kṛṣṇa; *nāce*—dance; *saba*—all of them; *prema-āviṣṭa hañā*—overwhelmed by ecstatic love.

TRANSLATION

Having seen the Lord, they all became Vaiṣṇavas. Thus they danced and chanted the Hare Kṛṣṇa mantra in ecstatic love of Godhead.

antya.2.12

> *ei-mata darśane trijagat nistāri*
> *ye keha āsite nāre aneka saṁsārī*

SYNONYMS

ei-mata—in this way; *darśane*—by direct visits; *tri-jagat*—the three worlds; *nistāri*—delivering; *ye keha*—some who; *āsite nāre*—could not come; *aneka*—many; *saṁsārī*—persons entangled in this material world.

TRANSLATION

Thus by direct meetings, Śrī Caitanya Mahāprabhu delivered the three worlds. Some people, however, could not go and were entangled in material activities.

antya.2.13

> *tā-sabā tārite prabhu sei saba deśe*
> *yogya-bhakta jīva-dehe karena 'āveśe'*

SYNONYMS

tā-sabā—all of them; *tārite*—to deliver; *prabhu*—Śrī Caitanya Mahāprabhu; *sei*—those; *saba*—all; *deśe*—in countries; *yogya-bhakta*—a suitable devotee; *jīva-dehe*—in the body of such a living entity; *karena*—does; *āveśe*—entrance.

TRANSLATION

To deliver people in regions throughout the universe who could not meet Him, Śrī Caitanya Mahāprabhu personally entered the bodies of pure devotees.

antya.2.14

> *sei jīve nija-bhakti karena prakāśe*
> *tāhāra darśane 'vaiṣṇava' haya sarva-deśe*

SYNONYMS

sei jīve—in that living being; *nija-bhakti*—His own devotion; *karena prakāśe*—manifests directly; *tāhāra darśane*—by seeing such an empowered devotee; *vaiṣṇava*—devotees of Kṛṣṇa; *haya*—become; *sarva-deśe*—in all other countries.

TRANSLATION

Thus He empowered living beings [His pure devotees] by manifesting in them so much of His own devotion

that people in all other countries became devotees by seeing them.

PURPORT

As stated in *Caitanya-caritāmṛta* (Antya 7.11):

> *kali-kālera dharma-kṛṣṇa-nāma-saṅkīrtana*
> *kṛṣṇa-śakti vinā nahe tāra pravartana*

Unless one is empowered by the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu, one cannot spread the holy names of the Hare Kṛṣṇa *mahā-mantra* throughout the world. Persons who do so are empowered. Therefore they are sometimes called *āveśa-avatāras* or incarnations, for they are endowed with the power of Śrī Caitanya Mahāprabhu.

antya.2.15

> *ei-mata āveśe tārila tribhuvana*
> *gauḍe yaiche āveśa, kari dig daraśana*

SYNONYMS

ei-mata—in this way; *āveśe*—by empowering; *tārila tri-bhuvana*—delivered the entire three worlds; *gauḍe*—in Bengal; *yaiche*—how; *āveśa*—empowering; *kari dik daraśana*—I shall describe in brief.

TRANSLATION

In this way Śrī Caitanya Mahāprabhu delivered the entire three worlds, not only by His personal presence but also by empowering others. I shall briefly describe how He empowered a living being in Bengal.

antya.2.16

> *āmbuyā-muluke haya nakula-brahmacārī*
> *parama-vaiṣṇava teṅho baḍa adhikārī*

SYNONYMS

āmbuyā-muluke—in the province known as Āmbuyā; *haya*—here is; *nakula-brahmacārī*—a person known as Nakula Brahmacārī; *parama-vaiṣṇava*—a perfectly pure devotee; *teṅho*—he; *baḍa adhikārī*—very advanced in devotional service.

TRANSLATION

In Āmbuyā-muluka there was a person named Nakula Brahmacārī, who was a perfectly pure devotee, greatly advanced in devotional service.

PURPORT

Śrīla Bhaktivinoda Ṭhākura says that Āmbuyā-muluka is the present Ambikā, a city in the Vardhamāna district of West Bengal. Formerly, during the Mohammedan regime, it was

known as Āmbuyā-muluka. In this city there is a neighborhood called Pyārīgañja, and that is where Nakula Brahmacārī used to live.

antya.2.17

> *gauḍa-deśera loka nistārite mana haila*
> *nakula-hṛdaye prabhu 'āveśa' karila*

SYNONYMS

gauḍa-deśera loka—the people of Bengal; *nistārite*—to deliver; *mana haila*—wanted; *nakula-hṛdaye*—in the heart of Nakula Brahmacārī; *prabhu*—Śrī Caitanya Mahāprabhu; *āveśa karila*—entered.

TRANSLATION

Desiring to deliver all the people of Bengal, Śrī Caitanya Mahāprabhu entered the heart of Nakula Brahmacārī.

antya.2.18

> *graha-grasta-prāya nakula premāviṣṭa hañā*
> *hāse, kānde, nāce, gāya unmatta hañā*

SYNONYMS

graha-grasta-prāya—exactly like one haunted by a ghost; *nakula*—Nakula Brahmacārī; *prema-āviṣṭa hañā*—being overwhelmed by ecstatic love of God; *hāse*—laughs; *kānde*—cries; *nāce*—dances; *gāya*—chants; *unmatta hañā*—just like a madman.

TRANSLATION

Nakula Brahmacārī became exactly like a man haunted by a ghost. Thus he sometimes laughed, sometimes cried, sometimes danced and sometimes chanted like a madman.

antya.2.19

> *aśru, kampa, stambha, sveda, sāttvika vikāra*
> *nirantara preme nṛtya, saghana huṅkāra*

SYNONYMS

aśru—tears; *kampa*—trembling; *stambha*—becoming stunned; *sveda*—perspiration; *sāttvika vikāra*—all such transcendental transformations; *nirantara*—continuously; *preme nṛtya*—dancing in ecstatic love; *sa-ghana huṅkāra*—a sound like that of a cloud.

TRANSLATION

He continuously exhibited bodily transformations of transcendental love. Thus he cried, trembled, became

stunned, perspired, danced in love of Godhead and made sounds like those of a cloud.

antya.2.20

> *taiche gaura-kānti, taiche sadā premāveśa*
> *tāhā dekhibāre āise sarva gauḍa-deśa*

SYNONYMS

taiche—in that way; *gaura-kānti*—a bodily luster like that of Lord Śrī Caitanya Mahāprabhu; *taiche*—similarly; *sadā*—always; *prema-āveśa*—absorbed in ecstatic love; *tāhā dekhibāre*—to see that; *āise*—come; *sarva*—all; *gauḍa-deśa*—people from all provinces of Bengal.

TRANSLATION

His body shone with the same luster as that of Śrī Caitanya Mahāprabhu, and he showed the same absorption in ecstatic love of Godhead. People came from all provinces of Bengal to see these symptoms.

antya.2.21

> *yāre dekhe tāre kahe,—'kaha kṛṣṇa-nāma'*
> *tāṅhāra darśane loka haya premoddāma*

SYNONYMS

yāre dekhe—to whomever he saw; *tāre kahe*—he addresses him; *kaha kṛṣṇa-nāma*—my dear friend, chant Kṛṣṇa's holy name; *tāṅhāra darśane*—by seeing him; *loka haya*—people became; *prema-uddāma*—highly elevated in love of Godhead.

TRANSLATION

He advised whomever he met to chant the holy names Hare Kṛṣṇa. Thus upon seeing him, people were overwhelmed with love of Godhead.

antya.2.22

> *caitanyera āveśa haya nakulera dehe*
> *śuni' śivānanda āilā kariyā sandehe*

SYNONYMS

caitanyera—of Śrī Caitanya Mahāprabhu; *āveśa*—taking possession; *haya*—there is; *nakulera dehe*—in the body of Nakula Brahmacārī; *śuni'*—hearing; *śivānanda āilā*—Śivānanda Sena came; *kariyā sandehe*—doubting.

TRANSLATION

When Śivānanda Sena heard that Śrī Caitanya Mahāprabhu had entered the body of Nakula Brahmacārī, he went there with doubts in his mind.

antya.2.23

> *parīkṣā karite tāṅra yabe icchā haila*
> *bāhire rahiyā tabe vicāra karila*

SYNONYMS

parīkṣā karite—to test; *tāṅra*—of Śivānanda Sena; *yabe*—when; *icchā*—desire; *haila*—there was; *bāhire rahiyā*—staying outside; *tabe*—at that time; *vicāra karila*—considered.

TRANSLATION

Desiring to test the authenticity of Nakula Brahmacārī, he stayed outside, thinking as follows.

antya.2.24-25

> *"āpane bolāna more, ihā yadi jāni*
> *āmāra iṣṭa-mantra jāni' kahena āpani*

> *tabe jāni, iṅhāte haya caitanya-āveśe"*
> *eta cinti' śivānanda rahilā dūra-deśe*

SYNONYMS

āpane—personally; *bolāna*—calls; *more*—me; *ihā*—this; *yadi*—if; *jāni*—I understand; *āmāra*—my; *iṣṭa-mantra*—worshipable *mantra*; *jāni'*—knowing; *kahena āpani*—he says himself; *tabe jāni*

—then I shall understand; *inhāte*—in him; *haya*—there is; *caitanya-āveśe*—being possessed by Śrī Caitanya Mahāprabhu; *eta cinti'*—thinking this; *śivānanda*—Śivānanda Sena; *rahilā*—remained; *dūra-deśe*—a little far off.

TRANSLATION

"If Nakula Brahmacārī personally calls me and knows my worshipable mantra, then I shall understand that he is inspired by the presence of Śrī Caitanya Mahāprabhu." Thinking in this way, he stayed some distance apart.

antya.2.26

> *asaṅkhya lokera ghaṭā,—keha āise yāya*
> *lokera saṅghaṭṭe keha darśana nā pāya*

SYNONYMS

asaṅkhya lokera ghaṭā—a great crowd of people; *keha*—some; *āise*—come; *yāya*—go; *lokera saṅghaṭṭe*—in the great crowd of people; *keha*—some of them; *darśana nā pāya*—could not see Nakula Brahmacārī.

TRANSLATION

There was a large crowd of people, some coming and some going. Indeed, some people in that great crowd could not even see Nakula Brahmacārī.

antya.2.27

> *āveśe brahmacārī kahe,—'śivānanda āche dūre*
> *jana dui cāri yāha, bolāha tāhāre'*

SYNONYMS

āveśe—in that state of possession; *brahmacārī kahe*—Nakula Brahmacārī said; *śivānanda*—Śivānanda Sena; *āche dūre*—is staying some distance off; *jana*—persons; *dui*—two; *cāri*—four; *yāha*—go; *bolāha tāhāre*—call him.

TRANSLATION

In his inspired state, Nakula Brahmacārī said, "Śivānanda Sena is staying some distance away. Two or four of you go call him."

antya.2.28

> *cāri-dike dhāya loke 'śivānanda' bali*
> *śivānanda kon, tomāya bolāya brahmacārī*

SYNONYMS

cāri-dike—in four directions; *dhāya loke*—people began to run; *śivānanda bali*—calling loudly the name of Śivānanda; *śivānanda kon*—whoever is Śivānanda; *tomāya*—unto you; *bolāya*—calls; *brahmacārī*—Nakula Brahmacārī.

TRANSLATION

Thus people began running here and there, calling in all directions, "Śivānanda! Whoever is Śivānanda, please come. Nakula Brahmacārī is calling you."

antya.2.29

> *śuni, śivānanda sena tāṅhā śīghra āila*
> *namaskāra kari' tāṅra nikaṭe vasila*

SYNONYMS

śuni'—hearing; *śivānanda sena*—of the name Śivānanda Sena; *tāṅhā*—there; *śīghra*—quickly; *āila*—came; *namaskāra kari'*—offering obeisances; *tāṅra nikaṭe*—near him; *vasila*—sat down.

TRANSLATION

Hearing these calls, Śivānanda Sena quickly went there, offered obeisances to Nakula Brahmacārī, and sat down near him.

antya.2.30

> *brahmacārī bale,—"tumi karilā saṁśaya*
> *eka-manā hañā śuna tāhāra niścaya*

SYNONYMS

brahmacārī bale—Nakula Brahmacārī said; *tumi*—you; *karilā saṁśaya*—have doubted; *eka-manā hañā*—with great attention; *śuna*—please hear; *tāhāra*—for that; *niścaya*—settlement.

TRANSLATION

Nakula Brahmacārī said, "I know that you are doubtful. Now please hear this evidence with great attention.

antya.2.31

> *'gaura-gopāla mantra' tomāra cāri akṣara*
> *aviśvāsa chāḍa, yei kariyācha antara"*

SYNONYMS

gaura-gopāla mantra—the Gaura-gopāla *mantra*; *tomāra*—your; *cāri akṣara*—composed of four syllables; *aviśvāsa chāḍa*—give up your doubts; *yei*—which; *kariyācha antara*—you have kept within your mind.

TRANSLATION

"You are chanting the Gaura-gopāla mantra composed of four syllables. Now please give up the doubts that have resided within you."

PURPORT

Śrīla Bhaktivinoda Ṭhākura explains the Gaura-gopāla *mantra* in his *Amṛta-pravāha-bhāṣya*. Worshipers of Śrī Gaurasundara accept the four syllables *gau-ra-aṇ-ga* as the Gaura *mantra,* but pure worshipers of Rādhā and Kṛṣṇa accept the four syllables *rā-dhā kṛṣ-ṇa* as the Gaura-gopāla *mantra*. However, Vaiṣṇavas consider Śrī Caitanya Mahāprabhu nondifferent from Rādhā-Kṛṣṇa (*śrī-kṛṣṇa-caitanya rādhā-kṛṣṇa nahe anya*). Therefore one who chants the *mantra* Gaurāṅga and one who chants the names of Rādhā and Kṛṣṇa are on the same level.

antya.2.32

> *tabe śivānandera mane pratīti ha-ila*
> *aneka sammāna kari' bahu bhakti kaila*

SYNONYMS

tabe—thereupon; *śivānandera*—of Śivānanda Sena; *mane*—in the mind; *pratīti ha-ila*—there was confidence; *aneka sammāna kari'*—offering him much respect; *bahu bhakti kaila*—offered him devotional service.

TRANSLATION

Śivānanda Sena thereupon developed full confidence in his mind that Nakula Brahmacārī was filled with the

presence of Śrī Caitanya Mahāprabhu. Śivānanda Sena then offered him respect and devotional service.

antya.2.33

> *ei-mata mahāprabhura acintya prabhāva*
> *ebe śuna prabhura yaiche haya 'āvirbhāva'*

SYNONYMS

ei-mata—in this way; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *acintya prabhāva*—inconceivable influence; *ebe*—now; *śuna*—hear; *prabhura*—of Śrī Caitanya Mahāprabhu; *yaiche*—in which way; *haya*—there is; *āvirbhāva*—appearance.

TRANSLATION

In this way, one should understand the inconceivable potencies of Śrī Caitanya Mahāprabhu. Now please hear how His appearance [āvirbhāva] takes place.

antya.2.34-35

> *śacīra mandire, āra nityānanda-nartane*
> *śrīvāsa-kīrtane, āra rāghava-bhavane*

> *ei cāri ṭhāñi prabhura sadā 'āvirbhāva'*
> *premākṛṣṭa haya,—prabhura sahaja svabhāva*

SYNONYMS

śacīra mandire—in the household temple of mother Śacī; *āra*—and; *nityānanda-nartane*—at the time of Śrī Nityānanda Prabhu's dancing; *śrīvāsa-kīrtane*—at the time of congregational chanting headed by Śrīvāsa Paṇḍita; *āra*—and; *rāghava-bhavane*—in the house of Rāghava; *ei cāri ṭhāñi*—in these four places; *prabhura*—of Śrī Caitanya Mahāprabhu; *sadā*—always; *āvirbhāva*—appearance; *prema-ākṛṣṭa haya*—is attracted by love; *prabhura*—of Śrī Caitanya Mahāprabhu; *sahaja sva-bhāva*—natural characteristic.

TRANSLATION

Śrī Caitanya Mahāprabhu always appeared in four places-in the household temple of mother Śacī, in the places where Śrī Nityānanda Prabhu danced, in the house of Śrīvāsa Paṇḍita during congregational chanting and in the house of Rāghava Paṇḍita. He appeared because of His attraction to the love of His devotees. That is His natural characteristic.

antya.2.36

> *nṛsiṁhānandera āge āvirbhūta hañā*
> *bhojana karilā, tāhā śuna mana diyā*

SYNONYMS

nṛsiṁhānandera—the *brahmacārī* known as Nṛsiṁhānanda; *āge*—before; *āvirbhūta hañā*—appearing; *bhojana karilā*—He accepted offerings of food; *tāhā*—that; *śuna*—hear; *mana diyā*—with attention.

TRANSLATION

Śrī Caitanya Mahāprabhu appeared before Nṛsiṁhānanda Brahmacārī and ate his offerings. Please hear about this with attention.

antya.2.37

> *śivānandera bhāginā śrī-kānta-sena nāma*
> *prabhura kṛpāte teṅho baḍa bhāgyavān*

SYNONYMS

śivānandera—of Śivānanda Sena; *bhāginā*—nephew; *śrī-kānta-sena nāma*—named Śrīkānta Sena; *prabhura kṛpāte*—by the causeless mercy of Śrī Caitanya Mahāprabhu; *teṅho*—he; *baḍa*—very; *bhāgyavān*—fortunate.

TRANSLATION

Śivānanda Sena had a nephew named Śrīkānta Sena, who by the grace of Śrī Caitanya Mahāprabhu was extremely fortunate.

antya.2.38

> *eka vatsara teṅho prathama ekeśvara*
> *prabhu dekhibāre āilā utkaṇṭhā-antara*

SYNONYMS

eka vatsara—one year; *teṅho*—Śrīkānta Sena; *prathama*—first; *ekeśvara*—alone; *prabhu dekhibāre*—to see the Lord; *āilā*—came; *utkaṇṭhā-antara*—with great anxiety in the mind.

TRANSLATION

One year, Śrīkānta Sena came alone to Jagannātha Purī in great eagerness to see the Lord.

antya.2.39

> *mahāprabhu tāre dekhi' baḍa kṛpā kailā*
> *māsa-dui teṅho prabhura nikaṭe rahilā*

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; *tāre*—him; *dekhi'*—seeing; *baḍa kṛpā kailā*—bestowed great mercy; *māsa-dui*—for two months; *teṅho*—Śrīkānta Sena; *prabhura nikaṭe*—near Śrī Caitanya Mahāprabhu; *rahilā*—stayed.

TRANSLATION

Seeing Śrīkānta Sena, Śrī Caitanya Mahāprabhu bestowed causeless mercy upon him. Śrīkānta Sena stayed near Śrī Caitanya Mahāprabhu for about two months at Jagannātha Purī.

antya.2.40

> *tabe prabhu tāṅre ājñā kailā gauḍe yāite*
> *"bhakta-gaṇe niṣedhiha ethāke āsite*

SYNONYMS

tabe—then; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—unto him; *ājñā kailā*—ordered; *gauḍe yāite*—returning to Bengal; *bhakta-gaṇe*—the devotees; *niṣedhiha*—forbid; *ethāke āsite*—to come to this place.

TRANSLATION

When he was about to return to Bengal, the Lord told him, "Forbid the devotees of Bengal to come to Jagannātha Purī this year.

antya.2.41

> *e-vatsara tāṅhā āmi yāimu āpane*
> *tāhāi milimu saba advaitādi sane*

SYNONYMS

e-vatsara—this year; *tāṅhā*—there (to Bengal); *āmi*—I; *yāimu*—shall go; *āpane*—personally; *tāhāi*—there; *milimu*—I shall meet; *saba*—all; *advaita-ādi*—beginning with Advaita Ācārya; *sane*—with.

TRANSLATION

"This year I shall personally go to Bengal and meet all the devotees there, headed by Advaita Ācārya.

antya.2.42

> *śivānande kahiha,—āmi ei pauṣa-māse*
> *ācambite avaśya āmi yāiba tāṅra pāśe*

SYNONYMS

śivānande kahiha—speak to Śivānanda Sena; *āmi*—I; *ei*—this; *pauṣa-māse*—in the month of December; *ācambite*—all of a sudden; *avaśya*—certainly; *āmi*—I; *yāiba*—shall go; *tāṅra pāśe*—to his place.

TRANSLATION

"Please inform Śivānanda Sena that this December I shall certainly go to his home.

antya.2.43

> *jagadānanda haya tāhāṅ, teṅho bhikṣā dibe*
> *sabāre kahiha,—e vatsara keha nā āsibe"*

SYNONYMS

jagadānanda—Jagadānanda; *haya*—is; *tāhāṅ*—there; *teṅho*—he; *bhikṣā dibe*—will give offerings of food; *sabāre kahiha*—inform all of them; *evatsara*—this year; *keha nā āsibe*—no one should come.

TRANSLATION

"Jagadānanda is there, and he will give Me offerings of food. Inform them all that no one should come to Jagannātha Purī this year."

antya.2.44

> *śrī-kānta āsiyā gauḍe sandeśa kahila*
> *śuni' bhakta-gaṇa-mane ānanda ha-ila*

SYNONYMS

śrī-kānta—Śrīkānta Sena; *āsiyā*—coming back; *gauḍe*—in Bengal; *sandeśa*—message; *kahila*—delivered; *śuni'*—hearing; *bhakta-gaṇa-mane*—in the minds of the devotees; *ānanda ha-ila*—there was great happiness.

TRANSLATION

When Śrīkānta Sena returned to Bengal and delivered this message, the minds of all the devotees were very pleased.

antya.2.45

> *calitechilā ācārya, rahilā sthira hañā*
> *śivānanda, jagadānanda rahe pratyāśā kariyā*

SYNONYMS

calitechilā—was ready to go; *ācārya*—Advaita Ācārya; *rahilā*—remained; *sthira hañā*—being without movement; *śivānanda*—Śivānanda; *jagadānanda*—Jagadānanda; *rahe*—remain; *pratyāśā kariyā*—expecting.

TRANSLATION

Advaita Ācārya was just about to go to Jagannātha Purī with the other devotees, but upon hearing this message, He waited. Śivānanda Sena and Jagadānanda also stayed back, awaiting the arrival of Śrī Caitanya Mahāprabhu.

antya.2.46

> *pauṣa-māse āila duṅhe sāmagrī kariyā*
> *sandhyā-paryanta rahe apekṣā kariyā*

SYNONYMS

pauṣa-māse—the month of Pauṣa (December-January); *āila*—came; *duṅhe*—Śivānanda Sena and Jagadānanda; *sāmagrī kariyā*—making all arrangements; *sandhyā-paryanta*—until the evening; *rahe*—remain; *apekṣā kariyā*—waiting.

TRANSLATION

When the month of Pauṣa arrived, both Jagadānanda and Śivānanda collected all kinds of paraphernalia for the Lord's reception. Every day, they would wait until evening for the Lord to come.

antya.2.47

> *ei-mata māsa gela, gosāñi nā āilā*
> *jagadānanda, śivānanda duḥkhita ha-ilā*

SYNONYMS

ei-mata—in this way; *māsa gela*—the month passed; *gosāñi nā āilā*—Śrī Caitanya Mahāprabhu did not come; *jagadānanda*—

Jagadānanda; *śivānanda*—Śivānanda; *duḥkhita ha-ilā*—became very unhappy.

TRANSLATION

As the month passed but Śrī Caitanya Mahāprabhu did not come, Jagadānanda and Śivānanda became most unhappy.

antya.2.48-49

> *ācambite nṛsiṁhānanda tāhāṅi āilā*
> *duṅhe tāṅre mili' tabe sthāne vasāilā*

> *duṅhe duḥkhī dekhi' tabe kahe nṛsiṁhānanda*
> *'tomā duṅhākāre kene dekhi nirānanda?'*

SYNONYMS

ācambite—all of a sudden; *nṛsiṁhānanda*—Nṛsiṁhānanda; *tāhāṅi āilā*—came there; *duṅhe*—Śivānanda and Jagadānanda; *tāṅre*—him; *mili'*—meeting; *tabe*—then; *sthāne vasāilā*—caused to sit; *duṅhe*—both; *duḥkhī*—unhappy; *dekhi'*—seeing; *tabe*—then; *kahe nṛsiṁhānanda*—Nṛsiṁhānanda began to speak; *tomā duṅhākāre*—both of you; *kene*—why; *dekhi*—I see; *nirānanda*—unhappy.

TRANSLATION

Suddenly Nṛsiṁhānanda arrived, and Jagadānanda and Śivānanda arranged for him to sit near them. Seeing

them both so unhappy, Nṛsiṁhānanda inquired, "Why do I see that you are both despondent?"

antya.2.50

> *tabe śivānanda tāṅre sakala kahilā*
> *'āsiba ājñā dilā prabhu kene nā āilā?'*

SYNONYMS

tabe—thereupon; *śivānanda*—Śivānanda; *tāṅre*—unto Nṛsiṁhānanda; *sakala kahilā*—said everything; *āsiba*—I shall come; *ājñā dilā*—promised; *prabhu*—Śrī Caitanya Mahāprabhu; *kene*—why; *nā āilā*—has He not come.

TRANSLATION

Then Śivānanda Sena told him, "Śrī Caitanya Mahāprabhu promised that He would come. Why, then, has He not arrived?"

antya.2.51

> *śuni' brahmacārī kahe,—'karaha santoṣe*
> *āmi ta' āniba tāṅre tṛtīya divase'*

SYNONYMS

śuni'—hearing; *brahmacārī*—Nṛsiṁhānanda Brahmacārī; *kahe*—said; *karaha santoṣe*—become happy; *āmi*—I; *ta'*—certainly; *āniba*—shall bring; *tāṅre*—Him (Śrī Caitanya Mahāprabhu); *tṛtīya divase*—on the third day.

TRANSLATION

Hearing this, Nṛsiṁhānanda Brahmacārī replied, "Please be satisfied. I assure you that I shall bring Him here three days from now."

antya.2.52

> *tāṅhāra prabhāva-prema jāne dui-jane*
> *ānibe prabhure ebe niścaya kailā mane*

SYNONYMS

tāṅhāra—his; *prabhāva*—influence; *prema*—love of Godhead; *jāne*—know; *dui-jane*—both of them; *ānibe prabhure*—he will bring Śrī Caitanya Mahāprabhu; *ebe*—now; *niścaya kailā mane*—they were greatly assured within their minds.

TRANSLATION

Śivānanda and Jagadānanda knew of Nṛsiṁhānanda Brahmacārī's influence and love of Godhead. Therefore

they now felt assured that he would certainly bring Śrī Caitanya Mahāprabhu.

antya.2.53

> *'pradyumna brahmacārī'—tāṅra nija-nāma*
> *'nṛsiṁhānanda' nāma tāṅra kailā gaura-dhāma*

SYNONYMS

pradyumna brahmacārī—Pradyumna Brahmacārī; *tāṅra*—his; *nija-nāma*—real name; *nṛsiṁhānanda*—Nṛsiṁhānanda; *nāma*—name; *tāṅra*—his; *kailā gaura-dhāma*—was given by Śrī Caitanya Mahāprabhu.

TRANSLATION

His real name was Pradyumna Brahmacārī. The name Nṛsiṁhānanda had been given to him by Lord Gaurasundara Himself.

antya.2.54

> *dui dina dhyāna kari' śivānandere kahila*
> *"pāṇihāṭi grāme āmi prabhure ānila*

SYNONYMS

dui dina—for two days; *dhyāna kari'*—after meditating; *śivānandere kahila*—he said to Śivānanda Sena; *pāṇihāṭi grāme*—to the village called Pāṇihāṭi; *āmi*—I; *prabhure ānila*—have brought Śrī Caitanya Mahāprabhu.

TRANSLATION

After meditating for two days, Nṛsiṁhānanda Brahmacārī told Śivānanda Sena, "I have already brought Śrī Caitanya Mahāprabhu to the village known as Pāṇihāṭi.

antya.2.55

> *kāli madhyāhne teṅho āsibena tomāra ghare*
> *pāka-sāmagrī ānaha, āmi bhikṣā dimu tāṅre*

SYNONYMS

kāli madhyāhne—tomorrow at noon; *teṅho*—He; *āsibena*—will come; *tomāra ghare*—to your place; *pāka-sāmagrī ānaha*—please bring everything necessary for cooking; *āmi*—I; *bhikṣā dimu*—shall cook and offer food; *tāṅre*—to Him.

TRANSLATION

"Tomorrow at noon He will come to your home. Therefore please bring all kinds of cooking ingredients. I shall personally cook and offer Him food.

antya.2.56

> *tabe tāṅre ethā āmi āniba satvara*
> *niścaya kahilāṅa, kichu sandeha nā kara*

SYNONYMS

tabe—in this way; *tāṅre*—Him; *ethā*—here; *āmi*—I; *āniba satvara*—shall bring very soon; *niścaya*—with certainty; *kahilāṅa*—I spoke; *kichu sandeha nā kara*—do not be doubtful.

TRANSLATION

"In this way I shall bring Him here very soon. Be assured that I am telling you the truth. Do not be doubtful.

antya.2.57

> *ye cāhiye, tāhā kara hañā tat-para*
> *ati tvarāya kariba pāka, śuna ataḥpara*

SYNONYMS

ye cāhiye—whatever I want; *tāhā kara*—arrange for that; *hañā tat-para*—being intent; *ati tvarāya*—very soon; *kariba pāka*—I shall begin cooking; *śuna ataḥpara*—just hear.

TRANSLATION

"Bring all the ingredients very soon, for I want to begin cooking immediately. Please do what I say."

antya.2.58

> *pāka-sāmagrī ānaha, āmi yāhā cāi'*
> *ye māgila, śivānanda āni' dilā tāi*

SYNONYMS

pāka-sāmagrī ānaha—bring all cooking ingredients; *āmi yāhā cāi*—whatever I want; *ye māgila*—whatever he wanted; *śivānanda*—Śivānanda Sena; *āni'*—bringing; *dilā tāi*—delivered everything.

TRANSLATION

Nṛsiṁhānanda Brahmacārī said to Śivānanda, "Please bring whatever cooking ingredients I want." Thus Śivānanda Sena immediately brought whatever he asked for.

antya.2.59

> *prātaḥ-kāla haite pāka karilā apāra*
> *nānā vyañjana, piṭhā, kṣīra nānā upahāra*

SYNONYMS

prātaḥ-kāla haite—beginning from the morning; *pāka karilā apāra*—cooked many varieties of food; *nānā vyañjana*—varieties of vegetables; *piṭhā*—cakes; *kṣīra*—sweet rice; *nānā*—various; *upahāra*—offerings of food.

TRANSLATION

Beginning early in the morning, Nṛsiṁhānanda Brahmacārī cooked many varieties of food, including vegetables, cakes, sweet rice and other preparations.

antya.2.60

> *jagannāthera bhinna bhoga pṛthak bāḍila*
> *caitanya prabhura lāgi' āra bhoga kaila*

SYNONYMS

jagannāthera—of Lord Jagannātha; *bhinna*—separate; *bhoga*—offerings; *pṛthak*—separately; *bāḍila*—arranged; *caitanya prabhura lāgi'*—for Śrī Caitanya Mahāprabhu; *āra*—other; *bhoga*—offerings of food; *kaila*—made.

TRANSLATION

After he finished cooking, he brought separate dishes for Jagannātha and Śrī Caitanya Mahāprabhu.

antya.2.61

> *iṣṭa-deva nṛsiṁha lāgi' pṛthak bāḍila*
> *tina-jane samarpiyā bāhire dhyāna kaila*

SYNONYMS

iṣṭa-deva—the worshipable Deity; *nṛsiṁha*—Lord Nṛsiṁhadeva; *lāgi'*—for; *pṛthak*—separately; *bāḍila*—arranged; *tina-jane*—to the three Deities; *samarpiyā*—offering; *bāhire*—outside; *dhyāna kaila*—meditated.

TRANSLATION

He also separately offered dishes to Nṛsiṁhadeva, his worshipable Deity. Thus he divided all the food into three offerings. Then, outside the temple, he began to meditate upon the Lord.

antya.2.62

> *dekhe, śīghra āsi' vasilā caitanya-gosāñi*
> *tina bhoga khāilā, kichu avaśiṣṭa nāi*

SYNONYMS

dekhe—he sees; *śīghra āsi'*—coming quickly; *vasilā*—sat down; *caitanya-gosāñi*—Śrī Caitanya Mahāprabhu; *tina bhoga*—the three separate offerings; *khāilā*—He ate; *kichu avaśiṣṭa nāi*—there were no remnants left.

TRANSLATION

In his meditation he saw Śrī Caitanya Mahāprabhu quickly come, sit down and eat all three offerings, leaving behind no remnants.

antya.2.63

> *ānande vihvala pradyumna, paḍe aśru-dhāra*
> *"hāhā kibā kara" bali' karaye phutkāra*

SYNONYMS

ānande vihvala—overwhelmed by transcendental ecstasy; *pradyumna*—Pradyumna Brahmacārī; *paḍe aśru-dhāra*—tears fell from his eyes; *hāhā*—alas, alas; *kibā kara*—what are You doing; *bali'*—saying; *karaye phut-kāra*—began to express disappointment.

TRANSLATION

Pradyumna Brahmacārī was overwhelmed by transcendental ecstasy upon seeing Caitanya Mahāprabhu eating everything. Thus tears flowed from

his eyes. Nevertheless, he expressed dismay, saying, "Alas, alas! My dear Lord, what are You doing? You are eating everyone's food!

antya.2.64

> *jagannāthe-tomāya aikya, khāo tāṅra bhoga*
> *nṛsiṁhera bhoga kene kara upayoga?*

SYNONYMS

jagannāthe—with Lord Jagannātha; *tomāya*—and You; *aikya*—oneness; *khāo tāṅra bhoga*—You may eat His offering; *nṛsiṁhera bhoga*—the offering of Nṛsiṁhadeva; *kene kara upayoga*—why are You eating.

TRANSLATION

"My dear Lord, You are one with Jagannātha; therefore I have no objection to Your eating His offering. But why are You touching the offering to Lord Nṛsiṁhadeva?

antya.2.65

> *nṛsiṁhera haila jāni āji upavāsa*
> *ṭhākura upavāsī rahe, jiye kaiche dāsa?'*

SYNONYMS

nṛsiṁhera—of Lord Nṛsiṁha; *haila*—there was; *jāni*—I understand; *āji*—today; *upavāsa*—fasting; *ṭhākura upavāsī rahe*—the master remains fasting; *jiye kaiche dāsa*—how can the servant sustain his life.

TRANSLATION

"I think that Nṛsiṁhadeva could not eat anything today, and therefore lie is fasting. If the master fasts, how can the servant live?"

antya.2.66

> *bhojana dekhi' yadyapi tāṅra hṛdaye ullāsa*
> *nṛsiṁha lakṣya kari' bāhye kichu kare duḥkhābhāsa*

SYNONYMS

bhojana dekhi'—seeing the eating; *yadyapi*—although; *tāṅra hṛdaye*—within his heart; *ullāsa*—jubilation; *nṛsiṁha*—Lord Nṛsiṁhadeva; *lakṣya kari'*—for the sake of; *bāhye*—externally; *kichu*—some; *kare*—does; *duḥkha-ābhāsa*—expression of disappointment.

TRANSLATION

Although Nṛsiṁha Brahmacārī felt jubilation within his heart to see Śrī Caitanya Mahāprabhu eating

everything, for the sake of Lord Nṛsiṁhadeva he externally expressed disappointment.

antya.2.67

> *svayaṁ bhagavān kṛṣṇa-caitanya-gosāñi*
> *jagannātha-nṛsiṁha-saha kichu bheda nāi*

SYNONYMS

svayam—personally; *bhagavān*—the Supreme Personality of Godhead; *kṛṣṇa-caitanya-gosāñi*—Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; *jagannātha-nṛsiṁha-saha*—with Lord Jagannātha and Nṛsiṁhadeva; *kichu bheda*—any difference; *nāi*—there is not.

TRANSLATION

Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead Himself. Therefore there is no difference between Him, Lord Jagannātha and Lord Nṛsiṁhadeva.

antya.2.68

> *ihā jānibāre pradyumnera gūḍha haita mana*
> *tāhā dekhāilā prabhu kariyā bhojana*

SYNONYMS

ihā—this fact; *jānibāre*—to know; *pradyumnera*—of Pradyumna Brahmacārī; *gūḍha*—deeply; *haita mana*—was eager; *tāhā*—that; *dekhāilā*—exhibited; *prabhu*—Śrī Caitanya Mahāprabhu; *kariyā bhojana*—by eating.

TRANSLATION

Pradyumna Brahmacārī was deeply eager to understand this fact. Therefore Śrī Caitanya Mahāprabhu revealed it to him by a practical demonstration.

antya.2.69

> *bhojana kariyā prabhu gelā pāṇihāṭi*
> *santoṣa pāilā dekhi' vyañjana-paripāṭī*

SYNONYMS

bhojana kariyā—after eating all the offerings; *prabhu*—Śrī Caitanya Mahāprabhu; *gelā pāṇihāṭi*—started for Pāṇihāṭi; *santoṣa pāilā*—He became very satisfied; *dekhi'*—seeing; *vyañjana-paripāṭī*—arrangement of vegetables.

TRANSLATION

After eating all the offerings, Śrī Caitanya Mahāprabhu started for Pāṇihāṭi. There, He was greatly satisfied to

see the different varieties of vegetables prepared in the house of Rāghava.

antya.2.70

> *śivānanda kahe,—'kene karaha phutkāra?'*
> *teṅha kahe,—"dekha tomāra prabhura vyavahāra*

SYNONYMS

śivānanda kahe—Śivānanda Sena said; *kene karaha phut-kāra*—why are you expressing dismay; *teṅha kahe*—he replied; *dekha*—see; *tomāra prabhura*—of your Lord; *vyayahāra*—the behavior.

TRANSLATION

Śivānanda said to Nṛsiṁhānanda, "Why are you expressing dismay?" Nṛsiṁhānanda replied, "Just see the behavior of your Lord Śrī Caitanya Mahāprabhu.

antya.2.71

> *tina janāra bhoga teṅho ekelā khāilā*
> *jagannātha-nṛsiṁha upavāsī ha-ilā"*

SYNONYMS

tina janāra—of the three Deities; *bhoga*—offerings; *teṅho*—He; *ekelā*—alone; *khāilā*—ate; *jagannātha-nṛsiṁha*—Lord Jagannātha and Lord Nṛsiṁhadeva; *upavāsī ha-ilā*—remained fasting.

TRANSLATION

"He alone has eaten the offerings for all three Deities. Because of this, both Jagannātha and Nṛsiṁhadeva remain fasting."

antya.2.72

> *śuni śivānandera citte ha-ila saṁśaya*
> *kibā premāveśe kahe, kibā satya haya*

SYNONYMS

śuni—hearing; *śivānandera*—of Śivānanda; *citte*—in the mind; *ha-ila saṁśaya*—there was some doubt; *kibā*—whether; *prema-āveśe kahe*—was speaking something in ecstatic love; *kibā*—or; *satya haya*—it was a fact.

TRANSLATION

When Śivānanda Sena heard this statement, he was unsure whether Nṛsiṁhānanda Brahmacārī was speaking that way because of ecstatic love or because it was actually a fact.

antya.2.73

> *tabe śivānande kichu kahe brahmacārī*
> *sāmagrī āna nṛsiṁha lāgi punaḥ pāka kari'*

SYNONYMS

tabe—upon this; *śivānande*—unto Śivānanda; *kichu*—something; *kahe*—says; *brahmacārī*—Nṛsiṁhānanda Brahmacārī; *sāmagrī āna*—bring more ingredients; *nṛsiṁha lāgi'*—for Lord Nṛsiṁhadeva; *punaḥ*—again; *pāka kari'*—let me cook.

TRANSLATION

When Śivānanda Sena was thus perplexed, Nṛsiṁhānanda Brahmacārī said to him, "Bring more food. Let me cook again for Lord Nṛsiṁhadeva."

antya.2.74

> *tabe śivānanda bhoga-sāmagrī ānilā*
> *pāka kari' nṛsiṁhera bhoga lāgāilā*

SYNONYMS

tabe—thereupon; *śivānanda*—Śivānanda Sena; *bhoga-sāmagrī*—ingredients for preparing food; *ānilā*—brought; *pāka kari'*—after cooking; *nṛsiṁhera*—of Lord Nṛsiṁhadeva; *bhoga lāgāilā*—offered the food.

TRANSLATION

Then Śivānanda Sena again brought the ingredients with which to cook, and Pradyumna Brahmacārī again cooked and offered the food to Nṛsiṁhadeva.

antya.2.75

> *varṣāntare śivānanda lañā bhakta-gaṇa*
> *nīlācale dekhe yāñā prabhura caraṇa*

SYNONYMS

varṣa-antare—the next year; *śivānanda*—Śivānanda Sena; *lañā*—taking; *bhakta-gaṇa*—all the devotees; *nīlācale*—at Jagannātha Purī; *dekhe*—sees; *yāñā*—going; *prabhura caraṇa*—the lotus feet of the Lord.

TRANSLATION

The next year, Śivānanda went to Jagannātha Purī with all the other devotees to see the lotus feet of Śrī Caitanya Mahāprabhu.

antya.2.76

> *eka-dina sabhāte prabhu vāta cālāilā*
> *nṛsiṁhānandera guṇa kahite lāgilā*

SYNONYMS

eka-dina—one day; *sabhāte*—in the presence of all the devotees; *prabhu*—Śrī Caitanya Mahāprabhu; *vāta cālāilā*—raised the topic (of eating at Nṛsiṁhānanda's house); *nṛsiṁhānandera*—of Nṛsiṁhānanda Brahmacārī; *guṇa*—transcendental qualities; *kahite lāgilā*—began to speak.

TRANSLATION

One day, in the presence of all the devotees, the Lord raised these topics concerning Nṛsiṁhānanda Brahmacārī and praised his transcendental qualities.

antya.2.77

> *'gata-varṣa pauṣe more karāila bhojana*
> *kabhu nāhi khāi aiche miṣṭānna-vyañjana'*

SYNONYMS

gata-varṣa—last year; *pauṣe*—in the month of Pauṣa (December-January); *more*—unto Me; *karāila bhojana*—offered many foodstuffs; *kabhu nāhi khāi*—I never tasted; *aiche*—such; *miṣṭānna*—sweetmeats; *vyañjana*—vegetables.

TRANSLATION

The Lord said, "Last year in the month of Pauṣa, when Nṛsiṁhānanda gave me varieties of sweetmeats and

vegetables to eat, they were so good that I had never before eaten such preparations."

antya.2.78

> *śuni' bhakta-gaṇa mane āścarya mānila*
> *śivānandera mane tabe pratyaya janmila*

SYNONYMS

śuni'—hearing; *bhakta-gaṇa*—all the devotees; *mane*—in the mind; *āścarya mānila*—felt wonder; *śivānandera*—of Śivānanda Sena; *mane*—in the mind; *tabe*—thereupon; *pratyaya janmila*—there was confidence.

TRANSLATION

Hearing this, all the devotees were struck with wonder, and Śivānanda became confident that the incident was true.

antya.2.79

> *ei-mata śacī-gṛhe satata bhojana*
> *śrīvāsera gṛhe karena kīrtana-darśana*

SYNONYMS

ei-mata—in this way; *śacī-gṛhe*—at the house of Śacīmātā; *satata*—always; *bhojana*—eating; *śrīvāsera gṛhe*—in the house of Śrīvāsa Ṭhākura; *karena*—performs; *kīrtana-darśana*—visiting the *kīrtana* performances.

TRANSLATION

In this way Śrī Caitanya Mahāprabhu used to eat at the temple of Śacīmātā every day and also visit the house of Śrīvāsa Ṭhākura when kīrtana was performed.

antya.2.80

> *nityānandera nṛtya dekhena āsi' bāre bāre*
> *'nirantara āvirbhāva' rāghavera ghare*

SYNONYMS

nityānandera nṛtya—the dancing of Śrī Nityānanda Prabhu; *dekhena*—He sees; *āsi'*—coming; *bāre bāre*—again and again; *nirantara āvirbhāva*—constant appearance; *rāghavera ghare*—in the house of Rāghava.

TRANSLATION

Similarly, He was always present when Nityānanda Prabhu danced, and He regularly appeared at the house of Rāghava.

antya.2.81

> *prema-vaśa gaura-prabhu, yāhāṅ premottama*
> *prema-vasa hañā tāhā dena daraśana*

SYNONYMS

prema-vaśa—subdued by loving service; *gaura-prabhu*—Śrī Caitanya Mahāprabhu, Gaurasundara; *yāhāṅ prema-uttama*—wherever there is pure love; *prema-vaśa hañā*—being subdued by such love; *tāhā*—there; *dena daraśana*—appears personally.

TRANSLATION

Lord Gaurasundara is greatly influenced by the love of His devotees. Therefore wherever there is pure devotion to the Lord, the Lord Himself, subdued by such love, appears, and His devotees see Him.

antya.2.82

> *śivānandera prema-sīmā ke kahite pāre?*
> *yāṅra preme vaśa prabhu āise bāre bāre*

SYNONYMS

śivānandera—of Śivānanda Sena; *prema-sīmā*—the limit of love; *ke*—who; *kahite pāre*—can estimate; *yāṅra*—whose; *preme*—by loving

affairs; *vaśa*—influenced; *prabhu*—Śrī Caitanya Mahāprabhu; *āise*—comes; *bāre bāre*—again and again.

TRANSLATION

Influenced by the loving affairs of Śivānanda Sena, Śrī Caitanya Mahāprabhu came again and again. Therefore who can estimate the limits of his love?

antya.2.83

> *ei ta' kahilu gaurera 'āvirbhāva'*
> *ihā yei śune, jāne caitanya-prabhāva*

SYNONYMS

ei ta'—thus; *kahilu*—I have described; *gaurera*—of Śrī Caitanya Mahāprabhu; *āvirbhāva*—appearance; *ihā*—this incident; *yei śune*—whoever hears; *jāne*—knows; *caitanya-prabhāva*—the opulence of Śrī Caitanya Mahāprabhu.

TRANSLATION

Thus I have described the appearance of Śrī Caitanya Mahāprabhu. Anyone who hears about these incidents can understand the transcendental opulence of the Lord.

antya.2.84

> *puruṣottame prabhu-pāśe bhagavān ācārya*
> *parama vaiṣṇava teṅho supaṇḍita ārya*

SYNONYMS

puruṣottame—at Jagannātha Purī; *prabhu-pāśe*—in the association of Śrī Caitanya Mahāprabhu; *bhagavān ācārya*—Bhagavān Ācārya; *parama vaiṣṇava*—pure devotee; *teṅho*—he; *su-paṇḍita*—very learned scholar; *ārya*—gentleman.

TRANSLATION

At Jagannātha Purī, in the association of Śrī Caitanya Mahāprabhu, lived Bhagavān Ācārya, who was certainly a gentleman, a learned scholar and a great devotee.

PURPORT

For a description of Bhagavān Ācārya, one may refer to the *Ādi-līlā,* Tenth Chapter, verse 136.

antya.2.85

> *sakhya-bhāvākrānta-citta, gopa-avatāra*
> *svarūpa-gosāñi-saha sakhya-vyavahāra*

SYNONYMS

sakhya-bhāva—by fraternal love; *ākrānta*—overwhelmed; *citta*—heart; *gopa-avatāra*—an incarnation of one of the cowherd boys; *svarūpa-gosāñi-saha*—with Svarūpa Dāmodara; *sakhya-vyavahāra*—dealings just like those of a friend.

TRANSLATION

He was fully absorbed in thoughts of fraternal relationships with God. He was an incarnation of a cowherd boy, and thus his dealings with Svarūpa Dāmodara Gosvāmī were very friendly.

antya.2.86

> *ekānta-bhāve āśriyāchena caitanya-caraṇa*
> *madhye madhye prabhura teṅho karena nimantraṇa*

SYNONYMS

ekānta-bhāve—with full attention; *āśriyāchena*—has taken shelter of; *caitanya-caraṇa*—the lotus feet of Lord Caitanya; *madhye madhye*—sometimes; *prabhura*—of Śrī Caitanya Mahāprabhu; *teṅho*—he; *karena*—does; *nimantraṇa*—invitation.

TRANSLATION

He sought the shelter of Śrī Caitanya Mahāprabhu with full surrender. Sometimes he would invite the Lord to dine at his home.

antya.2.87

> *ghare bhāta kari' karena vividha vyañjana*
> *ekale gosāñi lañā karāna bhojana*

SYNONYMS

ghare—at home; *bhāta kari'*—preparing rice; *karena*—prepares; *vividha vyañjana*—varieties of vegetables; *ekale*—alone; *gosāñi lañā*—taking Śrī Caitanya Mahāprabhu; *karāna bhojana*—makes to eat.

TRANSLATION

Bhagavān Ācārya prepared varieties of rice and vegetables at home and brought the Lord there alone to eat.

PURPORT

Generally those who invited Śrī Caitanya Mahāprabhu for dinner used to offer Him the remnants of food that had first been offered to Lord Jagannātha. Bhagavān Ācārya, however, instead of giving Him the remnants of Jagannātha's food, prepared

dinner at his home. In Orissa, food offered to Lord Jagannātha is called *prasādī,* and that which is not offered to Lord Jagannātha is known as *āmānī* or *ghara-bhāta,* rice prepared at home.

antya.2.88

> *tāṅra pitā 'viṣayī' baḍa śatānanda-khāṅna*
> *'viṣaya-vimukha' ācārya—'vairāgya-pradhāna'*

SYNONYMS

tāṅra pitā—his father; *viṣayī*—a statesman; *baḍa*—expert; *śatānanda-khāṅna*—named Śatānanda Khān; *viṣaya-vimukha*—not interested in state management; *ācārya*—Bhagavān Ācārya; *vairāgya-pradhāna*—mostly in the renounced order of life.

TRANSLATION

Bhagavān Ācārya's father, whose name was Śatānanda Khān, was an expert statesman, whereas Bhagavān Ācārya was not at all interested in the management of the state. Indeed, he was almost in the renounced order of life.

antya.2.89

> *'gopāla-bhaṭṭācārya' nāma tāṅra choṭa-bhāi*
> *kāśīte vedānta paḍi' gelā tāṅra ṭhāñi*

SYNONYMS

gopāla-bhaṭṭācārya—Gopāla Bhaṭṭācārya; *nāma*—named; *tāṅra*—his; *choṭa-bhāi*—younger brother; *kāśīte*—at Benares; *vedānta paḍi'*—studying Vedānta philosophy; *gelā*—went; *tāṅra ṭhāñi*—to his place.

TRANSLATION

Bhagavān Ācārya's brother, whose name was Gopāla Bhaṭṭācārya, had studied Vedānta philosophy at Benares and had then returned to Bhagavān Ācārya's home.

PURPORT

During those days and also at the present, Vedānta philosophy is understood through the commentary of Śaṅkarācārya, which is known as *Śārīraka-bhāṣya*. Thus it appears that Gopāla Bhaṭṭācārya the younger brother of Bhagavān Ācārya, had studied Vedānta according to the way of the *Śārīraka-bhāṣya,* which expounds the Māyāvāda philosophy of the impersonalists.

antya.2.90

> *ācārya tāhāre prabhu-pade milāilā*
> *antaryāmī prabhu citte sukha nā pāilā*

SYNONYMS

ācārya—Bhagavān Ācārya; *tāhāre*—him (his brother); *prabhu-pade milāilā*—got to meet Śrī Caitanya Mahāprabhu; *antaryāmī prabhu*—Lord Śrī Caitanya Mahāprabhu, who could study anyone's heart; *citte*—within Himself; *sukha*—happiness; *nā pāilā*—could not get.

TRANSLATION

Bhagavān Ācārya took his brother to meet Śrī Caitanya Mahāprabhu, but the Lord, knowing that Gopāla Bhaṭṭācārya was a Māyāvādī philosopher, could not get much happiness from meeting him.

antya.2.91

> *ācārya-sambandhe bāhye kare prītyābhāsa*
> *kṛṣṇa-bhakti vinā prabhura nā haya ullāsa*

SYNONYMS

ācārya-sambandhe—because he was related with Bhagavān Ācārya; *bāhye*—externally; *kare*—does; *prīti-ābhāsa*—appearance of pleasure; *kṛṣṇa-bhakti*—devotional service to Lord Kṛṣṇa; *vinā*—without; *prabhura*—of Śrī Caitanya Mahāprabhu; *nā haya*—there is no; *ullāsa*—jubilation.

TRANSLATION

Śrī Caitanya Mahāprabhu derives no happiness from meeting one who is not a pure devotee of Kṛṣṇa. Thus because Gopāla Bhaṭṭācārya was a Māyāvādī scholar, the Lord felt no jubilation in meeting him. Nevertheless, because Gopāla Bhaṭṭācārya was related to Bhagavān Ācārya, Śrī Caitanya Mahāprabhu feigned pleasure in seeing him.

antya.2.92

> *svarūpa gosāñire ācārya kahe āra dine*
> *'vedānta paḍiyā gopāla āisāche ekhāne*

SYNONYMS

svarūpa gosāñire—unto Svarūpa Dāmodara Gosvāmī; *ācārya*—Bhagavān Ācārya; *kahe*—says; *āra dine*—the next day; *vedānta paḍiyā*—after studying Vedānta; *gopāla*—Gopāla; *āisāche*—has come back; *ekhāne*—here.

TRANSLATION

Bhagavān Ācārya said to Svarūpa Dāmodara, "Gopāla, my younger brother, has returned to my home, having concluded his study of Vedānta philosophy."

antya.2.93

> *sabe meli' āisa, śuni 'bhāṣya' ihāra sthāne'*
> *prema-krodha kari' svarūpa balaya vacane*

SYNONYMS

sabe meli'—all together; *āisa*—come; *śuni*—let us hear; *bhāṣya*—the commentary; *ihāra sthāne*—from him; *prema-krodha kari'*—in an angry mood of love; *svarūpa*—Svarūpa Dāmodara; *balaya vacane*—said these words.

TRANSLATION

Bhagavān Ācārya requested Svarūpa Dāmodara to hear from Gopāla the commentary upon Vedānta. Svarūpa Dāmodara Gosvāmī, however, somewhat angry because of love, spoke as follows.

antya.2.94

> *"buddhi bhraṣṭa haila tomāra gopālera saṅge*
> *māyāvāda śunibāre upajila raṅge*

SYNONYMS

buddhi—intelligence; *bhraṣṭa*—lost; *haila*—has been; *tomāra*—your; *gopālera saṅge*—in the association of Gopāla; *māyāvāda*

śunibāre—to hear the commentary of Māyāvāda philosophy; *upajila raṅge*—has awakened the propensity.

TRANSLATION

"You have lost your intelligence in the association of Gopāla, and therefore you are eager to hear the Māyāvāda philosophy.

antya.2.95

> *vaiṣṇava hañā yebā śārīraka-bhāṣya śune*
> *sevya-sevaka-bhāva chāḍi' āpanāre 'īśvara' māne*

SYNONYMS

vaiṣṇava hañā—being a Vaiṣṇava; *yebā*—anyone who; *śārīraka-bhāṣya*—the Māyāvāda commentary *Śārīraka-bhāṣya*; *śune*—listens to; *sevya-sevaka-bhāva*—the Kṛṣṇa conscious attitude that the Lord is the master and the living entity is His servant; *chāḍi'*—giving up; *āpanāre*—himself; *īśvara*—the Supreme Lord; *māne*—considers.

TRANSLATION

"When a Vaiṣṇava listens to the Śārīraka-bhāṣya, the Māyāvāda commentary upon Vedānta-sūtra, he gives up the Kṛṣṇa conscious attitude that the Lord is the master and the living entity is His servant. Instead, he considers himself the Supreme Lord.

PURPORT

The philosophers known as *kevalādvaita-vādīs* generally occupy themselves with hearing the *Śārīraka-bhāṣya,* a commentary by Śaṅkarācārya advocating that one impersonally consider oneself the Supreme Lord. Such Māyāvāda philosophical commentaries upon Vedānta are simply imaginary, but there are other commentaries on Vedānta philosophy. The commentary by Śrīla Rāmānujācārya, known as *Śrī-bhāṣya,* establishes the *viśiṣṭādvaita-vāda* philosophy. Similarly, in the Brahma-sampradāya, Madhvācārya's *Pūrṇaprajña-bhāṣya* establishes *śuddha-dvaita-vāda*. In the Kumāra-sampradāya, or Nimbārka-sampradāya, Śrī Nimbārka establishes the philosophy of *dvaitādvaita-vāda* in the *Pārijāta-saurabha-bhāṣya*. And in the Viṣṇusvāmi-sampradāya, or Rudra-sampradāya, which comes from Lord Śiva, Viṣṇusvāmī has written a commentary called *Sarvajña-bhāṣya,* which establishes *śuddhādvaita-vāda*.

A Vaiṣṇava should study the commentaries on *Vedānta-sūtra* written by the four *sampradāya-ācāryas,* namely Śrī Rāmānujācārya, Madhvācārya, Viṣṇusvāmī and Nimbārka, for these commentaries are based upon the philosophy that the Lord is the master and that all living entities are His eternal servants. One interested in studying Vedānta philosophy properly must study these commentaries, especially if he is a Vaiṣṇava. These commentaries are always adored by Vaiṣṇavas. The commentary by Śrīla Bhaktisiddhānta Sarasvatī is elaborately given in the *Ādi-līlā,* Chapter Seven, text 101. The Māyāvāda commentary *Śārīraka-bhāṣya* is like poison for a Vaiṣṇava. It should not be

touched at all. Śrīla Bhaktivinoda Ṭhākura remarks that even a *mahā-bhāgavata,* or highly elevated devotee who has surrendered himself unto the lotus feet of Kṛṣṇa, sometimes falls down from pure devotional service if he hears the Māyāvāda philosophy of *Śārīraka-bhāṣya*. This commentary should therefore be shunned by all Vaiṣṇavas.

antya.2.96

> *mahā-bhāgavata yei, kṛṣṇa prāṇa-dhana yāra*
> *māyāvāda-śravaṇe citta avaśya phire tāṅra"*

SYNONYMS

mahā-bhāgavata yei—one who is a highly elevated devotee; *kṛṣṇa*—Lord Kṛṣṇa; *prāṇa-dhana yāra*—whose life and soul; *māyāvāda-śravaṇe*—by hearing the Māyāvāda philosophy; *citta*—the heart; *avaśya*—certainly; *phire*—changes; *tāṅra*—his.

TRANSLATION

"The Māyāvāda philosophy presents such a jugglery of words that even a highly elevated devotee who has accepted Kṛṣṇa as his life and soul changes his decision when he reads the Māyāvāda commentary on Vedānta-sūtra."

antya.2.97

> *ācārya kahe,—'āmā sabāra kṛṣṇa-niṣṭha-citte*
> *āmā sabāra mana bhāṣya nāre phirāite'*

SYNONYMS

ācārya kahe—Bhagavān Ācārya replied; *āmā sabāra*—of all of us; *kṛṣṇa-niṣṭha*—devoted to Kṛṣṇa; *citte*—hearts; *āmā sabāra*—of all of us; *mana*—minds; *bhāṣya—Śārīraka-bhāṣya*; *nāre phirāite*—cannot change.

TRANSLATION

In spite of Svarūpa Dāmodara's protest, Bhagavān Ācārya continued, "We are all fixed at the lotus feet of Kṛṣṇa with our hearts and souls. Therefore the Śārīraka-bhāṣya cannot change our minds."

antya.2.98

> *svarūpa kahe, "tathāpi māyāvāda-śravaṇe*
> *'cit, brahma, māyā, mithyā'—ei-mātra śune*

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara replied; *tathāpi*—still; *māyāvāda-śravaṇe*—by hearing the Māyāvāda commentary; *cit*—

knowledge; *brahma*—the Absolute Truth; *māyā*—external energy; *mithyā*—false; *ei-mātra*—only these; *śune*—hears.

TRANSLATION

Svarūpa Dāmodara replied, "Nevertheless, when we hear the Māyāvāda philosophy, we hear that Brahman is knowledge and that the universe of māyā is false, but we gain no spiritual understanding.

antya.2.99

> *jīvājñāna-kalpita īśvare, sakala-i ajñāna*
> *yāhāra śravaṇe bhaktera phāṭe mana prāṇa"*

SYNONYMS

jīva—the ordinary living being; *ajñāna*—by ignorance; *kalpita*—imagined; *īśvare*—in the Supreme Lord; *sakala-i ajñāna*—all ignorance; *yāhāra śravaṇe*—hearing of which; *bhaktera*—of the devotee; *phāṭe*—breaks; *mana prāṇa*—mind and life.

TRANSLATION

"The Māyāvādī philosopher tries to establish that the living entity is only imaginary and that the Supreme Personality of Godhead is under the influence of māyā. Hearing this kind of commentary breaks the heart and life of a devotee."

PURPORT

Śrīla Svarūpa Dāmodara Gosvāmī wanted to impress upon Bhagavān Ācārya that even though someone firmly fixed in devotion to Kṛṣṇa's service might not be deviated by hearing the Māyāvāda *bhāṣya,* that *bhāṣya* is nevertheless full of impersonal words and ideas such as Brahman which represent knowledge but which are impersonal. The Māyāvādīs say that the world created by *māyā* is false, and that actually there is no living entity but only one spiritual effulgence. They further say that God is imaginary, that people think of God only because of ignorance, and that when the Supreme Absolute Truth is befooled by the external energy, *māyā,* He becomes a *jīva,* or living entity. Upon hearing all these nonsensical ideas from the nondevotee, a devotee is greatly afflicted, as if his heart and soul were broken.

antya.2.100

> *lajjā-bhaya pāñā ācārya mauna ha-ilā*
> *āra dina gopālere deśe pāṭhāilā*

SYNONYMS

lajjā-bhaya—fear and shame; *pāñā*—getting; *ācārya*—Bhagavān Ācārya; *mauna ha-ilā*—became silent; *āra dina*—the next day; *gopālere*—Gopāla Bhaṭṭācārya; *deśe*—to his own country; *pāṭhāilā*—sent.

TRANSLATION

Thus Bhagavān Ācārya, greatly ashamed and fearful, remained silent. The next day, he asked Gopāla Bhaṭṭācārya to return to his own district.

antya.2.101

> *eka-dina ācārya prabhure kailā nimantraṇa*
> *ghare bhāta kari' kare vividha vyañjana*

SYNONYMS

eka-dina—one day; *ācārya*—Bhagavān Ācārya; *prabhure*—unto Śrī Caitanya Mahāprabhu; *kailā nimantraṇa*—made an invitation for dinner; *ghare*—at home; *bhāta kari'*—cooking rice; *kare*—prepares; *vividha vyañjana*—varieties of vegetable preparations.

TRANSLATION

One day Bhagavān Ācārya invited Śrī Caitanya Mahāprabhu to dine at his home. Thus he was preparing rice and various types of vegetables.

antya.2.102

> *'choṭa-haridāsa' nāma prabhura kīrtanīyā*
> *tāhāre kahena ācārya ḍākiyā āniyā*

SYNONYMS

choṭa-haridāsa nāma—a devotee named Choṭa Haridāsa; *prabhura kīrtanīyā*—a chanter of songs for Śrī Caitanya Mahāprabhu; *tāhāre*—unto him; *kahena*—says; *ācārya*—the *ācārya*; *ḍākiyā āniyā*—calling him to his place.

TRANSLATION

A devotee named Choṭa Haridāsa used to sing for Śrī Caitanya Mahāprabhu. Bhagavān Ācārya called him to his home and spoke as follows.

antya.2.103

> *'mora nāme śikhi-māhitira bhaginī-sthāne giyā*
> *śukla-cāula eka māna ānaha māgiyā'*

SYNONYMS

mora nāme—in my name; *śikhi-māhitira*—of Śikhi Māhiti; *bhaginī-sthāne*—at the place of the sister; *giyā*—going; *śukla-cāula*—white rice; *eka māna*—the measurement of one *māna*; *ānaha*—please bring; *māgiyā*—requesting.

TRANSLATION

"Please go to the sister of Śikhi Māhiti. In my name, ask her for a māna of white rice and bring it here."

PURPORT

In India *śukla-cāula* (white rice) is also called *ātapa-cāula,* or rice that has not been boiled before being threshed. Another kind of rice, called *siddha-cāula* (brown rice), is boiled before being threshed. Generally, first-class fine white rice is required for offerings to the Deity. Thus Bhagavān Ācārya asked Choṭa Haridāsa, or Junior Haridāsa, a singer in the assembly of Śrī Caitanya Mahāprabhu, to get some of this rice from the sister of Śikhi Māhiti. A *māna* is a standard of measurement in Orissa for rice and other food grains.

antya.2.104

> *māhitira bhaginī sei, nāma—mādhavī-devī*
> *vṛddhā tapasvinī āra paramā vaiṣṇavī*

SYNONYMS

māhitira bhaginī—sister of Śikhi Māhiti; *sei*—that; *nāma*—named; *mādhavī-devī*—of the name Mādhavīdevī; *vṛddhā*—an elderly lady; *tapasvinī*—very strict in executing devotional service; *āra*—and; *paramā vaiṣṇavī*—a first-class devotee.

TRANSLATION

Śikhi Māhiti's sister was named Mādhavīdevī. She was an elderly lady who always performed austerities. She was very advanced in devotional service.

antya.2.105

> *prabhu lekhā kare yāre—rādhikāra 'gaṇa'*
> *jagatera madhye 'pātra'—sāḍe tina jana*

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *lekhā kare*—accepts; *yāre*—whom; *rādhikāra gaṇa*—as one of the associates of Śrīmatī Rādhārāṇī; *jagatera madhye*—throughout the whole world; *pātra*—most confidential devotees; *sāḍe tina*—three and a half; *jana*—persons.

TRANSLATION

Śrī Caitanya Mahāprabhu accepted her as having formerly been an associate of Śrīmatī Rādhārāṇī. In the entire world, three and a half people were His intimate devotees.

antya.2.106

> *svarūpa gosāñi, āra rāya rāmānanda*
> *śikhi-māhiti—tina, tāṅra bhaginī—ardha-jana*

SYNONYMS

svarūpa gosāñi—of the name Svarūpa Gosvāmī; *āra*—and; *rāya rāmānanda*—Rāmānanda Rāya; *śikhi-māhiti*—Śikhi Māhiti; *tina*—three; *tāṅra bhaginī*—his sister; *ardha-jana*—half a person.

TRANSLATION

The three were Svarūpa Dāmodara Gosvāmī, Rāmānanda Rāya and Śikhi Māhiti, and the half a person was Śikhi Māhiti's sister.

antya.2.107

> *tāṅra ṭhāñi taṇḍula māgi' ānila haridāsa*
> *taṇḍula dekhi' ācāryera adhika ullāsa*

SYNONYMS

tāṅra ṭhāñi—from her; *taṇḍula māgi'*—begging rice; *ānila haridāsa*—Haridāsa brought; *taṇḍula dekhi'*—seeing the rice; *ācāryera*—of Bhagavān Ācārya; *adhika ullāsa*—very great satisfaction.

TRANSLATION

After begging the rice from her, Junior Haridāsa brought it to Bhagavān Ācārya, who was very pleased to see its quality.

antya.2.108

> *snehe rāndhila prabhura priya ye vyañjana*
> *deula prasāda, ādā-cāki, lembu-salavaṇa*

SYNONYMS

snehe—in great affection; *rāndhila*—cooked; *prabhura*—of Śrī Caitanya Mahāprabhu; *priya*—dear; *ye*—whatever; *vyañjana*—vegetables; *deula prasāda*—remnants from the temple of Jagannātha; *ādā-cāki*—ground ginger; *lembu*—lime; *sa-lavaṇa*—with salt.

TRANSLATION

In great affection, Bhagavān Ācārya cooked varieties of vegetables and other preparations dear to Śrī Caitanya Mahāprabhu. He also obtained remnants of food from Lord Jagannātha and digestive aids such as ground ginger and also lime with salt.

antya.2.109

> *madhyāhne āsiyā prabhu bhojane vasilā*
> *śālyanna dekhi' prabhu ācārye puchilā*

SYNONYMS

madhyāhne—at noon; *āsiyā*—coming; *prabhu*—Śrī Caitanya Mahāprabhu; *bhojane vasilā*—sat down to eat; *śāli-anna*—the rice of fine quality; *dekhi'*—seeing; *prabhu*—Śrī Caitanya Mahāprabhu; *ācārye puchilā*—inquired from Bhagavān Ācārya.

TRANSLATION

At noon, when Śrī Caitanya Mahāprabhu came to eat the offerings of Bhagavān Ācārya, He first appreciated the fine rice and therefore questioned him.

antya.2.110

> *uttama anna eta taṇḍula kāṅhāte pāilā?*
> *ācārya kahe,—mādhavī-pāśa māgiyā ānilā*

SYNONYMS

uttama anna—fine rice; *eta*—such; *taṇḍula*—rice; *kāṅhāte pāilā*—where did you get; *ācārya kahe*—Bhagavān Ācārya replied; *mādhavī-pāśa*—from Mādhavīdevī; *māgiyā*—begging; *ānilā*—have brought.

TRANSLATION

"Where did you get such fine rice?" the Lord asked. Bhagavān Ācārya replied, "I got it by begging from Mādhavīdevī."

antya.2.111

> *prabhu kahe,—'kon yāi' māgiyā ānila?'*
> *choṭa-haridāsera nāma ācārya kahila*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *kon yāi'*—who went; *māgiyā*—begging; *ānila*—brought; *choṭa-haridāsera*—of Junior Haridāsa; *nāma*—the name; *ācārya kahila*—Bhagavān Ācārya informed.

TRANSLATION

When Śrī Caitanya Mahāprabhu asked who had begged the rice and brought it back, Bhagavān Ācārya mentioned the name of Junior Haridāsa.

antya.2.112

> *anna praśaṁsiyā prabhu bhojana karilā*
> *nija-gṛhe āsi' govindere ājñā dilā*

SYNONYMS

anna praśaṁsiyā—praising the rice; *prabhu*—Śrī Caitanya Mahāprabhu; *bhojana karilā*—partook of the *prasāda*; *nija-gṛhe*—to His own residence; *āsi'*—coming back; *govindere*—to Govinda; *ājñā dilā*—He gave order.

TRANSLATION

Praising the quality of the rice, Śrī Caitanya Mahāprabhu partook of the prasāda. Then, after returning to His residence, He gave the following order to Govinda, His personal assistant.

antya.2.113

> *'āji haite ei mora ājñā pālibā*
> *choṭa haridāse ihāṅ āsite nā dibā'*

SYNONYMS

āji haite—from today; *ei*—this; *mora*—My; *ājñā*—order; *pālibā*—you should carry out; *choṭa haridāse*—Choṭa Haridāsa; *ihāṅ*—here; *āsite*—to come; *nā dibā*—do not allow.

TRANSLATION

" From this day forward, do not allow Choṭa Haridāsa to come here."

antya.2.114

> *dvāra mānā haila, haridāsa duḥkhī haila mane*
> *ki lāgiyā dvāra-mānā keha nāhi jāne*

SYNONYMS

dvāra mānā—closed door; *haila*—there was; *haridāsa*—Choṭa Haridāsa; *duḥkhī*—very unhappy; *haila mane*—became within his mind; *ki lāgiyā*—for what reason; *dvāra-mānā*—the door was closed; *keha nāhi jāne*—no one could understand.

TRANSLATION

When Junior Haridāsa heard that he had been ordered not to approach Śrī Caitanya Mahāprabhu, he was very unhappy. No one could understand why he had been ordered not to come.

antya.2.115

> *tina-dina haila haridāsa kare upavāsa*
> *svarūpādi āsi, puchilā mahāprabhura pāśa*

SYNONYMS

tina-dina haila—for three days; *haridāsa*—junior Haridāsa; *kare upavāsa*—was fasting; *svarūpa-ādi*—Svarūpa Dāmodara and other confidential devotees; *āsi*—coming; *puchilā*—inquired; *mahāprabhura pāśa*—from Śrī Caitanya Mahāprabhu.

TRANSLATION

Haridāsa fasted continuously for three days. Then Svarūpa Dāmodara Gosvāmī and other confidential

devotees approached Śrī Caitanya Mahāprabhu to inquire from Him.

antya.2.116

> *"kon aparādha, prabhu, kaila haridāsa?*
> *ki lāgiyā dvāra-mānā, kare upavāsa?"*

SYNONYMS

kon aparādha—what great offense; *prabhu*—O Lord; *kaila haridāsa*—has Haridāsa committed; *ki lāgiyā*—for what reason; *dvāra-mānā*—the closed door; *kare upavāsa*—he is now fasting.

TRANSLATION

"What great offense has Junior Haridāsa committed? Why has he been forbidden to come to Your door? He has now been fasting for three days."

antya.2.117

> *prabhu kahe,—"vairāgī kare prakṛti sambhāṣaṇa*
> *dekhite nā pāroṅ āmi tāhāra vadana*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu replied; *vairāgī*—a person in the renounced order of life; *kare*—does; *prakṛti sambhāṣaṇa*—

intimate talking with a woman; *dekhite nā pāroṅ*—cannot see; *āmi*—I; *tāhāra vadana*—his face.

TRANSLATION

The Lord replied, "I cannot tolerate seeing the face of a person who has accepted the renounced order of life but who still talks intimately with a woman.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that *saralatā,* or simplicity, is the first qualification of a Vaiṣṇava, whereas duplicity or cunning behavior is a great offense against the principles of devotional service. As one advances in Kṛṣṇa consciousness, one must gradually become disgusted with material attachment and thus become more and more attached to the service of the Lord. If one is not factually detached from material activities but still proclaims himself advanced in devotional service, he is cheating. No one will be happy to see such behavior.

antya.2.118

> *durvāra indriya kare viṣaya-grahaṇa*
> *dāravī prakṛti hare munerapi mana*

SYNONYMS

durvāra—uncontrollable; *indriya*—the senses; *kare*—do; *viṣaya-grahaṇa*—accepting sense objects; *dāravī prakṛti*—a wooden statue of a woman; *hare*—attracts; *munerapi*—even of a great sage; *mana*—the mind.

TRANSLATION

"So strongly do the senses adhere to the objects of their enjoyment that indeed a wooden statue of a woman attracts the mind of even a great saintly person.

PURPORT

The senses and the sense objects are so intimately connected that the mind of even a great saintly person is attracted to a wooden doll if it is attractively shaped like a young woman. The sense objects, namely form, sound, smell, taste and touch, are always attractive for the eyes, ears, nose, tongue and skin. Since the senses and sense objects are naturally intimately related, sometimes even a person claiming control over his senses remains always subject to the control of sense objects. The senses are impossible to control unless purified and engaged in the service of the Lord. Thus even though a saintly person vows to control his senses, the senses are still sometimes perturbed by sense objects.

antya.2.119

mātrā svasrā duhitrā vā
nā viviktāsano bhavet
balavān indriya-grāmo
vidvāṁsam api karṣati

SYNONYMS

mātrā—with one's mother; *svasrā*—with one's sister; *duhitrā*—with one's daughter; *vā*—or; *nā*—not; *vivikta-āsanaḥ*—sitting together; *bhavet*—there should be; *balavān*—very strong; *indriya-grāmaḥ*—the group of senses; *vidvāṁsam*—a person with knowledge of liberation; *api*—even; *karṣati*—attract.

TRANSLATION

“ 'One should not sit closely with one's mother, sister or daughter, for the senses are so strong that they may attract even a person advanced in knowledge.'

PURPORT

This verse appears in the *Manu-saṁhitā* (2.215) and *Śrīmad-Bhāgavatam* (9.19.17).

antya.2.120

> *kṣudra-jīva saba markaṭa-vairāgya kariyā*
> *indriya carāñā bule 'prakṛti' sambhāṣiyā"*

SYNONYMS

kṣudra-jīva—poor living entities; *saba*—all; *markaṭa vairāgya*—a renounced life like that of a monkey; *kariyā*—accepting; *indriya carāñā*—satisfying the senses; *bule*—wander here and there; *prakṛti sambhāṣiyā*—talking intimately with women.

TRANSLATION

"There are many persons with little in their possession who accept the renounced order of life like monkeys. They go here and there engaging in sense gratification and speaking intimately with women."

PURPORT

One should strictly follow the regulative principles, namely no illicit sex, no meat-eating, no intoxication and no gambling, and in this way one should make progress in spiritual life. If an unfit person sentimentally accepts *vairāgya* or takes *sannyāsa* but at the same time remains attached to women, he is in a very dangerous position. His renunciation is called *markaṭa-vairāgya,* or renunciation like that of a monkey. The monkey lives in the forest, eats fruit and does not even cover itself with a

cloth. In this way it resembles a saint, but the monkey always thinks of female monkeys and sometimes keeps dozens of them for sexual intercourse. This is called *markaṭa-vairāgya*. Therefore one who is unfit should not accept the renounced order of life. One who accepts the order of *sannyāsa* but again becomes agitated by sensual disturbances and talks privately with women is called *dharma-dhvajī* or *dharma-kalaṅka,* which means that he brings condemnation upon the religious order. Therefore one should be extremely careful in this connection. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains the word *markaṭa* to mean "restless." A restless person cannot be steady; therefore he simply wanders about, gratifying his senses. Just to get praise from others, to get cheap adoration from his followers or people in general, such a person sometimes accepts the dress of a *sannyāsī* or *bābājī* in the renounced order, but he cannot give up desires for sense gratification, especially for the association of women. Such a person cannot make advancement in spiritual life. There are eight different kinds of sensual enjoyment with women, including talking about them and thinking about them. Thus for a *sannyāsī,* a person in the renounced order, talking intimately with women is a great offense. Śrī Rāmānanda Rāya and Śrīla Narottama dāsa Ṭhākura actually achieved the most elevated stage of the renounced order, but those who imitate them, accepting them as ordinary human beings, fall under the influence of the material energy, for that is a great misunderstanding.

antya.2.121

> *eta kahi' mahāprabhu abhyantare gelā*
> *gosāñira āveśa dekhi' sabe mauna hailā*

SYNONYMS

eta kahi'—saying this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *abhyantare gelā*—entered His room; *gosāñira*—of Śrī Caitanya Mahāprabhu; *āveśa*—absorption in anger; *dekhi'*—seeing; *sabe*—all the devotees; *mauna hailā*—became silent.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu entered His room. Seeing Him in such an angry mood, all the devotees fell silent.

antya.2.122

> *āra dine sabe meli' prabhura caraṇe*
> *haridāsa lāgi, kichu kailā nivedane*

SYNONYMS

āra dine—the next day; *sabe meli'*—all the devotees, coming together; *prabhura caraṇe*—unto the lotus feet of Śrī Caitanya Mahāprabhu; *haridāsa lāgi*—on behalf of Junior Haridāsa; *kichu*—some; *kailā nivedane*—submitted petition.

TRANSLATION

The next day, all the devotees together approached the lotus feet of Śrī Caitanya Mahāprabhu to submit an appeal on behalf of Junior Haridāsa.

antya.2.123

> *"alpa aparādha, prabhu karaha prasāda*
> *ebe śikṣā ha-ila nā karibe aparādha"*

SYNONYMS

alpa aparādha—the offense is not very great; *prabhu*—O Lord; *karaha prasāda*—be merciful; *ebe*—now; *śikṣā ha-ila*—he has gotten a sufficient lesson; *nā karibe*—he will not do; *aparādha*—offense.

TRANSLATION

"Haridāsa has committed a small offense," they said. "Therefore, O Lord, please be merciful to him. Now he has received a sufficient lesson. In the future he will not commit such a offense."

antya.2.124

> *prabhu kahe,—"mora vaśa nahe mora mana*
> *prakṛti-sambhāṣī vairāgī nā kare darśana*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *mora vaśa*—under My control; *nahe*—is not; *mora*—My; *mana*—mind; *prakṛti-sambhāṣī*—one who talks with women; *vairāgī*—a person in the renounced order; *nā kare darśana*—does not see.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "My mind is not under My control. It does not like to see anyone in the renounced order who talks intimately with women.

antya.2.125

> *nija kārye yāha sabe, chāḍa vṛthā kathā*
> *punaḥ yadi kaha āmā nā dekhibe hethā"*

SYNONYMS

nija kārye—your own business; *yāha sabe*—you can all go about; *chāḍa*—give up; *vṛthā kathā*—useless talk; *punaḥ*—again; *yadi kaha*—if you speak; *āmā*—Me; *nā dekhibe*—you will not see; *hethā*—here.

TRANSLATION

"You should all tend to your respective engagements. Give up this useless talk. If you speak this way again, I shall go away, and you will no longer see Me here."

antya.2.126

> *eta śuni' sabe nija-karṇe hasta diyā*
> *nija nija kārye sabe gela ta' uṭhiyā*

SYNONYMS

eta śuni'—hearing this; *sabe*—all the devotees; *nija-karṇe*—over their ears; *hasta diyā*—putting their hands; *nija nija kārye*—to their respective duties; *sabe*—all of them; *gela*—went; *ta'*—certainly; *uṭhiyā*—getting up.

TRANSLATION

Hearing this, all the devotees covered their ears with their hands, got up and went about their respective duties.

antya.2.127

> *mahāprabhu madhyāhna karite cali, gelā*
> *bujhana nā yāya ei mahāprabhura līlā*

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; *madhyāhna karite*—to execute His noon activities; *cali*—walking; *gelā*—left; *bujhana nā yāya*—no one could understand; *ei*—this; *mahāprabhura līlā*—pastime of Śrī Caitanya Mahāprabhu.

TRANSLATION

Śrī Caitanya Mahāprabhu also left that place to perform His noon duties. No one could understand His pastimes.

antya.2.128

> *āra dina sabe paramānanda-purī-sthāne*
> *'prabhuke prasanna kara'—kailā nivedane*

SYNONYMS

āra dina—the next day; *sabe*—all the devotees; *paramānanda-purī-sthāne*—at the place of Paramānanda Purī; *prabhuke*—Śrī Caitanya Mahāprabhu; *prasanna kara*—please try to pacify; *kailā nivedane*—submitted.

TRANSLATION

The next day, all the devotees went to Śrī Paramānanda Purī and requested him to pacify the Lord.

antya.2.129

> *tabe purī-gosāñi ekā prabhu-sthāne āilā*
> *namaskari' prabhu tāṅre sambhrame vasāilā*

SYNONYMS

tabe—thereupon; *purī-gosāñi*—Paramānanda Purī; *ekā*—alone; *prabhu-sthāne*—to the place of Śrī Caitanya Mahāprabhu; *āilā*—came; *namaskari'*—after offering obeisances; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—him; *sambhrame*—with great respect; *vasāilā*—got to sit down.

TRANSLATION

Paramānanda Purī thereupon went alone to the residence of Śrī Caitanya Mahāprabhu. The Lord, after offering him obeisances, seated him by His side with great respect.

antya.2.130

> *puchilā,—ki ājñā, kene haila āgamana?*
> *'haridāse prasāda lāgi' kailā nivedana*

SYNONYMS

puchilā—the Lord inquired; *ki ājñā*—what is your order; *kenehaila āgamana*—what is the reason you have come; *haridāse prasāda lāgi'*—for a favor to Junior Haridāsa; *kailā nivedana*—he made a request.

TRANSLATION

The Lord inquired, "What is your order? For what purpose have you come here?" Paramānanda Purī then submitted his prayer that the Lord show favor to Junior Haridāsa.

antya.2.131

> *śuniyā kahena prabhu,—"śunaha, gosāñi*
> *saba vaiṣṇava lañā tumi raha ei ṭhāñi*

SYNONYMS

śuniyā—hearing; *kahena prabhu*—Śrī Caitanya Mahāprabhu said; *śunaha*—please hear; *gosāñi*—my lord; *saba vaiṣṇava*—all the Vaiṣṇavas; *lañā*—taking; *tumi*—your lordship; *raha*—stay; *ei ṭhāñi*—in this place.

TRANSLATION

Hearing this request, Śrī Caitanya Mahāprabhu replied, "My dear lord, please hear me. It is better for you to stay here with all the Vaiṣṇavas.

antya.2.132

> *more ājñā haya, muñi yāṅa ālālanātha*
> *ekale rahiba tāhāṅ, govinda-mātra sātha"*

SYNONYMS

more—to Me; *ājñā haya*—please give permission; *muñi*—I; *yāṅa*—go; *ālālanātha*—to the place known as Ālālanātha; *ekale rahiba*—I shall remain alone; *tāhāṅ*—there; *govinda-mātra sātha*—with only Govinda.

TRANSLATION

"Please give Me permission to go to Ālālanātha. I shall remain there alone; only Govinda will go with Me."

antya.2.133

> *eta bali' prabhu yadi govinde bolāilā*
> *purīre namaskāra kari' uṭhiyā calilā*

SYNONYMS

eta bali'—saying this; *prabhu*—Śrī Caitanya Mahāprabhu; *yadi*—when; *govinde bolāilā*—called for Govinda; *purīre*—to Paramānanda Purī; *namaskāra kari'*—offering respect; *uṭhiyā calilā*—got up and began to go away.

TRANSLATION

After saying this, the Lord called for Govinda. Offering obeisances to Paramānanda Purī, He got up and began to leave.

antya.2.134

> *āste-vyaste purī-gosāñi prabhu āge gelā*
> *anunaya kari' prabhure ghare vasāilā*

SYNONYMS

āste-vyaste—with great haste; *purī-gosāñi*—Paramānanda Purī; *prabhu āge*—in front of Śrī Caitanya Mahāprabhu; *gelā*—went; *anunaya kari'*—with great humility; *prabhure*—Śrī Caitanya Mahāprabhu; *ghare*—in His room; *vasāilā*—got to sit down.

TRANSLATION

In great haste Paramānanda Purī Gosāñi went before Him and with great humility persuaded Him to sit down in His own room.

antya.2.135

> *"tomāra ye icchā, kara, svatantra īśvara*
> *kebā ki balite pāre tomāra upara?*

SYNONYMS

tomāra ye icchā—whatever is Your desire; *kara*—You can do; *svatantra īśvara*—the independent Supreme Personality of Godhead; *kebā*—who; *ki balite pāre*—can speak; *tomāra upara*—above You.

TRANSLATION

Paramānanda Purī said, "My dear Lord Caitanya, You are the independent Personality of Godhead. You can do whatever You like. Who can say anything above You?

antya.2.136

> *loka-hita lāgi' tomāra saba vyavahāra*
> *āmi saba nā jāni gambhīra hṛdaya tomāra"*

SYNONYMS

loka-hita lāgi'—for the benefit of people in general; *tomāra*—Your; *saba*—all; *vyavahāra*—activities; *āmi saba*—all of us; *nā jāni*—cannot understand; *gambhīra*—very deep and grave; *hṛdaya*—heart; *tomāra*—Your.

TRANSLATION

"All Your activities are for the benefit of people in general. We cannot understand them, for Your intentions are deep and grave."

antya.2.137

> *eta bali' purī-gosāñi gelā nija-sthāne*
> *haridāsa-sthāne gelā saba bhakta-gaṇe*

SYNONYMS

eta bali'—saying this; *purī-gosāñi*—Paramānanda Gosāñi; *gelā*—left; *nija-sthāne*—for his own place; *haridāsa-sthāne*—unto the place of Junior Haridāsa; *gelā*—went; *saba bhakta-gaṇe*—all the other devotees.

TRANSLATION

After saying this, Paramānanda Purī Gosāñi left for his own home. Then all the devotees went to see Junior Haridāsa.

antya.2.138

> *svarūpa-gosāñi kahe,—"śuna, haridāsa*
> *sabe tomāra hita vāñchi, karaha viśvāsa*

SYNONYMS

svarūpa-gosāñi kahe—Svarūpa Dāmodara Gosāñi said; *śuna haridāsa*—just hear, Haridāsa; *sabe*—all of us; *tomāra hita vāñchi*—wish well for you; *karaha viśvāsa*—just believe it.

TRANSLATION

Svarūpa Dāmodara Gosāñi said, "Please hear us, Haridāsa, for we all wish you well. Please believe this.

antya.2.139

> *prabhu haṭhe paḍiyāche svatantra īśvara*
> *kabhu kṛpā karibena yāte dayālu antara*

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *haṭhe paḍiyāche*—has taken up a persistently angry mood; *svatantra īśvara*—the independent Personality of Godhead; *kabhu*—some time; *kṛpā karibena*—He will be merciful (to you); *yāte*—because; *dayālu*—merciful; *antara*—at heart.

TRANSLATION

"At present Śrī Caitanya Mahāprabhu is persisting in His mood of anger because He is the independent Supreme Personality of Godhead. At some time, however, He will surely be merciful, for at heart He is very kind.

antya.2.140

> *tumi haṭha kaile tāṅra haṭha se bāḍibe*
> *snāna bhojana kara, āpane krodha yābe"*

SYNONYMS

tumi haṭha kaile—if you go on persisting; *tāṅra*—His; *haṭha*—persistence; *se*—that; *bāḍibe*—will increase; *snāna bhojana kara*—take your bath and take *prasāda*; *āpane krodha yābe*—automatically His anger will subside.

TRANSLATION

"The Lord is persisting, and if you also persist, His persistence will increase. It is better for you to bathe and take prasāda. In due course, His anger will automatically subside."

antya.2.141

> *eta bali tāre snāna bhojana karāñā*
> *āpana bhavana āilā tāre āśvāsiyā*

SYNONYMS

eta bali—saying this; *tāre*—him; *snāna bhojana karāñā*—inducing to bathe and take *prasāda*; *āpana bhavana*—to his own place; *āilā*—returned; *tāre āśvāsiyā*—assuring him.

TRANSLATION

Having said this, Svarūpa Dāmodara Gosvāmī induced Haridāsa to bathe and take prasāda. After thus reassuring him, he returned home.

antya.2.142

> *prabhu yadi yāna jagannātha-daraśane*
> *dūre rahi' haridāsa karena darśane*

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *yadi*—when; *yāna*—goes; *jagannātha-daraśane*—to see Lord Jagannātha; *dūre rahi'*—remaining in a distant place; *haridāsa*—Junior Haridāsa; *karena darśane*—sees.

TRANSLATION

When Śrī Caitanya Mahāprabhu went to see Lord Jagannātha in the temple, Haridāsa would stay a long distance away and see Him.

antya.2.143

> *mahāprabhu—kṛpā-sindhu, ke pāre bujhite?*
> *priya bhakte daṇḍa karena dharma bujhāite*

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; *kṛpā-sindhu*—the ocean of mercy; *ke pāre bujhite*—who can understand; *priya bhakte*—unto His dear devotees; *daṇḍa karena*—makes chastisement; *dharma bujhāite*—to establish principles of religion or duty.

TRANSLATION

Śrī Caitanya Mahāprabhu is the ocean of mercy. Who can understand Him? When He chastises His dear devotees, He certainly does so to reestablish the principles of religion or duty.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says in this connection that Śrī Caitanya Mahāprabhu, the ocean of mercy, chastised Junior Haridāsa, although Junior Haridāsa was His dear devotee, to establish that one in the devotional line, engaged in pure devotional service, should not be a hypocrite. For a person engaged in devotional service in the renounced order, having intimate relationships with women is certainly hypocrisy. This chastisement was given to Junior Haridāsa as an example to future *sahajiyās* who might adopt the dress of the renounced order to imitate Rūpa Gosvāmī and other bona fide *sannyāsīs* but secretly have illicit connections with women. To teach such men, Śrī Caitanya Mahāprabhu chastised His dear devotee Haridāsa for a slight deviation from the regulative principles. Śrīmatī Mādhavīdevī was a highly elevated devotee; therefore approaching her to ask for some rice to serve Śrī Caitanya Mahāprabhu was certainly not very offensive. Nevertheless, just to preserve the regulative principles for the future, Śrī Caitanya Mahāprabhu enforced the hard-and-fast rule that no one in the renounced order should intimately mix with women. Had Śrī Caitanya Mahāprabhu not chastised Junior Haridāsa for this

slight deviation, so-called devotees of the Lord would have exploited the example of Junior Haridāsa to continue their habit of illicit connections with women unrestrictedly. Indeed, they still preach that such behavior is allowed for a Vaiṣṇava. But it is strictly not allowed. Śrī Caitanya Mahāprabhu is the teacher of the entire world, and therefore He enforced this exemplary punishment to establish that illicit sexual connections are never allowed by Vaiṣṇava philosophy. This was His purpose in chastising Junior Haridāsa. Śrī Caitanya Mahāprabhu is in fact the most magnanimous incarnation of the Supreme Personality of Godhead, but He strictly prohibited illicit sex.

antya.2.144

> *dekhi' trāsa upajila saba bhakta-gaṇe*
> *svapne-ha chāḍila sabe strī-sambhāṣaṇe*

SYNONYMS

dekhi'—seeing; *trāsa*—an atmosphere of fear; *upajila*—grew; *saba bhakta-gaṇe*—among all the devotees; *svapne-ha*—even in dreams; *chāḍila*—gave up; *sabe*—all; *strī-sambhāṣaṇe*—talk with women.

TRANSLATION

After all the devotees saw this example, a mentality of fear grew among them. Therefore they all stopped talking with women, even in dreams.

PURPORT

In connection with *strī-sambhāṣaṇa,* talking with women, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that talking with women for the purpose of mingling with them for sense gratification, subtle or gross, is strictly prohibited. Cāṇakya Paṇḍita, the great moral instructor, says, *mātṛvat para-dāreṣu.* Thus not only a person in the renounced order or one engaged in devotional service but everyone should avoid mingling with women. One should consider another's wife his mother.

antya.2.145

> *ei-mate haridāsera eka vatsara gela*
> *tabu mahāprabhura mane prasāda nahila*

SYNONYMS

ei-mate—in this way; *haridāsera*—of Junior Haridāsa; *eka vatsara*—one year; *gela*—passed; *tabu*—still; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *mane*—in the mind; *prasāda nahila*—there were no symptoms of mercy.

TRANSLATION

In this way a complete year passed for Junior Haridāsa, but still there was not a sign of Śrī Caitanya Mahāprabhu's mercy toward him.

antya.2.146

> *rātri avaśeṣe prabhure daṇḍavat hañā*
> *prayāgete gela kāreha kichu nā baliyā*

SYNONYMS

rātri avaśeṣe—at the end of one night; *prabhure*—unto Śrī Caitanya Mahāprabhu; *daṇḍavat hañā*—offering obeisances; *prayāgete*—to the holy place known as Prayāga (Allahabad); *gela*—went; *kāreha*—to anyone; *kichu*—anything; *nā baliyā*—not saying.

TRANSLATION

Thus at the end of one night, Junior Haridāsa, after offering Śrī Caitanya Mahāprabhu his respectful obeisances, departed for Prayāga without saying anything to anyone.

antya.2.147

> *prabhu-pada-prāpti lāgi' saṅkalpa karila*
> *triveṇī praveśa kari' prāṇa chāḍila*

SYNONYMS

prabhu-pada—the lotus feet of Śrī Caitanya Mahāprabhu; *prāpti lāgi'*—with a view to getting; *saṅkalpa karila*—decided definitely;

tri-veṇī praveśa kari'—entering into the water at the confluence of the Ganges and Yamunā at Prayāga; *prāṇa chāḍila*—give up his life.

TRANSLATION

Junior Haridāsa had conclusively decided to attain shelter at the lotus feet of Śrī Caitanya Mahāprabhu. Thus he entered deep into the water at Triveṇī, the confluence of the Ganges and Yamunā at Prayāga, and in this way gave up his life.

antya.2.148

> *sei-kṣaṇe divya-dehe prabhu-sthāne āilā*
> *prabhu-kṛpā pāñā antardhānei rahilā*

SYNONYMS

sei-kṣaṇe—immediately thereupon; *divya-dehe*—in a spiritual body; *prabhu-sthāne āilā*—came to Śrī Caitanya Mahāprabhu; *prabhu-kṛpā*—the mercy of Śrī Caitanya Mahāprabhu; *pāñā*—getting; *antardhānei rahilā*—remained invisible.

TRANSLATION

Immediately after committing suicide in this way, he went in his spiritual body to Śrī Caitanya Mahāprabhu and received the mercy of the Lord. However, he still remained invisible.

antya.2.149

> *gandharva-dehe gāna karena antardhāne*
> *rātrye prabhure śunāya gīta, anye nāhi jāne*

SYNONYMS

gandharva-dehe—in the body of a Gandharva; *gāna karena*—he sings; *antardhāne*—without being visible; *rātrye*—at night; *prabhure*—unto Śrī Caitanya Mahāprabhu; *śunāya gīta*—he was singing; *anye*—others; *nāhi jāne*—could not understand.

TRANSLATION

In a spiritual body resembling that of a Gandharva, Junior Haridāsa, although invisible, would sing at night for Śrī Caitanya Mahāprabhu to hear. No one but the Lord, however, knew of this.

antya.2.150

> *eka-dina mahāprabhu puchilā bhakta-gaṇe*
> *'haridāsa kāṅhā? tāre ānaha ekhāne'*

SYNONYMS

eka-dina—one day; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *puchilā bhakta-gaṇe*—inquired from the devotees; *haridāsa kāṅhā*—where is Haridāsa; *tāre*—him; *ānaha ekhāne*—bring here.

TRANSLATION

One day Śrī Caitanya Mahāprabhu inquired from the devotees, "Where is Haridāsa? Now you may bring him here."

antya.2.151

> *sabe kahe,—'haridāsa varṣa-pūrṇa dine*
> *rātre uṭhi kāṅhā gelā, keha nāhi jāne"*

SYNONYMS

sabe kahe—everyone spoke; *haridāsa*—Haridāsa; *varṣa-pūrṇa dine*—at the end of one full year; *rātre*—at night; *uṭhi*—getting up; *kāṅhā gelā*—where he went; *keha nāhi jāne*—no one knows.

TRANSLATION

The devotees all replied, "One night at the end of a full year, Junior Haridāsa got up and went away. No one knows where he has gone."

antya.2.152

> *śuni' mahāprabhu īṣat hāsiyā rahilā*
> *saba bhakta-gaṇa mane vismaya ha-ilā*

SYNONYMS

śuni'—hearing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *īṣat*—slightly; *hāsiyā rahilā*—remained smiling; *saba bhakta-gaṇa*—all the devotees; *mane*—in the minds; *vismaya ha-ilā*—became surprised.

TRANSLATION

While hearing the devotees lament, Śrī Caitanya Mahāprabhu was mildly smiling. Thus all the devotees were very astonished.

antya.2.153-154

> *eka-dina jagadānanda, svarūpa, govinda*
> *kāśīśvara, śaṅkara, dāmodara, mukunda*
>
> *samudra-snāne gelā sabe, śune katho dūre*
> *haridāsa gāyena, yena ḍākī' kaṇṭha-svare*

SYNONYMS

eka-dina—one day; *jagadānanda*—Jagadānanda; *svarūpa*—Svarūpa; *govinda*—Govinda; *kāśīśvara*—Kāśīśvara; *śaṅkara*—Śaṅkara; *dāmodara*—Dāmodara; *mukunda*—Mukunda; *samudra-snāne*—bathing in the sea; *gelā*—went; *sabe*—all of them; *śune*—could hear; *katho dūre*—from a distant place; *haridāsa gāyena*—

Junior Haridāsa was singing; *yena*—as if; *ḍāki'*—calling; *kaṇṭha-svare*—in his original voice.

TRANSLATION

One day Jagadānanda, Svarūpa, Govinda, Kāśīśvara, Śaṅkara, Dāmodara and Mukunda all went to bathe in the sea. They could hear Haridāsa singing from a distant place as if calling them in his original voice.

antya.2.155

> *manuṣya nā dekhe—madhura gīta-mātra śune*
> *govindādi sabe meli' kaila anumāne*

SYNONYMS

manuṣya—a man; *nā dekhe*—could not see; *madhura*—very sweet; *gīta*—singing; *mātra*—only; *śune*—one could hear; *govinda-ādi sabe*—all the devotees, headed by Govinda; *meli'*—coming together; *kaila anumāne*—guessed.

TRANSLATION

No one could see him, but they could hear him singing in a sweet voice. Therefore all the devotees, headed by Govinda, made this guess.

antya.2.156

> *'viṣādi khāñā haridāsa ātma-ghāta kaila*
> *sei pāpe jāni 'brahma-rākṣasa' haila*

SYNONYMS

viṣa-ādi khāñā—by drinking poison; *haridāsa*—Junior Haridāsa; *ātma-ghāta kaila*—has committed suicide; *sei pāpe*—on account of that sinful activity; *jāni*—we understand; *brahma-rākṣasa*—a *brāhmaṇa* ghost; *haila*—he has become.

TRANSLATION

"Haridāsa must have committed suicide by drinking poison, and because of this sinful act, he has now become a brāhmaṇa ghost.

antya.2.157

> *ākāra nā dekhi, mātra śuni tāra gāna'*
> *svarūpa kahena,—"ei mithyā anumāna*

SYNONYMS

ākāra—form; *nā dekhi*—we cannot see; *mātra*—only; *śuni*—we hear; *tāra*—his; *gāna*—singing; *svarūpa kahena*—Svarūpa Dāmodara said; *ei*—this; *mithyā*—false; *anumāna*—guess.

TRANSLATION

"We cannot see his material form," they said, "but still we hear his sweet singing. Therefore he must have become a ghost." Svarūpa Dāmodara, however, protested, "This is a false guess.

antya.2.158

> *ājanma kṛṣṇa-kīrtana, prabhura sevana*
> *prabhu-kṛpā-pātra, āra kṣetrera maraṇa*

SYNONYMS

ājanma—throughout the whole life; *kṛṣṇa-kīrtana*—chanting of the Hare Kṛṣṇa *mantra*; *prabhura sevana*—service to Śrī Caitanya Mahāprabhu; *prabhu-kṛpā-pātra*—very dear to the Lord; *āra*—and; *kṣetrera maraṇa*—his death in a holy place.

TRANSLATION

"Junior Haridāsa chanted the Hare Kṛṣṇa mantra throughout his entire life and served the Supreme Lord Śrī Caitanya Mahāprabhu. Moreover, he is dear to the Lord and has died in a holy place.

antya.2.159

> *durgati nā haya tāra, sad-gati se haya*
> *prabhu-bhaṅgī ei, pāche jānibā niścaya"*

SYNONYMS

durgati—a bad result; *nā haya tāra*—is not his; *sat-gati se haya*—he must have achieved liberation; *prabhu-bhaṅgī*—a sport of Śrī Caitanya Mahāprabhu; *ei*—this; *pāche*—later; *jānibā*—you will understand; *niścaya*—the real fact.

TRANSLATION

"Haridāsa cannot have been degraded; he must have attained liberation. This is a pastime of Śrī Caitanya Mahāprabhu. You will all understand it later."

antya.2.160

> *prayāga ha-ite eka vaiṣṇava navadvīpa āila*
> *haridāsera vārtā teṅho sabāre kahila*

SYNONYMS

prayāga ha-ite—from Prayāga; *eka*—one; *vaiṣṇava*—devotee of Lord Kṛṣṇa; *navadvīpa āila*—came to Navadvīpa; *haridāsera vārtā*—the news of Haridāsa; *teṅho*—he; *sabāre kahila*—informed everyone.

TRANSLATION

A devotee returned to Navadvīpa from Prayāga and told everyone the details of Junior Haridāsa's suicide.

antya.2.161

> *yaiche saṅkalpa, yaiche triveṇī praveśila*
> *śuni, śrīvāsādira mane vismaya ha-ila*

SYNONYMS

yaiche saṅkalpa—how he was determined; *yaiche*—how; *triveṇī praveśila*—he entered into Triveṇī; *śuni'*—hearing; *śrīvāsa-ādira*—of Śrīvāsa Ṭhākura and others; *mane*—in the minds; *vismaya ha-ila*—there was surprise.

TRANSLATION

He explained how Junior Haridāsa had made his resolution and had thus entered the waters at the confluence of the Yamunā and Ganges. Hearing these details, Śrīvāsa Ṭhākura and the other devotees were very surprised.

antya.2.162

> *varṣāntare śivānanda saba bhakta lañā*
> *prabhure mililā āsi' ānandita hañā*

SYNONYMS

varṣa-antare—at the end of the year; *śivānanda*—Śivānanda Sena; *saba*—all; *bhakta lañā*—taking the devotees; *prabhure mililā*—met Śrī Caitanya Mahāprabhu; *āsi'*—coming; *ānandita hañā*—becoming greatly happy.

TRANSLATION

At the end of the year, Śivānanda Sena came to Jagannātha Purī as usual, accompanied by the other devotees, and thus in great happiness met Śrī Caitanya Mahāprabhu.

antya.2.163

> *'haridāsa kāṅhā?' yadi śrīvāsa puchilā*
> *"sva-karma-phala-bhuk pumān"—prabhu uttara dilā*

SYNONYMS

haridāsa kāṅhā—where is junior Haridāsa; *yadi*—when; *śrīvāsa puchilā*—Śrīvāsa Ṭhākura inquired; *sva-karma-phala-bhuk*—sure to accept the resultant action of his fruitive activities; *pumān*—a person; *prabhu*—Śrī Caitanya Mahāprabhu; *uttara dilā*—replied.

TRANSLATION

When Śrīvāsa Ṭhākura inquired from Śrī Caitanya Mahāprabhu, "Where is Junior Haridāsa?" The Lord

replied, "A person is sure to achieve the results of his fruitive activities."

antya.2.164

> *tabe śrīvāsa tāra vṛttānta kahila*
> *yaiche saṅkalpa, yaiche triveṇī praveśila*

SYNONYMS

tabe—at that time; *śrīvāsa*—Śrīvāsa Ṭhākura; *tāra*—of Junior Haridāsa; *vṛttānta*—story; *kahila*—spoke; *yaiche*—how; *saṅkalpa*—he decided; *yaiche*—how; *triveṇī praveśila*—he entered the waters at the confluence of the Ganges and Yamunā.

TRANSLATION

Then Śrīvāsa Ṭhākura related the details of Haridāsa's decision and his entering the waters at the confluence of the Ganges and Yamunā.

antya.2.165

> *śuni' prabhu hāsi' kahe suprasanna citta*
> *'prakṛti darśana kaile ei prāyaścitta'*

SYNONYMS

śuni'—hearing; *prabhu*—Śrī Caitanya Mahāprabhu; *hāsi'*—smiling; *kahe*—replied; *su-prasanna citta*—being in a happy mood; *prakṛti darśana kaile*—if someone sees women with a sensual propensity; *eiprāyaścitta*—this is the atonement.

TRANSLATION

When Śrī Caitanya Mahāprabhu heard these details, He smiled in a pleased mood and said, "If with sensual intentions one looks at women, this is the only process of atonement."

antya.2.166

> *svarūpādi mili' tabe vicāra karilā*
> *triveṇī-prabhāve haridāsa prabhu-pada pāilā*

SYNONYMS

svarūpa-ādi—devotees headed by Svarūpa Dāmodara; *mili'*—coming together; *tabe*—then; *vicāra karilā*—discussed; *triveṇī-prabhāve*—by the influence of the holy place at the confluence of the Ganges and Yamunā; *haridāsa*—Junior Haridāsa; *prabhu-pada pāilā*—achieved the shelter of the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Then all the devotees, headed by Svarūpa Dāmodara Gosvāmī, concluded that because Haridāsa had committed suicide at the confluence of the rivers Ganges and Yamunā, he must have ultimately attained shelter at the lotus feet of Śrī Caitanya Mahāprabhu.

PURPORT

Śrīla Bhaktivinoda Ṭhākura remarks that after one adopts the renounced order and accepts the dress of either a *sannyāsī* or a *bābājī,* if he entertains the idea of sense gratification, especially in relationship with a woman, the only atonement is to commit suicide in the confluence of the Ganges and Yamunā. Only by such atonement can his sinful life be purified. If such a person is thus punished, it is possible for him to attain the shelter of Śrī Caitanya Mahāprabhu. Without such punishment, however, the shelter of Śrī Caitanya Mahāprabhu is very difficult to regain.

antya.2.167

> *ei-mata līlā kare śacīra nandana*
> *yāhā śuni' bhakta-gaṇera yuḍāya karṇa-mana*

SYNONYMS

ei-mata—in this way; *līlā kare*—continues to execute pastimes; *śacīra nandana*—the son of mother Śacī; *yāhā śuni'*—hearing

which; *bhakta-gaṇera*—of the devotees; *yuḍāya*—satisfies; *karṇa-mana*—the ears and the mind.

TRANSLATION

In this way, Śrī Caitanya Mahāprabhu, the son of mother Śacī, performs His pastimes, which greatly satisfy the ears and minds of pure devotees who hear about them.

antya.2.168

> *āpana kāruṇya, loke vairāgya-śikṣaṇa*
> *sva-bhaktera gāḍha-anurāga-prakaṭī-karaṇa*

SYNONYMS

āpana—personal; *kāruṇya*—favor; *loke*—to the people in general; *vairāgya-śikṣaṇa*—teaching about the order of renunciation; *sva-bhaktera*—of His devotees; *gāḍha*—deep; *anurāga*—of attachment; *prakaṭī*—manifestation; *karaṇa*—causing.

TRANSLATION

This incident manifests the mercy of Śrī Caitanya Mahāprabhu, His teaching that a sannyāsī should remain in the renounced order, and the deep attachment to Him felt by His faithful devotees.

antya.2.169

> *tīrthera mahimā, nija bhakte ātmasāt*
> *eka līlāya karena prabhu kārya pāṅca-sāta*

SYNONYMS

tīrthera mahimā—the glories of a holy place; *nija bhakte ātmasāt*—accepting His devotee again; *eka līlāya*—by one pastime; *karena*—executes; *prabhu*—Śrī Caitanya Mahāprabhu; *kārya pāṅca-sāta*—five to seven different purposes.

TRANSLATION

It also demonstrates the glories of holy places and shows how the Lord accepts His faithful devotee. Thus the Lord fulfilled five or seven purposes by performing one pastime.

antya.2.170

> *madhura caitanya-līlā—samudra-gambhīra*
> *loke nāhi bujhe, bujhe yei 'bhakta' 'dhīra'*

SYNONYMS

madhura—sweet; *caitanya-līlā*—pastimes of Lord Śrī-Caitanya Mahāprabhu; *samudra-gambhīra*—as deep as the ocean; *lokenāhi*

bujhe—people in general cannot understand; *bujhe*—can understand; *yei*—one who; *bhakta*—devotee; *dhīra*—sober.

TRANSLATION

The pastimes of Śrī Caitanya Mahāprabhu are like nectar, and they are deep like the ocean. People in general cannot understand them, but a sober devotee can.

antya.2.171

> *viśvāsa kariyā śuna caitanya-carita*
> *tarka nā kariha, tarke habe viparīta*

SYNONYMS

viśvāsa kariyā—with faith and confidence; *śuna*—just hear; *caitanya-carita*—the pastimes of Śrī Caitanya Mahāprabhu; *tarka nā kariha*—do not uselessly argue; *tarke*—by argument; *habe viparīta*—will get the opposite result.

TRANSLATION

Please hear the pastimes of Śrī Caitanya Mahāprabhu with faith and confidence. Do not argue, for arguments will produce a contrary result.

> *śrī-rūpa-raghunātha-pade yāra āśa*
> *caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇa-dāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps. Instructions from this Chapter Summarizing this chapter, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that one should derive from it the following lessons. (1) Although Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, is an incarnation of mercy, He nevertheless gave up the company of one of His personal associates, namely Junior Haridāsa, for if He had not done so, pseudo-devotees would have taken advantage of Junior Haridāsa's fault by using it as an excuse to live as devotees and at the same time have illicit sexual connections. Such activities would have demoralized the cult of Śrī Caitanya Mahāprabhu, and

as a result, devotees would surely have gone to a hellish life in the name of Śrī Caitanya Mahāprabhu. (2) By chastising Junior Haridāsa, the Lord set the standard for *ācāryas,* or the heads of institutions propagating the Caitanya cult, and for all actual devotees. Śrī Caitanya Mahāprabhu wanted to maintain the highest standard. (3) Śrī Caitanya Mahāprabhu instructed that a pure devotee should be simple and free from sinful activities, for thus one can be His bona fide servant. Śrī Caitanya Mahāprabhu taught His followers how to observe the renounced order strictly. (4) Śrī Caitanya Mahāprabhu wanted to prove that His devotees are exalted and that their character is ideal. He kindly accepts His faithful devotees and teaches them how much tribulation and disturbance can be produced by even a slight deviation from the strict principles of devotional life. (5) By chastising Junior Haridāsa, Śrī Caitanya Mahāprabhu exhibited His mercy toward him, thus showing how elevated was junior Haridāsa's devotion for Him. Because of this transcendental relationship, the Lord corrected even a slight offense committed by His pure devotee. Therefore one who wants to be a pure devotee of Śrī Caitanya Mahāprabhu should give up all material sense gratification; otherwise, the lotus feet of Śrī Caitanya Mahāprabhu are very difficult to attain. (6) If one dies in such a celebrated holy place as Prayāga, Mathurā or Vṛndāvana, one can be relieved of the reactions to

sinful life and then attain the shelter of the Supreme Personality of Godhead. (7) Although a pure or faithful devotee may fall down, he nevertheless ultimately gets the chance to go back home, back to Godhead, by the mercy of the Lord. *Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Second Chapter, describing the chastisement of Junior Haridāsa.*

Chapter 3

antya.3.1

> *vande 'haṁ śrī-guroḥ śrī-yuta-pada-kamalaṁ śrī-gurūn vaiṣṇavāṁś ca*
> *śrī-rūpaṁ sāgrajātaṁ saha-gaṇa-raghunāthānvitaṁ taṁ sa-jīvam*
> *sādvaitaṁ sāvadhūtaṁ parijana-sahitaṁ kṛṣṇa-caitanya-devaṁ*
> *śrī-rādhā-kṛṣṇa-pādān saha-gaṇa-lalitā-śrī-viśākhānvitāṁś ca*

SYNONYMS

vande—offer my respectful obeisances; *aham*—I; *śrī-guroḥ*—of my spiritual master; *śrī-yuta-pada-kamalam*—unto the opulent lotus feet; *śrī-gurūn*—unto the spiritual masters in the *paramparā* system, beginning from Mādhavendra Purī down to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda; *vaiṣṇavān*—unto all the Vaiṣṇavas, beginning from Lord Brahmā and others coming from the very point of creation; *ca*—and; *śrī-rūpam*—unto Śrīla Rūpa Gosvāmī; *sa-agra-jātam*—with his elder brother, Śrī Sanātana Gosvāmī; *saha-gaṇa*—with associates; *raghunātha-anvitaṁ*—with Raghunātha dāsa Gosvāmī; *taṁ*—unto him; *sa-jīvam*—with Jīva

Gosvāmī; *sa-advaitam*—with Advaita Ācārya; *sa-avadhūtam*—with Nityānanda Prabhu; *parijana-sahitam*—and with Śrīvāsa Ṭhākura and all the other devotees; *kṛṣṇa-caitanya-devam*—unto Lord Śrī Caitanya Mahāprabhu; *śrī rādhā-kṛṣṇa-pādān*—unto the lotus feet of the all-opulent Śrī Kṛṣṇa and Rādhārāṇī; *saha-gaṇa*—with Their associates; *lalitā-śrī-viśākhā-anvitān*—accompanied by Lalitā and Śrī Viśākhā; *ca*—also.

TRANSLATION

I offer my respectful obeisances unto the lotus feet of my spiritual master and of all the other preceptors on the path of devotional service, unto all the Vaiṣṇavas and unto the six Gosvāmīs, including Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Raghunātha dāsa Gosvāmī, Jīva Gosvāmī and their associates. I offer my respectful obeisances unto Śrī Advaita Ācārya Prabhu, Śrī Nityānanda Prabhu and Śrī Caitanya Mahāprabhu, as well as all His devotees, headed by Śrīvāsa Ṭhākura. I then offer my respectful obeisances unto the lotus feet of Lord Kṛṣṇa and Śrīmatī Rādhārāṇī and all the gopīs, headed by Lalitā and Viśākhā.

antya.3.2

> *jaya jaya gauracandra jaya nityānanda*
> *jayādvaita-candra jaya gaura-bhakta-vṛnda*

SYNONYMS

jaya jaya—all glories; *gaura-candra*—to Śrī Caitanya; *jaya*—all glories; *nityānanda*—to Lord Nityānanda; *jaya advaita-candra*—all glories to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Lord Caitanya.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Nityānanda Prabhu! All glories to Advaita Ācārya! And all glories to all the devotees of Śrī Caitanya Mahāprabhu!

antya.3.3

> *puruṣottame eka uḍiyā-brāhmaṇa-kumāra*
> *pitṛ-śūnya, mahā-sundara, mṛdu-vyavahāra*

SYNONYMS

puruṣottame—in Jagannātha Purī; *eka*—one; *uḍiyā-brāhmaṇa-kumāra*—young son of a *brāhmaṇa* from Orissa; *pitṛ-śūnya*—without his father; *mahā-sundara*—possessing very beautiful bodily features; *mṛdu-vyavahāra*—having very gentle behavior.

TRANSLATION

In Jagannātha Purī there was a young boy who had been born of an Orissa brāhmaṇa but had later lost his

father. The boy's features were very beautiful, and his behavior was extremely gentle.

antya.3.4-5

> *prabhu-sthāne nitya āise, kare namaskāra*
> *prabhu-sane vāt kahe prabhu-'prāṇa' tāra*

> *prabhute tāhāra prīti, prabhu dayā kare*
> *dāmodara tāra prīti sahite nā pāre*

SYNONYMS

prabhu-sthāne—to the place of Śrī Caitanya Mahāprabhu; *nitya*—daily; *āise*—comes; *kare namaskāra*—offers respectful obeisances; *prabhu-sane*—with the Lord; *vāt kahe*—talks; *prabhu-prāṇa tāra*—his life and soul was Śrī Caitanya Mahāprabhu; *prabhute*—unto the Lord; *tāhāra prīti*—his affection; *prabhu*—the Lord; *dayā kare*—reciprocates His mercy; *dāmodara*—Dāmodara Paṇḍita; *tāra*—his; *prīti*—love of Lord Śrī Caitanya Mahāprabhu; *sahite nā pāre*—could not tolerate.

TRANSLATION

The boy came dally to Śrī Caitanya Mahāprabhu and offered Him respectful obeisances. He was free to talk with Śrī Caitanya Mahāprabhu because the Lord was his life and soul, but the boy's intimacy with the Lord and

the Lord's mercy toward him were intolerable to Dāmodara Paṇḍita.

antya.3.6

> *bāra bāra niṣedha kare brāhmaṇa-kumāre*
> *prabhure nā dekhile sei rahite nā pāre*

SYNONYMS

bāra bāra—again and again; *niṣedha kare*—forbids; *brāhmaṇa-kumāre*—the son of the brāhmaṇa; *prabhure*—Śrī Caitanya Mahāprabhu; *nā dekhile*—without seeing; *sei*—that boy; *rahite nā pāre*—could not stay.

TRANSLATION

Dāmodara Paṇḍita again and again forbade the son of the brāhmaṇa to visit the Lord, but the boy could not bear staying home and not seeing Śrī Caitanya Mahāprabhu.

antya.3.7

> *nitya āise, prabhu tāre kare mahā-prīta*
> *yāṅhā prīti tāṅhā āise,—bālakera rīta*

SYNONYMS

nitya āise—he comes daily; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *tāre*—to him; *kare*—does; *mahā-prīta*—very affectionate behavior; *yāṅhā prīti*—wherever there is love; *tāṅhā āise*—one comes there; *bālakera rīta*—the nature of a small boy.

TRANSLATION

The boy came every day to Śrī Caitanya Mahāprabhu, who treated him with great affection. It is the nature of ay boy to go see a ma who loves him.

antya.3.8

> *tāhā dekhi' dāmodara duḥkha pāya mane*
> *balite nā pāre, bālaka niṣedha nā māne*

SYNONYMS

tāhā dekhi'—seeing that; *dāmodara*—Dāmodara Paṇḍita; *duḥkha pāya*—gets unhappiness; *mane*—in his mind; *balite nā pāre*—could not say anything; *bālaka*—the boy; *niṣedha*—prohibition; *nā māne*—would not care for.

TRANSLATION

This was intolerable for Dāmodara Paṇḍita. He became greatly unhappy, but there was nothing he could say, for the boy would ignore his restrictions.

antya.3.9

> *āra dina sei bālaka prabhu-sthāne āilā*
> *gosāñi tāre prīti kari' vārtā puchilā*

SYNONYMS

āra dina—one day; *sei bālaka*—that boy; *prabhu-sthāne āilā*—came to Lord Śrī Caitanya Mahāprabhu; *gosāñi*—Lord Śrī Caitanya Mahāprabhu; *tāre*—unto him; *prīti kari'*—with great affection; *vārtā*—news; *puchilā*—inquired.

TRANSLATION

One day when the boy came to Śrī Caitanya Mahāprabhu, the Lord very affectionately inquired from him about all kinds of news.

antya.3.10

> *kata-kṣaṇe se bālaka uṭhi' yabe gelā*
> *sahite nā pāre, dāmodara kahite lāgilā*

SYNONYMS

kata-kṣaṇe—after some time; *se bālaka*—that boy; *uṭhi'*—standing up; *yabe*—when; *gelā*—left; *sahite nā pāre*—could not tolerate; *dāmodara*—Dāmodara Paṇḍita; *kahite lāgilā*—began to say.

TRANSLATION

After some time, when the boy stood up and left, the intolerant Dāmodara Paṇḍita began to speak.

antya.3.11

> *anyopadeśe paṇḍita—kahe gosāñira ṭhāñi*
> *'gosāñi"gosāñi' ebe jānimu 'gosāñi'*

SYNONYMS

anya-upadeśe—by instructing others; *paṇḍita*—learned teacher; *kahe*—says; *gosāñira ṭhāñi*—in front of Śrī Caitanya Mahāprabhu; *gosāñi gosāñi*—Lord Śrī Caitanya Mahāprabhu, the supreme teacher; *ebe*—now; *jānimu*—we shall know; *gosāñi*—what kind of teacher.

TRANSLATION

Dāmodara Paṇḍita impudently said to the Lord, "Everyone says that You are a great teacher because of Your instructions to others, but now we shall find out what kind of teacher You are.

PURPORT

Dāmodara Paṇḍita was a great devotee of Śrī Caitanya Mahāprabhu. Sometimes, however, a person in such a position becomes impudent, being influenced by the external energy and

material considerations. Thus a devotee mistakenly dares to criticize the activities of the spiritual master or the Supreme Personality of Godhead. Despite the logic that "Caesar's wife must be above suspicion," a devotee should not be disturbed by the activities of his spiritual master and should not try to criticize him. A devotee should be fixed in the conclusion that the spiritual master cannot be subject to criticism and should never be considered equal to a common man. Even if there appears to be some discrepancy according to an imperfect devotee's estimation, the devotee should be fixed in the conviction that even if his spiritual master goes to a liquor shop, he is not a drunkard; rather, he must have some purpose in going there. it is said in a Bengali poem:

> *yadyapi nityānanda surā-bāḍi yāya*
> *tathāpio haya nityānanda-rāya*

"Even if I see that Lord Nityānanda has entered a liquor shop, I shall not be diverted from my conclusion that Nityānanda Rāya is the Supreme Personality of Godhead."

antya.3.12

> *ebe gosāñira guṇa-yaśa saba loke gāibe*
> *tabe gosāñira pratiṣṭhā puruṣottame ha-ibe*

SYNONYMS

ebe—now; *gosāñira*—of Lord Śrī Caitanya Mahāprabhu; *guṇa-yaśa*—attributes and reputation; *saba loke*—everyone; *gāibe*—will talk about; *tabe*—at that time; *gosāñira*—of the Lord; *pratiṣṭhā*—the position; *puruṣottame*—in Puruṣottama (Jagannātha Purī); *ha-ibe*—will be.

TRANSLATION

"You are known as Gosāñi [teacher or ācārya], but now talk about Your attributes and reputation will spread throughout the city of Puruṣottama. How Your position will be impaired!"

antya.3.13

> *śuni' prabhu kahe,—'kyā kaha, dāmodara?'*
> *dāmodara kahe,—tumi svatantra 'īśvara'*

SYNONYMS

śuni'—hearing; *prabhu kahe*—Śrī Caitanya Mahāprabhu said; *kyā kaha*—what nonsense are you speaking; *dāmodara*—My dear Dāmodara; *dāmodara kahe*—Dāmodara Paṇḍita replied; *tumi*—You; *svatantra*—independent; *īśvara*—the Supreme Personality of Godhead.

TRANSLATION

Although Śrī Caitanya Mahāprabhu knew that Dāmodara Paṇḍita was a pure and simple devotee, upon hearing this impudent talk the Lord said, "My dear Dāmodara, what nonsense are you speaking?" Dāmodara Paṇḍita replied, "You are the independent Personality of Godhead, beyond all criticism.

antya.3.14

> *svacchande ācāra kara, ke pāre balite?*
> *mukhara jagatera mukha pāra ācchādite?*

SYNONYMS

svacchande—without restriction; *ācāra kara*—You behave; *ke pāre balite*—who can talk; *mukhara*—talkative; *jagatera*—of the whole world; *mukha*—mouth; *pāra ācchādite*—can You cover.

TRANSLATION

"My dear Lord, You can act as You please. No one can say anything to restrict You. Nevertheless, the entire world is impudent. People can say anything. How can You stop them?

antya.3.15

> *paṇḍita hañā mane kene vicāra nā kara?*
> *rāṇḍī brāhmaṇīra bālake prīti kene kara?*

SYNONYMS

paṇḍita hañā—being a learned teacher; *mane*—in the mind; *kene*—why; *vicāra nā kara*—do You not consider; *rāṇḍī brāhmaṇīra*—of a widowed wife of a *brāhmaṇa*; *bālake*—unto the son; *prīti*—affection; *kene kara*—why do You show.

TRANSLATION

"Dear Lord, You are a learned teacher. Why then don't You consider that this boy is the son of a widowed brāhmaṇī? Why are You so affectionate to him?

antya.3.16

> *yadyapi brāhmaṇī sei tapasvinī satī*
> *tathāpi tāhāra doṣa—sundarī yuvatī*

SYNONYMS

yadyapi—although; *brāhmaṇī*—wife of a *brāhmaṇa*; *sei*—that; *tapasvinī*—austere; *satī*—chaste; *tathāpi*—still; *tāhāra*—her; *doṣa*—fault; *sundarī*—very beautiful; *yuvatī*—young girl.

TRANSLATION

"Although the boy's mother is completely austere and chaste, she has one natural fault-she is a very beautiful young girl.

antya.3.17

> *tumi-ha—parama yuvā, parama sundara*
> *lokera kāṇākāṇi-vāte deha avasara"*

SYNONYMS

tumi-ha—You also; *parama yuvā*—young man; *parama sundara*—very beautiful; *lokera*—of the people in general; *kāṇākāṇi*—whispering; *vāte*—talks; *deha avasara*—You are giving an opportunity for.

TRANSLATION

"And You, my dear Lord, are a handsome, attractive young man. Therefore certainly people will whisper about You. Why should You give them such a opportunity?"

PURPORT

As a simple and staunch devotee of Lord Śrī Caitanya Mahāprabhu, Dāmodara Paṇḍita could not tolerate criticism of the Lord, but unfortunately he himself was criticizing Lord Śrī

Caitanya Mahāprabhu in his own way. The Lord could understand that it was because of Dāmodara Paṇḍita's simplicity that he impudently dared criticize Him. Nevertheless, such behavior by a devotee is not very good.

antya.3.18

> *eta bali' dāmodara mauna ha-ilā*
> *antare santoṣa prabhu hāsi' vicārilā*

SYNONYMS

eta bali'—saying this; *dāmodara*—Dāmodara Paṇḍita; *mauna ha-ilā*—became silent; *antare*—within Himself; *santoṣa*—pleased; *prabhu*—Śrī Caitanya Mahāprabhu; *hāsi'*—smiling; *vicārilā*—considered.

TRANSLATION

Having said this, Dāmodara Paṇḍita became silent. Śrī Caitanya Mahāprabhu smiled, pleased within Himself, and considered the impudence of Dāmodara Paṇḍita.

antya.3.19

> *"ihāre kahiye śuddha-premera taraṅga*
> *dāmodara-sama mora nāhi 'antaraṅga' "*

SYNONYMS

ihāre—such behavior; *kahiye*—I can say; *śuddha-premerataraṅga*—waves of pure devotional service; *dāmodara-sama*—like Dāmodara; *mora*—My; *nāhi*—there is not; *antaraṅga*—intimate friend.

TRANSLATION

"This impudence is also a sign of pure love for Me. I have no other intimate friend like Dāmodara Paṇḍita."

antya.3.20

> *eteka vicāri' prabhu madhyāhne calilā*
> *āra dine dāmodare nibhṛte bolāilā*

SYNONYMS

eteka vicāri'—considering like this; *prabhu*—Śrī Caitanya Mahāprabhu; *madhyāhne calilā*—went to perform His noon duties; *āradine*—the next day; *dāmodare*—unto Dāmodara Paṇḍita; *nibhṛte*—in a solitary place; *bolāilā*—called.

TRANSLATION

Thinking in this way, Śrī Caitanya Mahāprabhu went to perform His noon duties. The next day, He called Dāmodara Paṇḍita to a solitary place.

antya.3.21

> *prabhu kahe,—"dāmodara, calaha nadīyā*
> *mātāra samīpe tumi raha tāṅhā yāñā*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *dāmodara*—My dear friend Dāmodara; *calaha nadīyā*—you had better go to Nadia (Navadvīpa); *mātāra samīpe*—in the care of My mother; *tumi*—you; *raha*—stay; *tāṅhā*—there; *yāñā*—going.

TRANSLATION

The Lord said, "My dear friend Dāmodara, you had better go to Nadia and stay with My mother.

antya.3.22

> *tomā vinā tāṅhāra rakṣaka nāhi dekhi āna*
> *āmāke-ha yāte tumi kailā sāvadhāna*

SYNONYMS

tomā vinā—besides you; *tāṅhāra*—of mother Śacīdevī; *rakṣaka*—protector; *nāhi*—not; *dekhi*—I see; *āna*—anyone else; *āmāke-ha*—even unto Me; *yāte*—by which; *tumi*—you; *kailā*—did; *sāvadhāna*—care.

TRANSLATION

"I see no one but you to protect her, for you are so careful that you can caution even Me.

antya.3.23

> *tomā sama 'nirapekṣa' nāhi mora gaṇe*
> *'nirapekṣa' nahile 'dharma' nā yāya rakṣaṇe*

SYNONYMS

tomā sama—like you; *nirapekṣa*—neutral; *nāhi*—there is not; *mora gaṇe*—among My associates; *nirapekṣa*—neutral; *nahile*—without being; *dharma*—religious principles; *nā yāya rakṣaṇe*—cannot be protected.

TRANSLATION

"You are the most neutral among My associates. This is very good, for without being neutral one cannot protect religious principles.

antya.3.24

> *āmā haite ye nā haya, se tomā haite haya*
> *āmāre karilā daṇḍa, āna kebā haya*

SYNONYMS

āmā haite—from Me; *ye*—whatever; *nā haya*—is not; *se*—that; *tomā haite*—from you; *haya*—becomes possible; *āmāre*—Me; *karilā daṇḍa*—punished; *āna*—others; *kebā haya*—what to speak of.

TRANSLATION

"You can do whatever I cannot. Indeed, you can chastise even Me, not to speak of others.

antya.3.25

> *mātāra gṛhe raha yāi mātāra caraṇe*
> *tomāra āge nahibe kāro svacchandācaraṇe*

SYNONYMS

mātāra—of My mother; *gṛhe*—at the home; *raha*—stay; *yāi*—going; *mātāra caraṇe*—at the shelter of My mother's lotus feet; *tomāra āge*—in front of you; *nahibe*—there will not be; *kāro*—of anyone; *svacchanda-ācaraṇe*—independent activities.

TRANSLATION

"It is best for you to go to the shelter of My mother's lotus feet, for no one will be able to behave independently in front of you.

antya.3.26

> *madhye madhye āsibā kabhu āmāra daraśane*
> *śīghra kari' punaḥ tāhāṅ karaha gamane*

SYNONYMS

madhye madhye—at intervals; *āsibā*—you will come; *kabhu*—sometimes; *āmāra daraśane*—to see Me; *śīghra kari'*—very soon; *punaḥ*—again; *tāhāṅ*—there; *karaha gamane*—arrange to go.

TRANSLATION

"At intervals you may come see Me here and then soon again go there.

antya.3.27

> *mātāre kahiha mora koṭī namaskāre*
> *mora sukha-kathā kahi' sukha diha' tāṅre*

SYNONYMS

mātāre—to My mother; *kahiha*—inform; *mora*—My; *koṭī*—ten million; *namaskāre*—obeisances; *mora*—My; *sukha*—of happiness; *kathā*—topics; *kahi'*—saying; *sukha*—happiness; *diha' tāṅre*—give to her.

TRANSLATION

"Offer My mother millions of My obeisances. Please speak to her about My happiness here and thus give her happiness.

antya.3.28

> *'nirantara nija-kathā tomāre śunāite*
> *ei lāgi' prabhu more pāṭhāilā ihāṅte'*

SYNONYMS

nirantara—constantly; *nija-kathā*—personal activities; *tomāre śunāite*—to inform you; *ei lāgi'*—for this reason; *prabhu*—Śrī Caitanya Mahāprabhu; *more*—me; *pāṭhāilā*—has sent; *ihāṅte*—here.

TRANSLATION

"Tell her that I sent you to inform her of My personal activities so that she may share in My happiness.

antya.3.29

> *eta kahi' mātāra mane santoṣa janmāiha*
> *āra guhya-kathā tāṅre smaraṇa karāiha*

SYNONYMS

eta kahi'—saying this; *mātāra mane*—in the mind of My mother; *santoṣa janmāiha*—give satisfaction; *āra*—another; *guhya-kathā*—very confidential message; *tāṅre*—her; *smaraṇa karāiha*—make to remember.

TRANSLATION

"Speaking in this way, satisfy the mind of mother Śacī. Also, remind her of one most confidential incident with this message from Me.

antya.3.30

> *'bāre bāre āsi' āmi tomāra bhavane*
> *miṣṭānna vyañjana saba kariye bhojane*

SYNONYMS

bāre bāre—again and again; *āsi'*—coming; *āmi*—I; *tomāra bhavane*—at your place; *miṣṭānna*—sweetmeats; *vyañjana*—vegetables; *saba*—all; *kariye*—do; *bhojane*—eating.

TRANSLATION

"I come to your home again and again to eat all the sweetmeats and vegetables you offer.

antya.3.31

> *bhojana kariye āmi, tumi tāhā jāna*
> *bāhya virahe tāhā svapna kari māna*

SYNONYMS

bhojana—dining; *kariye*—do; *āmi*—I; *tumi*—you; *tāhā*—that; *jāna*—know; *bāhya*—externally; *virahe*—in separation; *tāhā*—that; *svapna*—dream; *kari*—as; *māna*—you accept.

TRANSLATION

“ 'You know that I come and eat the offerings, but because of external separation, you consider this a dream.

PURPORT

Because mother Śacī was feeling separation from Śrī Caitanya Mahāprabhu, she thought she was dreaming that her son had come to her. Śrī Caitanya Mahāprabhu, however, wanted to inform her that actually it was not a dream. He actually came there and ate whatever His mother offered Him. Such are the dealings of advanced devotees with the Supreme personality of Godhead. As stated in the *Brahma-saṁhitā:*

> *premāñjana-cchurita-bhakti-vilocanena*
> *santaḥ sadaiva hṛdayeṣu vilokayanti*

> *yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ*
> *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

"I worship the primeval Lord, Govinda, who is always seen by the devotee whose eyes are anointed with the pulp of love. He is seen in His eternal form of Śyāmasundara, situated within the heart of the devotee." (*Brahma-saṁhitā* 5.38) pure devotees realize dealings with the Lord on the transcendental plane, but because the devotees are still in the material world, they think that these are dreams. The Lord, however, talks with the advanced devotee, and the advanced devotee also sees Him. It is all factual; it is not a dream.

antya.3.32

> *ei māgha-saṅkrāntye tumi randhana karilā*
> *nānā vyañjana, kṣīra, piṭhā, pāyasa rāndhilā*

SYNONYMS

ei—this; *māgha-saṅkrāntye*—on the occasion of the Māgha-saṅkrānti festival; *tumi*—you; *randhana karilā*—cooked; *nānā vyañjana*—varieties of vegetables; *kṣīra*—condensed milk; *piṭhā*—cakes; *pāyasa*—sweet rice; *rāndhilā*—cooked.

TRANSLATION

"During the last Māgha-saṅkrānti festival, you cooked varieties of vegetables, condensed milk, cakes and sweet rice for Me.

antya.3.33

> *kṛṣṇe bhoga lāgāñā yabe kailā dhyāna*
> *āmāra sphūrti haila, aśru bharila nayana*

SYNONYMS

kṛṣṇe—unto Lord Kṛṣṇa; *bhoga*—offering; *lāgāñā*—giving; *yabe*—when; *kailā dhyāna*—you meditated; *āmāra*—My; *sphūrti*—sudden appearance; *haila*—there was; *aśru*—tears; *bharila*—filled; *nayana*—your eyes.

TRANSLATION

"You offered the food to Lord Kṛṣṇa, and while you were in meditation I suddenly appeared, and your eyes filled with tears.

antya.3.34

> *āste-vyaste āmi giyā sakali khāila*
> *āmi khāi,—dekhi' tomāra sukha upajila*

SYNONYMS

āste-vyaste—in great haste; *āmi*—I; *giyā*—going; *sakali khāila*—ate everything; *āmi khāi*—I eat; *dekhi'*—seeing; *tomāra*—your; *sukha*—happiness; *upajila*—grew.

TRANSLATION

"I went there in great haste and ate everything. When you saw Me eating, you felt great happiness.

antya.3.35

> *kṣaṇeke aśru muchiyā śūnya dekhi' pāta*
> *svapana dekhiluṅ,'yena nimāñi khāila bhāta'*

SYNONYMS

kṣaṇeke—in a moment; *aśru*—tears; *muchiyā*—wiping; *śūnya*—vacant; *dekhi'*—seeing; *pāta*—the plate; *svapana dekhiluṅ*—I saw a dream; *yena*—as if; *nimāñi*—Śrī Caitanya Mahāprabhu; *khāila bhāta*—ate the food.

TRANSLATION

"In a moment, after you had wiped your eyes, you saw that the plate you had offered Me was empty. Then you thought, "I dreamt as if Nimāi were eating everything."

antya.3.36

> *bāhya-viraha-daśāya punaḥ bhrānti haila*
> *'bhoga nā lāgāiluṅ',—ei jñāna haila*

SYNONYMS

bāhya-viraha—of external separation; *daśāya*—by the condition; *punaḥ*—again; *bhrānti haila*—there was illusion; *bhoga*—offering to the Deity; *nā lāgāiluṅ*—I have not given; *ei*—this; *jñāna haila*—you thought.

TRANSLATION

"In the condition of external separation, you were again under illusion, thinking that you had not offered the food to Lord Viṣṇu.

antya.3.37

> *pāka-pātre dekhilā saba anna āche bhari'*
> *punaḥ bhoga lāgāilā sthāna-saṁskāra kari'*

SYNONYMS

pāka-pātre—the cooking pots; *dekhilā*—she saw; *saba*—all; *anna*—food; *āche bhari'*—were filled with; *punaḥ*—again; *bhoga lāgāilā*—offered the food; *sthāna*—the place for offering; *saṁskāra kari'*—cleansing.

TRANSLATION

"Then you went to see the cooking pots and found that every pot was filled with food. Therefore you again offered the food, after cleansing the place for the offering.

antya.3.38

> *ei-mata bāra bāra kariye bhojana*
> *tomāra śuddha-preme more kare ākarṣaṇa*

SYNONYMS

ei-mata—in this way; *bāra bāra*—again and again; *kariye bhojana*—I eat; *tomāra*—your; *śuddha-preme*—pure love; *more*—Me; *kare ākarṣaṇa*—attracts.

TRANSLATION

"Thus I again and again eat everything you offer Me, for I am attracted by your pure love.

antya.3.39

> *tomāra ājñāte āmi āchi nīlācale*
> *nikaṭe lañā yāo āmā tomāra prema-bale'*

SYNONYMS

tomāra ājñāte—on your order; *āmi*—I; *āchi*—reside; *nīlācale*—at Jagannātha Purī; *nikaṭe*—nearby; *lañā yāo*—you take away; *āmā*—Me; *tomāra*—your; *prema*—transcendental love; *bale*—on the strength of.

TRANSLATION

"Only by your order am I living in Nīlācala [Jagannātha Purī]. Nevertheless, you still pull Me near you because of your great love for Me.' "

antya.3.40

> *ei-mata bāra bāra karāiha smaraṇa*
> *mora nāma lañā tāṅra vandiha caraṇa"*

SYNONYMS

ei-mata—in this way; *bāra bāra*—again and again; *karāiha*—cause; *smaraṇa*—remembrance; *mora*—My; *nāma*—name; *lañā*—taking; *tāṅra*—her; *vandiha*—worship; *caraṇa*—feet.

TRANSLATION

Śrī Caitanya Mahāprabhu told Dāmodara Paṇḍita, "Remind mother Śacī in this way again and again and worship her lotus feet in My name."

antya.3.41

> *eta kahi' jagannāthera prasāda ānāila*
> *mātāke vaiṣṇave dite pṛthak pṛthak dila*

SYNONYMS

eta kahi'—saying this; *jagannāthera*—of Jagannātha; *prasāda*—remnants of food; *ānāila*—ordered to be brought; *mātāke*—to His mother; *vaiṣṇave*—and all the Vaiṣṇavas; *dite*—to deliver; *pṛthak pṛthak*—separately; *dila*—he gave.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu ordered that varieties of prasāda offered to Lord Jagannātha be brought. The Lord then gave him the prasāda, separately packed, to offer to various Vaiṣṇavas and His mother.

antya.3.42

> *tabe dāmodara cali' nadīyā āilā*
> *mātāre miliyā tāṅra caraṇe rahilā*

SYNONYMS

tabe—then; *dāmodara*—Dāmodara Paṇḍita; *cali'*—walking; *nadīyā āilā*—reached Nadia (Navadvīpa); *mātāre miliyā*—just after

meeting Śacīmātā; *tāṅra caraṇe*—at her lotus feet; *rahilā*—remained.

TRANSLATION

In this way Dāmodara Paṇḍita went to Nadia [Navadvīpa]. After meeting mother Śacī, he stayed under the care of her lotus feet.

antya.3.43

> *ācāryādi vaiṣṇavere mahā-prasāda dilā*
> *prabhura yaiche ājñā, paṇḍita tāhā ācarilā*

SYNONYMS

ācārya-ādi—headed by Advaita Ācārya; *vaiṣṇavere*—to all the Vaiṣṇavas; *mahā-prasāda dilā*—delivered all the *prasāda* of Lord Jagannātha; *prabhura*—of Śrī Caitanya Mahāprabhu; *yaiche*—as; *ājñā*—the order; *paṇḍita*—Dāmodara Paṇḍita; *tāhā*—that; *ācarilā*—performed.

TRANSLATION

He delivered all the prasāda to such great Vaiṣṇavas as Advaita Ācārya. Thus he stayed there and behaved according to the order of Śrī Caitanya Mahāprabhu.

antya.3.44

> *dāmodara āge svātantrya nā haya kāhāra*
> *tāra bhaye sabe kare saṅkoca vyavahāra*

SYNONYMS

dāmodara āge—in front of Dāmodara Paṇḍita; *svātantrya*—independent behavior; *nā haya kāhāra*—no one dares to do; *tārabhaye*—due to fear of him; *sabe*—all of them; *kare*—do; *saṅkoca vyavahāra*—dealings with great care.

TRANSLATION

Everyone knew that Dāmodara Paṇḍita was strict in practical dealings. Therefore everyone was afraid of him and dared not do anything independent.

antya.3.45

> *prabhu-gaṇe yāṅra dekhe alpa-maryādā-laṅghana*
> *vākya-daṇḍa kari' kare maryādā sthāpana*

SYNONYMS

prabhu-gaṇe—in the associates of Śrī Caitanya Mahāprabhu; *yāṅra*—whose; *dekhe*—sees; *alpa-maryādā-laṅghana*—a slight deviation from the standard etiquette and behavior; *vākya-daṇḍa kari'*—

chastising with words; *kare*—does; *maryādā*—etiquette; *sthāpana*—establishing.

TRANSLATION

Dāmodara Paṇḍita would verbally chastise every devotee of Śrī Caitanya Mahāprabhu whom he found deviating even slightly from proper behavior. Thus he established the standard etiquette.

antya.3.46

> *ei-ta kahila dāmodarera vākya-daṇḍa*
> *yāhāra śravaṇe bhāge 'ajñāna pāṣaṇḍa'*

SYNONYMS

ei-ta—in this way; *kahila*—I have described; *dāmodarera*—of Dāmodara Paṇḍita; *vākya-daṇḍa*—chastisement by words; *yāhāra śravaṇe*—by hearing which; *bhāge*—goes away; *ajñāna pāṣaṇḍa*—the atheist of ignorance.

TRANSLATION

In this way I have described Dāmodara Paṇḍita's verbal chastisements. As one hears about this, atheistic principles and ignorance depart.

antya.3.47

> *caitanyera līlā—gambhīra, koṭi-samudra haite*
> *ki lāgi' ki kare, keha nā pāre bujhite*

SYNONYMS

caitanyera līlā—the pastimes of Śrī Caitanya Mahāprabhu; *gambhīra*—very deep; *koṭi-samudra haite*—more than millions of seas; *ki lāgi'*—for what reason; *ki kare*—what He does; *keha*—anyone; *nā*—not; *pāre bujhite*—can understand.

TRANSLATION

The pastimes of Śrī Caitanya Mahāprabhu are deeper than millions of seas and oceans. Therefore no one can understand what He does nor why He does it.

antya.3.48

> *ataeva gūḍha artha kichui nā jāni*
> *bāhya artha karibāre kari ṭānāṭāni*

SYNONYMS

ataeva—therefore; *gūḍha artha*—deep meaning; *kichui*—any; *nā jāni*—I do not know; *bāhya artha karibāre*—to explain the external meanings; *kari*—I make; *ṭānāṭāni*—hard endeavor.

TRANSLATION

I do not know the deep meaning of Śrī Caitanya Mahāprabhu's activities. As far as possible I shall try to explain them externally.

antya.3.49

> *eka-dina prabhu haridāsere mililā*
> *tāṅhā lañā goṣṭhī kari' tāṅhāre puchilā*

SYNONYMS

eka-dina—one day; *prabhu*—Śrī Caitanya Mahāprabhu; *haridāsere*—with Haridāsa Ṭhākura; *mililā*—met; *tāṅhā lañā*—taking him; *goṣṭhī kari'*—making a discussion; *tāṅhāre puchilā*—the Lord inquired from him.

TRANSLATION

One day Śrī Caitanya Mahāprabhu met Haridāsa Ṭhākura as usual, and in the course of discussion He inquired as follows.

antya.3.50

> *"haridāsa, kali-kāle yavana apāra*
> *go-brāhmaṇe hiṁsā kare mahā durācāra*

SYNONYMS

haridāsa—My dear Haridāsa; *kali-kāle*—in this age of Kali; *yavana*—demons against the Vedic principles; *apāra*—unlimited; *go-brāhmaṇe*—cows and brahminical culture; *hiṁsā kare*—do violence against; *mahā durācāra*—extremely fallen.

TRANSLATION

"My dear Ṭhākura Haridāsa, in this age of Kali most people are bereft of Vedic culture, and therefore they are called yavanas. They are concerned only with killing cows and brahminical culture. In this way they all engage in sinful acts.

PURPORT

From this statement by Śrī Caitanya Mahāprabhu we can clearly understand that the word *yavana* does not refer only to a particular class of men. Anyone who is against the behavior of the Vedic principles is called a *yavana*. Such a *yavana* may be in India or outside of India. As described here, the symptom of *yavanas* is that they are violent killers of cows and brahminical culture. We offer our prayers to the Lord by saying, *namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca*. The Lord is the maintainer of brahminical culture. His first concern is to see to the benefit of cows and *brāhmaṇas*. As soon as human civilization turns against brahminical culture and allows unrestricted killing of cows, we should understand that men are no longer under the control of the Vedic culture but are all

yavanas and *mlecchas*. It is said that the Kṛṣṇa consciousness movement will be prominent within the next ten thousand years, but after that people will all become *mlecchas* and *yavanas*. Thus at the end of the *yuga,* Kṛṣṇa will appear as the Kalki *avatāra* and kill them without consideration.

antya.3.51

> *ihā-sabāra kon mate ha-ibe nistāra?*
> *tāhāra hetu nā dekhiye,—e duḥkha apāra"*

SYNONYMS

ihā-sabāra—of all these *yavanas*; *kon mate*—by which way; *ha-ibe nistāra*—will be deliverance; *tāhāra hetu*—the cause of such deliverance; *nā dekhiye*—I do not see; *e duḥkha apāra*—it is My great unhappiness.

TRANSLATION

"How will these yavanas be delivered? To My great unhappiness, I do not see any way."

PURPORT

This verse reveals the significance of Lord Śrī Caitanya's appearance as *patita-pāvana,* the deliverer of all the fallen souls. Śrīla Narottama dāsa Ṭhākura sings, *patita-pāvana-hetu tava avatāra:* "O my Lord, You have appeared just to deliver all the fallen souls." *mo-sama patita prabhu nā pāibe āra:* "And among

all the fallen souls, I am the lowest." How Śrī Kṛṣṇa Caitanya Mahāprabhu was always thinking about the deliverance of the fallen souls is shown by the statement *e duḥkha apāra* ("It is My great unhappiness"). This statement indicates that Śrī Caitanya Mahāprabhu, who is the Supreme personality of Godhead Kṛṣṇa Himself, is always very unhappy to see the fallen souls in the material world. Therefore He Himself comes as He is, or He comes as a devotee in the form of Śrī Caitanya Mahāprabhu, to deliver love of Kṛṣṇa directly to the fallen souls. *Namo mahā-vadānyāya kṛṣṇa-prema-pradāya te.* Śrī Caitanya Mahāprabhu is so merciful that He not only gives knowledge of Kṛṣṇa but by His practical activities teaches everyone how to love Kṛṣṇa (*kṛṣṇa-prema-pradāya te).*

Those who are following in the footsteps of Śrī Caitanya Mahāprabhu should take the Lord's mission most seriously. In this age of Kali, people are gradually becoming less than animals. Nevertheless, although they are eating the flesh of cows and are envious of brahminical culture, Śrī Caitanya Mahāprabhu is considering how to deliver them from this horrible condition of life. Thus He asks all Indians to take up His mission.

> *bhārata-bhūmite haila manuṣya-janma yāra*
> *janma sārthaka kari' kara para-upakāra*

"One who has taken his birth as a human being in the land of India [Bhārata-varṣa] should make his life successful and work for the benefit of all other people." (Cc. Ādi-līlā 9.41) it is

therefore the duty of every advanced and cultured Indian to take this cause very seriously. All Indians should help the Kṛṣṇa consciousness movement in its progress, to the best of their ability. Then they will be considered real followers of Śrī Caitanya Mahāprabhu. Unfortunately, even some so-called Vaiṣṇavas enviously refuse to cooperate with this movement but instead condemn it in so many ways. We are very sorry to say that these people try to find fault with us, being unnecessarily envious of our activities, although we are trying to the best of our ability to introduce the Kṛṣṇa consciousness movement directly into the countries of the *yavanas* and *mlecchas*. Such *yavanas* and *mlecchas* are coming to us and becoming purified Vaiṣṇavas who follow in the footsteps of Śrī Caitanya Mahāprabhu. One who identifies himself as a follower of Śrī Caitanya Mahāprabhu should feel like Śrī Caitanya Mahāprabhu, who said, *ihā-sabāra kon mate ha-ibe nistāra:* "How will all these *yavanas* be delivered?" Śrī Caitanya Mahāprabhu was always anxious to deliver the fallen souls because their fallen condition gave Him great unhappiness. That is the platform on which one can propagate the mission of Śrī Caitanya Mahāprabhu.

antya.3.52

> *haridāsa kahe,—"prabhu, cintā nā kariha*
> *yavanera saṁsāra dekhi' duḥkha nā bhāviha*

SYNONYMS

haridāsa kahe—Haridāsa replied; *prabhu*—my dear Lord; *cintā nā kariha*—do not be in anxiety; *yavanera saṁsāra*—the material condition of the *yavanas*; *dekhi'*—seeing; *duḥkha nā bhāviha*—do not be sorry.

TRANSLATION

Haridāsa Ṭhākura replied, "My dear Lord, do not be in anxiety. Do not be unhappy to see the condition of the yavanas in material existence.

PURPORT

These words of Haridāsa Ṭhākura are just befitting a devotee who has dedicated his life and soul to the service of the Lord. When the Lord is unhappy because of the condition of the fallen souls, the devotee consoles Him, saying, "My dear Lord, do not be in anxiety." This is service. Everyone should adopt the cause of Śrī Caitanya Mahāprabhu to try to relieve Him from the anxiety He feels. This is actually service to the Lord. One who tries to relieve Śrī Caitanya Mahāprabhu's anxiety for the fallen souls is certainly a most dear and confidential devotee of the Lord. To blaspheme such a devotee who is trying his best to spread the cult of Śrī Caitanya Mahāprabhu is the greatest offense. One who does so is simply awaiting punishment for his envy.

antya.3.53

> *yavana-sakalera 'mukti' habe anāyāse*
> *'hā rāma, hā rāma' bali' kahe nāmābhāse*

SYNONYMS

yavana-sakalera—of all the *yavanas*; *mukti*—liberation; *habe*—there will be; *anāyāse*—very easily; *hā rāma hā rāma*—O Lord Rāma, O Lord Rāma; *bali'*—saying; *kahe*—they say; *nāma-ābhāse*—almost chanting the holy name of the Lord without offenses.

TRANSLATION

"Because the yavanas are accustomed to saying, 'hā rāma, hā rāma' [O Lord Rāmacandra], they will very easily be delivered by this nāmābhāsa.

antya.3.54

> *mahā-preme bhakta kahe,—'hā rāma, hā rāma'*
> *yavanera bhāgya dekha, laya sei nāma*

SYNONYMS

mahā-preme—in great ecstatic love; *bhakta kahe*—a devotee says; *hā rāma hā rāma*—O Lord Rāmacandra, O Lord Rāmacandra; *yavanera*—of the *yavanas*; *bhāgya*—fortune; *dekha*—just see; *laya sei nāma*—they are also chanting the same holy name.

TRANSLATION

"A devotee in advanced ecstatic love exclaims, 'O my Lord Rāmacandra! O my Lord Rāmacandra!' But the yavanas also chant, 'hā rāma, hā rāma!' Just see their good fortune!"

PURPORT

If a child touches fire, the fire will burn him, and if an elderly man touches fire, it will burn him also. Haridāsa Ṭhākura says that a great devotee of the Lord exclaims, *"hā rāma, hā rāma,*" but although *yavanas* do not know the transcendental meaning of *"hā rāma, hā rāma,*" they say those words in the course of their ordinary life. For the *yavanas* the words *"hā rāma*" mean "abominable," whereas the devotee exclaims the words *"hā rāma*" in ecstatic love. Nevertheless, because the words *"hā rāma*" are the spiritual *summum bonum,* the fact is the same, whether they are uttered by *yavanas* or by great devotees, just as fire is the same both for a child and for an elderly man. In other words, the holy name of the Lord, *"hā rāma,*" always acts, even when the holy names are chanted without reference to the Supreme Lord. *Yavanas* utter the holy name in a different attitude than devotees, but the holy name *"hā rāma*" is so powerful spiritually that it acts anywhere, whether one knows it or not. This is explained as follows.

antya.3.55

> *yadyapi anya saṅkete anya haya nāmābhāsa*
> *tathāpi nāmera teja nā haya vināśa*

SYNONYMS

yadyapi—although; *anya*—another; *saṅkete*—by intimation; *anya*—that other; *haya*—is; *nāma-ābhāsa*—almost equal to the holy name; *tathāpi*—still; *nāmera teja*—the transcendental power of the holy name; *nā haya vināśa*—is not destroyed.

TRANSLATION

Nāmācārya Haridāsa Ṭhākura, the authority on the chanting of the holy name, said, "The chanting of the Lord's holy name to indicate something other than the Lord is an instance of nāmābhāsa. Even when the holy name is chanted in this way, its transcendental power is not destroyed.

antya.3.56

> *daṁṣṭri-daṁṣṭrāhato mleccho*
> *hā rāmeti punaḥ punaḥ*
> *uktvāpi muktim āpnoti*
> *kiṁ punaḥ śraddhayā gṛṇan*

SYNONYMS

daṁṣṭri—of a boar; *daṁṣṭra*—by the teeth; *āhataḥ*—killed; *mlecchaḥ*—a meat-eater; *hā*—O; *rāma*—my Lord Rāma; *iti*—thus; *punaḥ punaḥ*—again and again; *uktvā*—saying; *api*—even; *muktim*—liberation; *āpnoti*—gets; *kim*—what; *punaḥ*—again; *śraddhayā*—with faith and veneration; *gṛṇan*—chanting.

TRANSLATION

"Even a mleccha who is being killed by the tusk of a boar and who cries in distress again and again, "hā rāma, hā rāma" attains liberation. What then to speak of those who chant the holy name with veneration and faith?"

PURPORT

This refers to an instance in which a meat-eater being killed by a boar uttered the words *"hā rāma, hā rāma*"again and again at the time of his death. Since this is a quotation from the *Nṛsiṁha Purāṇa,* this indicates that in the purāṇic age there must also have been *mlecchas* and *yavanas* (meateaters), and the words *"hā rāma,,* meaning "condemned," were also uttered in those days. Thus Haridāsa Ṭhākura gives evidence that even a meat-eater who condemns something by uttering the words *"hā rāma*" gets the benefit of chanting the holy name that the devotee chants to mean "O my Lord Rāma."

antya.3.57

> *ajāmila putre bolāya bali 'nārāyaṇa'*
> *viṣṇu-dūta āsi' chāḍāya tāhāra bandhana*

SYNONYMS

ajāmila—Ajāmila; *putre*—unto his son; *bolāya*—calls; *bali*—saying; *nārāyaṇa*—the holy name of Nārāyaṇa; *viṣṇu-dūta*—the attendants of Lord Viṣṇu; *āsi*—coming; *chāḍāya*—remove; *tāhāra*—of him; *bandhana*—the bonds.

TRANSLATION

"Ajāmila was a great sinner during his life, but at the time of death he accidentally called for his youngest son, whose name was Nārāyaṇa, and the attendants of Lord Viṣṇu came to relieve him from the bonds of Yamarāja, the superintendent of death.

antya.3.58

> *'rāma' dui akṣara ihā nahe vyavahita*
> *prema-vācī 'hā'-śabda tāhāte bhūṣita*

SYNONYMS

rāma—the holy name of the Lord; *dui*—two; *akṣara*—syllables; *ihā*—these; *nahe*—are not; *vyavahita*—separated; *prema-vācī*—a word

indicating love; *hā*—"O"; *śabda*—the word; *tā-hāte*—by that; *bhūṣita*—decorated.

TRANSLATION

"The word 'rāma' consists of the two syllables, 'rā' and 'ma.' These are unseparated and are decorated with the loving word 'hā,' meaning 'O.'

antya.3.59

> *nāmera akṣara-sabera ei ta' svabhāva*
> *vyavahita haile nā chāḍe āpana-prabhāva*

SYNONYMS

nāmera—of the holy name; *akṣara*—letters; *sabera*—of all; *ei*—this; *ta'*—certainly; *sva-bhāva*—the characteristic; *vyavahitahaile*—even when improperly uttered; *nā*—do not; *chāḍe*—give up; *āpana-prabhāva*—their own spiritual influence.

TRANSLATION

"The letters of the holy name have so much spiritual potency that they act even when uttered improperly.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura states that the word *vyavahita* ("improperly uttered") is not used here to refer to the mundane vibration of the letters of the alphabet. Such negligent

utterance for the sense gratification of materialistic persons is not a vibration of transcendental sound. Utterance of the holy name while one engages in sense gratification is an impediment on the path toward achieving ecstatic love for Kṛṣṇa. On the other hand, if one who is eager for devotional service utters the holy name even partially or improperly, the holy name, who is identical with the Supreme Personality of Godhead, exhibits its spiritual potency because of that person's offenseless utterance. Thus one is relieved from all unwanted practices, and one gradually awakens his dormant love for Kṛṣṇa.

antya.3.60

> *nāmaikaṁ yasya vāci smaraṇa-patha-gataṁ śrotra-mūlaṁ gataṁ vā*
> *śuddhaṁ vāśuddha-varṇaṁ vyavahita-rahitaṁ tārayaty eva satyam*
> *tac ced deha-draviṇa-janatā-lobha-pāṣaṇḍa-madhye nikṣiptaṁ syān na phala-janakaṁ śīghram evātra vipra*

SYNONYMS

nāma—the holy name; *ekam*—once; *yasya*—whose; *vāci*—in the mouth; *smaraṇa-patha-gatam*—entered the path of remembrance; *śrotra-mūlam gatam*—entered the roots of the ears; *vā*—or; *śuddham*—pure; *vā*—or; *aśuddha-varṇam*—impurely uttered; *vyavahita-rahitam*—without offenses or without being separated;

tārayati—delivers; *eva*—certainly; *satyam*—truly; *tat*—that name; *cet*—if; *deha*—the material body; *draviṇa*—material opulence; *janatā*—public support; *lobha*—greed; *pāṣaṇḍa*—atheism; *madhye*—toward; *nikṣiptam*—directed; *syāt*—may be; *na*—not; *phala-janakam*—producing the results; *śīghram*—quickly; *eva*—certainly; *atra*—in this matter; *vipra*—O *brāhmaṇa*.

TRANSLATION

"If a devotee once utters the holy name of the Lord, or if it penetrates his mind or enters his ear, which is the channel of aural reception, that holy name will certainly deliver him from material bondage, whether vibrated properly or improperly, with correct or incorrect grammar, and properly joined or vibrated in separate parts. O brāhmaṇa, the potency of the holy name is therefore certainly great. However, if one uses the vibration of the holy name for the benefit of the material body, for material wealth and followers, or under the influence of greed or atheism-in other words, if one utters the name with offenses-such chanting will not produce the desired result very soon. Therefore one should diligently avoid offenses in chanting the holy name of the Lord.' "

PURPORT

This verse from the *Padma Purāṇa* is included in the *Hari-bhakti-vilāsa* (11.527) by Sanātana Gosvāmī. Therein Śrīla Sanātana Gosvāmī gives the following explanation:

> *vāci gataṁ prasaṅgād vāṅ-madhye pravṛttam api, smaraṇa-patha-gataṁ kathañcin manaḥ-spṛṣṭam api, śrotra-mūlaṁ gataṁ kiñcit śrutam api; śuddha-varṇaṁ vā aśuddha-varṇam api vā; 'vyavahitaṁ' śabdāntareṇa yad-vyavadhānaṁ vakṣyamāṇa-nārāyaṇa-śabdasya kiñcid uccāraṇānantaraṁ prasaṅgād āpatitaṁ śabdāntaraṁ tena rahitaṁ sat.*

This means that if one somehow or other hears, utters or remembers the holy name, or if it catches his mind while coming near his ears, that holy name, even if vibrated in separate words, will act. An example of such separation is given as follows:

> *yadvā, yadyapi 'halaṁ riktam' ity ādy-uktau hakāra-rikārayor vṛttyā harīti-nāmāsty eva, tathā 'rāja-mahiṣī' ity atra rāma-nāmāpi, evam anyad apy ūhyam, tathāpi tat-tan-nāma-madhye vyavadhāyakam akṣarāntaram astīty etādṛśa-vyavadhāna-rahitam ity arthaḥ; yadvā, vyavahitaṁ ca tad-rahitaṁ cāpi vā; tatra 'vyavahitaṁ'—nāmnaḥ kiñcid uccāraṇānantaraṁ kathañcid āpatitaṁ śabdāntaraṁ samādhāya paścān nāmāvaśiṣṭākṣara-grahaṇam ity evaṁ rūpaṁ, madhye*

> *śabdāntareṇāntaritam ity arthaḥ, 'rahitaṁ' paścād avaśiṣṭākṣara-grahaṇa-varjitaṁ, kenacid aṁśena hīnam ity arthaḥ, tathāpi tārayaty eva.*

Suppose one is using the two words "*halaṁ riktam*." Now the syllable *ha* in the word "*halam*" and the syllable *ri* in "*riktam*" are separately pronounced, but nevertheless it will act because one somehow or other utters the word "*hari*." Similarly, in the word "*rāja-mahiṣī,*" the syllables *rā* and *ma* appear in two separate words, but because they somehow or other appear together, the holy name *rāma* will act, provided there are no offenses.

> *sarvebhyaḥ pāpebhyo 'parādhebhyaś ca saṁsārād apy uddhārayaty eveti satyam eva; kintu nāma-sevanasya mukhyaṁ yat phalaṁ, tan na sadyaḥ sampadyate. tathā deha-bharaṇādy-artham api nāma-sevanena mukhyaṁ phalam āśu na sidhyatīty āha—tac ced iti.*

The holy name has so much spiritual potency that it can deliver one from all sinful reactions and material entanglements, but utterance of the holy name will not be very soon fruitful if done to facilitate sinning.

> *tan nāma ced yadi dehādi-madhye nikṣiptaṁ—deha-bharaṇādy-artham eva vinyastam, tadāpi phala-janakaṁ na bhavati kim? api tu bhavaty eva, kintu*

> *atra iha loke śīghraṁ na bhavati, kintu vilambenaiva bhavatīty arthaḥ.*

The holy name is so powerful that it must act, but when one utters the holy name with offenses, its action will be delayed, not immediate, although in favorable circumstances the holy names of the Lord act very quickly.

antya.3.61

> *nāmābhāsa haite haya sarva-pāpa-kṣaya*

SYNONYMS

nāma-ābhāsa haite—from the vibration of *nāmābhāsa*; *haya*—is; *sarva-pāpa*—of all reactions to sins; *kṣaya*—destruction;

TRANSLATION

Nāmācārya Haridāsa Ṭhākura continued, "If one offenselessly utters the holy name even imperfectly, one can be freed from all the results of sinful life.

antya.3.62

> *taṁ nirvyājaṁ bhaja guṇa-nidhe pāvanaṁ pāvanānāṁ*
> *śraddhā-rajyan-matir atitarām uttamaḥ-śloka-maulim*

> *prodyann antaḥ-karaṇa-kuhare hanta yan-nāma-bhānor*
> *ābhāso 'pi kṣapayati mahā-pātaka-dhvānta-rāśim*

SYNONYMS

tam—Him; *nirvyājam*—without duplicity; *bhaja*—worship; *guṇa-nidhe*—O reservoir of all good qualities; *pāvanam*—purifier; *pāvanānām*—of all other purifiers; *śraddhā*—with faith; *rajyat*—being enlivened; *matiḥ*—mind; *atitarām*—exceedingly; *uttamaḥ-śloka-maulim*—the best of the personalities who are worshiped by choice poetry or who are transcendental to all material positions; *prodyan*—manifesting; *antaḥ-karaṇa-kuhare*—in the core of the heart; *hanta*—alas; *yat-nāma*—whose holy name; *bhānoḥ*—of the sun; *ābhāsaḥ*—slight appearance; *api*—even; *kṣapayati*—eradicates; *mahā-pātaka*—the resultant actions of greatly sinful activities; *dhvānta*—of ignorance; *rāśim*—the mass.

TRANSLATION

"O reservoir of all good qualities, just worship Śrī Kṛṣṇa, the purifier of all purifiers, the most exalted of the personalities worshiped by choice poetry. Worship Him with a faithful, unflinching mind, without duplicity and in a highly elevated manner. Thus worship the Lord, whose name is like the sun, for just as a slight appearance of the sun dissipates the darkness of night, so a slight appearance of the holy name of Kṛṣṇa can drive away all the darkness of ignorance that arises in

the heart due to greatly sinful activities performed in previous lives."

PURPORT

This verse is found in *Bhakti-rasāmṛta-sindhu* (2.1.103).

antya.3.63

> *nāmābhāsa haite haya saṁsārera kṣaya*

SYNONYMS

nāma-ābhāsa haite—even on account of *nāmābhāsa*; *haya*—there is; *saṁsārera kṣaya*—deliverance from material bondage;

TRANSLATION

"Even a faint light from the holy name of the Lord can eradicate all the reactions of sinful life."

antya.3.64

> *mriyamāṇo harer nāma*
> *gṛṇan putropacāritam*
> *ajāmilo 'py agād dhāma*
> *kim uta śraddhayā gṛṇan*

SYNONYMS

mriyamāṇaḥ—dying; *hareḥ nāma*—the holy name of the Supreme Lord; *gṛṇan*—chanting; *putra-upacāritam*—though spoken for his son; *ajāmilaḥ*—Ajāmila; *api*—also; *agāt*—attained; *dhāma*—the spiritual world; *kim uta*—what to speak of; *śraddhayā*—with faith and reverence; *gṛṇan*—chanting;

TRANSLATION

"While dying, Ajāmila chanted the holy name of the Lord, intending to call his son Nārāyaṇa. Nevertheless, he attained the spiritual world. What then to speak of those who chant the holy name with faith and reverence?'

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (6.2.49);

antya.3.65

> *nāmābhāse 'mukti' haya sarva-śāstre dekhi*
> *śrī-bhāgavate tāte ajāmila—sākṣī"*

SYNONYMS

nāma-ābhāse—simply by a glimpse of the rays of the holy name; *mukti*—liberation; *haya*—there is; *sarva-śāstre*—in all the revealed

scriptures; *dekhi*—I find; *śrī-bhāgavate*—in *Śrīmad-Bhāgavatam*; *tāte*—to that; *ajāmila*—Ajāmila; *sākṣī*—witness.

TRANSLATION

"Because of even the faintest rays of the effulgence of the Lord's holy name, one ca attain liberation. We can see this in all the revealed scriptures. The evidence appears in the story of Ajāmila in Śrīmad-Bhāgavatam."

antya.3.66

> *śuniyā prabhura sukha bāḍaye antare*
> *punarapi bhaṅgī kari' puchaye tāṅhāre*

SYNONYMS

śuniyā—hearing; *prabhura*—of Śrī Caitanya Mahāprabhu; *sukha*—happiness; *bāḍaye*—increased; *antare*—within the heart; *punarapi*—still; *bhaṅgī kari'*—as a matter of course; *puchaye tāṅhāre*—inquires from Haridāsa Ṭhākura.

TRANSLATION

As Śrī Caitanya Mahāprabhu heard this from Haridāsa Ṭhākura, the happiness within His heart increased, but as a matter of course, He still inquired further.

antya.3.67

> *"pṛthivīte bahu-jīva—sthāvara-jaṅgama*
> *ihā-sabāra ki prakāre ha-ibe mocana?"*

SYNONYMS

pṛthivīte—on this earth; *bahu-jīva*—many living entities; *sthāvara*—not moving; *jaṅgama*—moving; *ihā-sabāra*—of all of these; *ki prakāre*—how; *ha-ibe mocana*—there will be deliverance.

TRANSLATION

"On this earth there are many living entities," the Lord said, "some moving and some not moving. What will happen to the trees, plants, insects and other living entities? How will they be delivered from material bondage?"

antya.3.68

> *haridāsa kahe,—"prabhu, se kṛpā tomāra*
> *sthāvara-jaṅgama āge kariyācha nistāra*

SYNONYMS

haridāsa kahe—Haridāsa replied; *prabhu*—my dear Lord; *se*—that; *kṛpā*—mercy; *tomāra*—Your; *sthāvara-jaṅgama*—nonmoving and

moving living entities; *āge*—previously; *kariyācha nistāra*—You have delivered.

TRANSLATION

Haridāsa Ṭhākura replied, "My dear Lord, the deliverance of all moving and nonmoving living entities takes place only by Your mercy. You have already grated this mercy and delivered them.

antya.3.69

> *tumi ye kariyācha ei ucca saṅkīrtana*
> *sthāvara-jaṅgamera sei hayata' śravaṇa*

SYNONYMS

tumi—You; *ye*—what; *kariyācha*—have executed; *ei*—this; *ucca*—loud; *saṅkīrtana*—chanting; *sthāvara-jaṅgamera*—of all living entities, moving and nonmoving; *sei*—they; *hayata'*—there is; *śravaṇa*—hearing;

TRANSLATION

"You have loudly chanted the Hare Kṛṣṇa mantra, and everyone, moving or not moving, has benefited by hearing it.

antya.3.70

> *śuniyā jaṅgamera haya saṁsāra-kṣaya*
> *sthāvare se śabda lāge, pratidhvani haya*

SYNONYMS

śuniyā—hearing; *jaṅgamera*—of the living entities who can move; *haya*—there is; *saṁsāra-kṣaya*—annihilation of bondage to the material world; *sthāvare*—unto the nonmoving living entities; *se śabda*—that transcendental vibration; *lāge*—touches; *prati-dhvani*—echo; *haya*—there is.

TRANSLATION

"My Lord, the moving entities who have heard Your loud saṅkīrtana have already been delivered from bondage to the material world, and after the nonmoving living entities like trees hear it, there is an echo.

antya.3.71

> *'pratidhvani' nahe, sei karaye 'kīrtana'*
> *tomāra kṛpāra ei akathya kathana*

SYNONYMS

prati-dhvani nahe—that sound vibration is not an echo; *sei*—they; *karaye kīrtana*—are chanting; *tomāra kṛpāra*—of Your mercy; *ei*—this; *akathya kathana*—inconceivable incident;

TRANSLATION

"Actually, however, it is not an echo; it is the kīrtana of the nonmoving living entities. All this, although inconceivable, is possible by Your mercy.

antya.3.72

> *sakala jagate haya ucca saṅkīrtana*
> *śuniyā premāveśe nāce sthāvara-jaṅgama*

SYNONYMS

sakala jagate—all over the universe; *haya*—there is; *ucca saṅkīrtana*—loud chanting of the Hare Kṛṣṇa *mantra*; *śuniyā*—hearing; *prema-āveśe*—in ecstatic emotional love; *nāce*—dance; *sthāvara-jaṅgama*—all living entities, nonmoving and moving;

TRANSLATION

"When loud chanting of the Hare Kṛṣṇa mantra is performed all over the world by those who follow in Your footsteps, all living entities, moving and nonmoving, dance in ecstatic devotional love.

antya.3.73

> *yaiche kailā jhārikhaṇḍe vṛndāvana yāite*
> *balabhadra-bhaṭṭācārya kahiyāchena āmāte*

SYNONYMS

yaiche—as; *kailā*—You have performed; *jhārikhaṇḍe*—in the forest known as Jhārikhaṇḍa; *vṛndāvana yāite*—while going to Vṛndāvana; *balabhadra-bhaṭṭācārya*—Your servant Balabhadra Bhaṭṭācārya; *kahiyāchena āmāte*—has said to me.

TRANSLATION

"My dear Lord, all the incidents that took place while You were going to Vṛndāvana through the forest known as Jhārikhaṇḍa have been related to me by Your servant Balabhadra Bhaṭṭācārya.

antya.3.74

> *vāsudeva jīva lāgi' kaila nivedana*
> *tabe aṅgīkāra kailā jīvera mocana*

SYNONYMS

vāsudeva—the Lord's devotee named Vāsudeva; *jīva lāgi'*—for all living entities; *kaila nivedana*—submitted his appeal; *tabe*—at that

time; *aṅgīkāra kailā*—You accepted; *jīvera mocana*—the deliverance of all living entities.

TRANSLATION

"When Your devotee Vāsudeva Datta submitted his plea at Your lotus feet for the deliverance of all living entities, You accepted that request.

antya.3.75

> *jagat nistārite ei tomāra avatāra*
> *bhakta-bhāva āge tāte kailā aṅgīkāra*

SYNONYMS

jagat nistārite—to deliver the whole world; *ei*—this; *tomāra avatāra*—Your incarnation; *bhakta-bhāva*—the mood of a devotee; *āge*—previously; *tāte*—therefore; *kailā aṅgīkāra*—You accepted;

TRANSLATION

"My dear Lord, You have accepted the form of a devotee just to deliver all the fallen souls of this world.

antya.3.76

> *ucca saṅkīrtana tāte karilā pracāra*
> *sthira-cara jīvera saba khaṇḍāilā saṁsāra"*

SYNONYMS

ucca saṅkīrtana—loud chanting of the Hare Kṛṣṇa *mantra*; *tāte*—therefore; *karilā pracāra*—You have spread; *sthira-cara*—nonmoving and moving; *jīvera*—of the living entities; *saba*—all; *khaṇḍāilā*—You finished; *saṁsāra*—the bondage to material existence;

TRANSLATION

"You have preached the loud chanting of the Hare Kṛṣṇa mahā-mantra and in this way freed all moving and nonmoving living entities from material bondage."

antya.3.77

> *prabhu kahe,—"saba jīva mukti yabe pābe*
> *ei ta' brahmāṇḍa tabe jīva-śūnya habe!"*

SYNONYMS

prabhu kahe—the Lord replied; *saba jīva*—all living entities; *mukti*—liberation; *yabe*—when; *pābe*—will achieve; *ei*—this; *ta'*—certainly; *brahmāṇḍa*—universe; *tabe*—then; *jīva-śūnya*—devoid of living entities; *habe*—will be;

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "If all living entities were liberated, the entire universe would be devoid of living beings."

antya.3.78-79

> *haridāsa bale,—"tomāra yāvat martye sthiti*
> *tāvat sthāvara-jaṅgama, sarva jīva-jāti*
>
> *saba mukta kari' tumi vaikuṇṭhe pāṭhāibā*
> *sūkṣma-jīve punaḥ karme udbuddha karibā*

SYNONYMS

haridāsa bale—Haridāsa Ṭhākura said; *tomāra*—Your; *yāvat*—as long as; *martye*—in this material world; *sthiti*—situation; *tāvat*—for that duration of time; *sthāvara-jaṅgama*—nonmoving and moving; *sarva*—all; *jīva-jāti*—species of living entities; *saba*—all; *mukta kari'*—liberating; *tumi*—You; *vaikuṇṭhe*—to the spiritual world; *pāṭhāibā*—will send; *sūkṣma-jīve*—the undeveloped living entities; *punaḥ*—again; *karme*—in their activities; *udbuddha karibā*—You will awaken;

TRANSLATION

Haridāsa said, "My Lord, as long as You are situated within the material world, You will send to the spiritual

sky all the developed moving and nonmoving living entities in different species. Then again You will awaken the living entities who are not yet developed and engage them in activities.

antya.3.80

> *sei jīva habe ihāṅ sthāvara-jaṅgama*
> *tāhāte bharibe brahmāṇḍa yena pūrva-sama*

SYNONYMS

sei jīva—such living entities; *habe*—will be; *ihāṅ*—in this material world; *sthāvara-jaṅgama*—nonmoving and moving living entities; *tāhāte*—in that way; *bharibe*—You will fill; *brahmāṇḍa*—the entire universe; *yena*—as; *pūrva-sama*—the same as previously.

TRANSLATION

"In this way all moving and nonmoving living entities will come into existence, and the entire universe will be filled as it was previously.

PURPORT

While we are preaching, opposing elements sometimes argue, "If all living entities were delivered by the Kṛṣṇa consciousness movement, what would happen then? The universe would be devoid of living entities." In answer to this, we may say that in a prison there are many prisoners, but if one thinks that the prison

would be empty if all the prisoners adopted good behavior, he is incorrect. Even if all the prisoners within a jail are freed, other criminals will fill it again. A prison will never be vacant, for there are many prospective criminals who will fill the prison cells, even if the present criminals are freed by the government. As confirmed in *Bhagavad-gītā, kāraṇaṁ guṇa-saṅgo 'sya sad-asad-yoni-janmasu:* "Because of the living entity's association with material nature, he meets with good and evil among various species." (Bg. 13.22) There are many unmanifested living entities covered by the mode of ignorance who will gradually come to the mode of passion. Most of them will become criminals because of their fruitive activities and again fill the prisons.

antya.3.81

> *pūrve yena raghunātha saba āyodhyā lañā*
> *vaikuṇṭhake gelā, anya-jīve āyodhyā bharāñā*

SYNONYMS

pūrve—previously; *yena*—as; *raghunātha*—Rāmacandra; *saba*—all; *āyodhyā*—the population of Āyodhyā; *lañā*—taking with Him; *vaikuṇṭhake gelā*—went back to Vaikuṇṭhaloka; *anya-jīve*—other living entities; *āyodhyā*—Āyodhyā; *bharāñā*—filling.

TRANSLATION

"Previously, when Lord Rāmacandra left this world, He took with Him all the living entities of Āyodhyā. Then He filled Āyodhyā again with other living entities.

antya.3.82

> *avatari' tumi aiche pātiyācha hāṭa*
> *keha nā bujhite pāre tomāra gūḍha nāṭa*

SYNONYMS

avatari'—descending; *tumi*—You; *aiche*—like that; *pātiyācha hāṭa*—have set up a market; *keha nā bujhite pāre*—no one can understand; *tomāra*—Your; *gūḍha nāṭa*—deep acting.

TRANSLATION

"My dear Lord, You have set a plan in motion by descending on the material world, but no one can understand how You are acting.

antya.3.83

> *pūrve yena vraje kṛṣṇa kari' avatāra*
> *sakala brahmāṇḍa-jīvera khaṇḍāilā saṁsāra*

SYNONYMS

pūrve—previously; *yena*—as; *vraje*—in Vṛndāvana; *kṛṣṇa*—Lord Kṛṣṇa; *kari' avatāra*—descending as an incarnation; *sakala*—all; *brahmāṇḍa-jīvera*—of living entities within this universe; *khaṇḍāilā*—destroyed; *saṁsāra*—the material existence.

TRANSLATION

"Formerly, when Lord Kṛṣṇa descended in Vṛndāvana, He freed all living entities in the universe from material existence in the same way.

antya.3.84

> *na caivaṁ vismayaḥ kāryo*
> *bhavatā bhagavaty aje*
> *yogeśvareśvare kṛṣṇe*
> *yata etad vimucyate*

SYNONYMS

na—not; *ca*—also; *evam*—thus; *vismayaḥ*—wonder; *kāryaḥ*—to be done; *bhavatā*—by You; *bhagavati*—unto the Supreme personality of Godhead; *aje*—the unborn; *yoga-īśvara-īśvare*—the master of all masters of mystic power; *kṛṣṇe*—unto Lord Kṛṣṇa; *yataḥ*—by whom; *etat*—all living entities; *vimucyate*—are delivered.

TRANSLATION

"Kṛṣṇa, the unborn Supreme Personality of Godhead, master of all of the masters of mystic power, delivers all living entities, moving and nonmoving. Nothing is astonishing in the activities of the Lord.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.29.16).

antya.3.85

> *"ayaṁ hi bhagavān dṛṣṭaḥ kīrtitaḥ saṁsmṛtaś ca*
> *dveṣānubandhenāpy akhila-surāsurādi-durlabhaṁ*
> *phalaṁ prayacchati, kim uta samyag bhaktimatām" iti*

SYNONYMS

ayam—this; *hi*—certainly; *bhagavān*—Supreme Personality of Godhead; *dṛṣṭaḥ*—seen; *kīrtitaḥ*—glorified; *saṁsmṛtaḥ*—remembered; *ca*—and; *dveṣa*—of envy; *anubandhena*—with the conception; *api*—although; *akhila-sura-asura-ādi*—by all demigods and demons; *durlabham*—very rarely achieved; *phalam*—result; *prayacchati*—awards; *kim uta*—what to speak of; *samyak*—fully; *bhakti-matām*—of those engaged in devotional service; *iti*—thus.

TRANSLATION

"Although the Supreme Personality of Godhead may be seen, glorified or remembered with an attitude of envy, He nevertheless awards the most confidential liberation, which is rarely achieved by the demigods and demons. What, then, can be said of those who are already fully engaged in devotional service to the Lord?'

PURPORT

This is a quotation from the *Viṣṇu Purāṇa* (4.15.17).

antya.3.86

> *taiche tumi navadvīpe kari' avatāra*
> *sakala-brahmāṇḍa-jīvera karilā nistāra*

SYNONYMS

taiche—in that way; *tumi*—You; *navadvīpe*—at Navadvīpa; *kari' avatāra*—descending as an incarnation; *sakala*—all; *brahmāṇḍa*—of the universe; *jīvera*—the living entities; *karilā nistāra*—have delivered;

TRANSLATION

"By descending as an incarnation at Navadvīpa, You, just like Kṛṣṇa, have already delivered all the living entities of the universe.

antya.3.87

> *ye kahe,—caitanya-mahimā mora gocara haya'*
> *se jānuka, mora punaḥ ei ta' niścaya*

SYNONYMS

ye kahe—whoever says; *caitanya-mahimā*—the glories of Śrī Caitanya Mahāprabhu; *mora gocara*—known to me; *haya*—are; *se jānuka*—he may know; *mora*—of me; *punaḥ*—again; *ei ta' niścaya*—this is the decision;

TRANSLATION

"One may say that he understands the glories of Śrī Caitanya Mahāprabhu. He may know whatever he may know, but as far as I am concerned, this is my conclusion.

antya.3.88

> *tomāra ye līlā mahā-amṛtera sindhu*
> *mora mano-gocara nahe tāra eka bindu"*

SYNONYMS

tomāra—Your; *ye*—whatever; *līlā*—pastimes; *mahā-amṛtera sindhu*—a great ocean of nectar; *mora*—for me; *manaḥ-gocara*

nahe—it is not possible to conceive; *tāra*—of it; *eka bindu*—one drop;

TRANSLATION

"My dear Lord, Your pastimes are just like an ocean of nectar. It is not possible for me to conceive how great that ocean is or even to understand a drop of it."

antya.3.89

> *eta śuni' prabhura mane camatkāra haila*
> *'mora gūḍha-līlā haridāsa kemane jānila?'*

SYNONYMS

eta śuni'—hearing this; *prabhura*—of Śrī Caitanya Mahāprabhu; *mane*—in the mind; *camatkāra haila*—there was astonishment; *mora*—My; *gūḍha-līlā*—confidential pastimes; *haridāsa*—Haridāsa; *kemane*—how; *jānila*—has understood.

TRANSLATION

Hearing all this, Śrī Caitanya Mahāprabhu was astonished. "These are actually My confidential pastimes," He thought. "How could Haridāsa have understood them?"

antya.3.90

> *manera santoṣe tāṅre kailā āliṅgana*
> *bāhye prakāśite e-saba karilā varjana*

SYNONYMS

manera santoṣe—with complete satisfaction of the mind; *tāṅre*—him; *kailā āliṅgana*—He embraced; *bāhye*—externally; *prakāśite*—to disclose; *e-saba*—all this; *karilā varjana*—He avoided;

TRANSLATION

Greatly satisfied by the statements of Haridāsa Ṭhākura, Śrī Caitanya Mahāprabhu embraced him. Outwardly, however, He avoided further discussions of these matters.

antya.3.91

> *īśvara-svabhāva,—aiśvarya cāhe ācchādite*
> *bhakta-ṭhāñi lukāite nāre, haya ta' vidite*

SYNONYMS

īśvara-svabhāva—the characteristic of the Supreme personality of Godhead; *aiśvarya*—opulence; *cāhe*—wants; *ācchādite*—to cover; *bhakta-ṭhāñi*—before His devotee; *lukāite nāre*—He cannot cover; *haya ta' vidite*—is well-known.

TRANSLATION

This is a characteristic of the Supreme Personality of Godhead. Although He wants to cover His opulence, He cannot do so before His devotees. This is well-known everywhere.

antya.3.92

> *ullaṅghita-trividha-sīma-samātiśāyi-*
> *sambhāvanaṁ tava parivraḍhima-svabhāvam*
> *māyā-balena bhavatāpi niguhyamānaṁ*
> *paśyanti kecid aniśaṁ tvad-ananya-bhāvāḥ*

SYNONYMS

ullaṅghita—passed over; *tri-vidha*—three kinds; *sīma*—the limitations; *sama*—of equal; *atiśāyi*—and of excelling; *sambhāvanam*—by which the adequacy; *tava*—Your; *parivraḍhima*—of supremacy; *sva-bhāvam*—the real nature; *māyā-balena*—by the strength of the illusory energy; *bhavatā*—Your; *api*—although; *niguhyamānam*—being hidden; *paśyanti*—they see; *kecit*—some; *aniśam*—always; *tvat*—to You; *ananya-bhāvāḥ*—those who are exclusively devoted;

TRANSLATION

"O my Lord, everything within material nature is limited by time, space and thought. Your

characteristics, however, being unequaled and unsurpassed, are always transcendental to such limitations. You sometimes cover such characteristics by Your own energy, but nevertheless Your unalloyed devotees are always able to see You under all circumstances."

PURPORT

This is a verse from the *Stotra-ratna* of Yāmunācārya;

antya.3.93

> *tabe mahāprabhu nija-bhakta-pāśe yāñā*
> *haridāsera guṇa kahe śata-mukha hañā*

SYNONYMS

tabe—after this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *nija-bhakta-pāśe*—to His personal devotees; *yāñā*—going; *haridāsera guṇa*—the transcendental qualities of Haridāsa Ṭhākura; *kahe*—explains; *śata-mukha*—as if with hundreds of mouths; *hañā*—becoming.

TRANSLATION

Then Śrī Caitanya Mahāprabhu went to His personal devotees and began speaking about Haridāsa Ṭhākura's transcendental qualities as if He had hundreds of mouths. hundreds of mouths.

antya.3.94

> *bhaktera guṇa kahite prabhura bāḍaye ullāsa*
> *bhakta-gaṇa-śreṣṭha tāte śrī-haridāsa*

SYNONYMS

bhaktera—of the devotees; *guṇa*—qualities; *kahite*—speaking; *prabhura*—of Śrī Caitanya Mahāprabhu; *bāḍaye*—increases; *ullāsa*—jubilation; *bhakta-gaṇa*—of all devotees; *śreṣṭha*—topmost; *tāte*—in that; *śrī-haridāsa*—Haridāsa Ṭhākura.

TRANSLATION

Śrī Caitanya Mahāprabhu derives great pleasure from glorifying His devotees, and among the devotees, Haridāsa Ṭhākura is the foremost.

antya.3.95

> *haridāsera guṇa-gaṇa—asaṅkhya, apāra*
> *keha kona aṁśe varṇe, nāhi pāya pāra*

SYNONYMS

haridāsera guṇa-gaṇa—the stock of transcendental qualities of Haridāsa Ṭhākura; *asaṅkhya*—innumerable; *apāra*—unfathomed; *keha*—someone; *kona aṁśe*—some part; *varṇe*—describes; *nāhi pāya pāra*—cannot reach the limit.

TRANSLATION

The transcendental qualities of Haridāsa Ṭhākura are innumerable and unfathomable. One may describe a portion of them, but to count them all is impossible.

antya.3.96

> *caitanya-maṅgale śrī-vṛndāvana-dāsa*
> *haridāsera guṇa kichu kariyāchena prakāśa*

SYNONYMS

caitanya-maṅgale—in the book known as *Caitanya-maṅgala (Caitanya-bhāgavata)*; *śrī-vṛndāvana-dāsa*—Śrī Vṛndāvana dāsa Ṭhākura; *haridāsera*—of Haridāsa Ṭhākura; *guṇa*—qualities; *kichu*—some; *kariyāchena prakāśa*—manifested.

TRANSLATION

In Caitanya-maṅgala, Śrīla Vṛndāvana dāsa Ṭhākura has described the attributes of Haridāsa Ṭhākura to some extent.

antya.3.97

> *saba kahā nā yāya haridāsera caritra*
> *keha kichu kahe karite āpanā pavitra*

SYNONYMS

saba—all; *kahā*—to speak; *nā yāya*—is not possible; *haridāsera caritra*—the characteristics of Haridāsa Ṭhākura; *keha kichu kahe*—someone says something; *karite*—just to make; *āpanā*—himself; *pavitra*—purified.

TRANSLATION

No one can describe all the qualities of Haridāsa Ṭhākura. One may say something about them just to purify himself.

antya.3.98

> *vṛndāvana-dāsa yāhā nā kaila varṇana*
> *haridāsera guṇa kichu śuna, bhakta-gaṇa*

SYNONYMS

vṛndāvana-dāsa—Śrīla Vṛndāvana dāsa Ṭhākura; *yāhā*—whatever; *nā*—not; *kaila varṇana*—described; *haridāsera guṇa*—qualities of Haridāsa Ṭhākura; *kichu*—something; *śuna*—hear; *bhakta-gaṇa*—O devotees of Śrī Caitanya Mahāprabhu.

TRANSLATION

O devotees of Śrī Caitanya Mahāprabhu, please hear something about the qualities of Haridāsa Ṭhākura that

Śrīla Vṛndāvana dāsa Ṭhākura has not described in detail.

antya.3.99

> *haridāsa yabe nija-gṛha tyāga kailā*
> *benāpolera vana-madhye kata-dina rahilā*

SYNONYMS

haridāsa—Haridāsa Ṭhākura; *yabe*—when; *nija-gṛha*—his own residence; *tyāga kailā*—gave up; *benāpolera*—of the village known as Benāpola; *vana-madhye*—in the forest; *kata-dina*—for some time; *rahilā*—stayed.

TRANSLATION

After leaving his home, Haridāsa Ṭhākura stayed for some time in the forest of Benāpola.

antya.3.100

> *nirjana-vane kuṭira kari' tulasī sevana*
> *rātri-dine tina lakṣa nāma-saṅkīrtana*

SYNONYMS

nirjana-vane—in a solitary forest; *kuṭira*—a cottage; *kari'*—making; *tulasī*—the *tulasī* plant; *sevana*—worshiping; *rātri-dine*—

throughout the entire day and night; *tina*—three; *lakṣa*—hundred thousand; *nāma-saṅkīrtana*—chanting of the holy name.

TRANSLATION

Haridāsa Ṭhākura constructed a cottage in a solitary forest. There he planted a tulasī plant, and in front of the tulasī he would chant the holy name of the Lord 300,000 times daily. He chanted throughout the entire day and night.

PURPORT

The village of Benāpola is situated in the district of Yaśohara, which is now in Bangladesh. Benāpola is near the Banagāṅo station, which is at the border of Bangladesh and may be reached by the eastern railway from Shelda Station in Calcutta. Haridāsa Ṭhākura, being the *ācārya* of chanting the Hare Kṛṣṇa *mahā-mantra,* is called Nāmācārya Haridāsa Ṭhākura. From his personal Example we can understand that chanting the Hare Kṛṣṇa *mantra* and becoming highly elevated in Kṛṣṇa consciousness is very simple. Without difficulty one can sit down anywhere, especially on the bank of the Ganges, Yamunā or any sacred river, devise a sitting place or cottage, plant a tulasī, and before the tulasī chant the Hare Kṛṣṇa *mahā-mantra* undisturbed.

Haridāsa Ṭhākura used to chant the holy name on his beads 300,000 times daily. Throughout the entire day and night, he would chant the sixteen names of the Hare Kṛṣṇa *mahā-mantra*.

One should not, however, imitate Haridāsa Ṭhākura, for no one else can chant the Hare Kṛṣṇa *mahā-mantra* 300,000 times a day. Such chanting is for the *mukta-puruṣa,* or liberated soul. We can follow his example, however, by chanting sixteen rounds of the Hare Kṛṣṇa *mahā-mantra* on beads every day and offering respect to the *tulasī* plant. This is not at all difficult for anyone, and the process of chanting the Hare Kṛṣṇa *mahā-mantra* with a vow before the *tulasī* plant has such great spiritual potency that simply by doing this one can become spiritually strong. Therefore we request the members of the Hare Kṛṣṇa movement to follow Haridāsa Ṭhākura's example rigidly. Chanting sixteen rounds does not take much time, nor is offering respects to the *tulasī* plant difficult. The process has immense spiritual potency. One should not miss this opportunity.

antya.3.101

> *brāhmaṇera ghare kare bhikṣā nirvāhaṇa*
> *prabhāve sakala loka karaye pūjana*

SYNONYMS

brāhmaṇera ghare—in the house of a *brāhmaṇa*; *kare*—does; *bhikṣā nirvāhaṇa*—asking alms of food; *prabhāve*—by spiritual potency; *sakala loka*—all people; *karaye pūjana*—worship.

TRANSLATION

For his bodily maintenance he would go to a brāhmaṇa's house and beg some food. He was spiritually so influential that all the neighboring people worshiped him.

PURPORT

In the days of Haridāsa Ṭhākura, all the *brāhmaṇas* worshiped Nārāyaṇa in the form of the *śālagrama-śilā*. Therefore begging from a *brāhmaṇa's* house meant taking *kṛṣṇa-prasāda,* which is transcendental (*nirguṇa).* If we take food from the house of others, such as *karmīs,* we shall have to share the qualities of those from whom we take alms. Therefore Śrī Caitanya Mahāprabhu took *prasāda* in the houses of Vaiṣṇavas. This is the general process. The members of the Kṛṣṇa consciousness movement are advised not to take food from anywhere but a Vaiṣṇava's or *brāhmaṇa's* house where Deity worship is performed. Śrī Caitanya Mahāprabhu has said, *viṣayīra anna khāile duṣṭa haya mana:* if a devotee takes alms or food from the house of a *karmī* who is simply interested in money, his mind will be unclean. We must always remember that a devotee's life is one of *vairāgya-vidyā,* or renunciation and knowledge. Therefore all devotees are warned not to live unnecessarily luxurious lives at the cost of others. *Gṛhasthas* living within the jurisdiction of the temple must be especially careful not to imitate *karmīs* by acquiring opulent clothing, food and conveyances. As far as possible, these should be avoided. A

member of the temple, whether *gṛhastha, brahmacārī* or *sannyāsī,* must practice a life of renunciation, following in the footsteps of Haridāsa Ṭhākura and the six Gosvāmīs. Otherwise, because *māyā* is very strong, at any time one may become a victim of *māyā* and fall down from spiritual life.

antya.3.102

> *sei deśādhyakṣa nāma—rāmacandra khāṅna*
> *vaiṣṇava-vidveṣī sei pāṣaṇḍa-pradhāna*

SYNONYMS

sei—that; *deśa-adhyakṣa*—landholder; *nāma*—whose name; *rāmacandra khāṅna*—Rāmacandra Khān; *vaiṣṇava-vidveṣī*—envious of Vaiṣṇavas; *sei*—that; *pāṣaṇḍa-pradhāna*—chief of the atheists.

TRANSLATION

A landholder named Rāmacandra Khān was the zamindar of that district. He was envious of Vaiṣṇavas and was therefore a great atheist.

antya.3.103

> *haridāse loke pūje, sahite nā pāre*
> *tāṅra apamāna karite nānā upāya kare*

SYNONYMS

haridāse—unto Haridāsa Ṭhākura; *loke*—people; *pūje*—offer respect; *sahite nā pāre*—he could not tolerate; *tāṅra*—his; *apamāna*—dishonor; *karite*—to do; *nānā*—various; *upāya*—means; *kare*—plans.

TRANSLATION

Unable to tolerate that such respect was being offered to Haridāsa Ṭhākura, Rāmacandra Khān planned in various ways to dishonor him.

antya.3.104

> *kona-prakāre haridāsera chidra nāhi pāya*
> *veśyā-gaṇe āni' kare chidrera upāya*

SYNONYMS

kona-prakāre—by any means; *haridāsera*—of Haridāsa Ṭhākura; *chidra*—fault; *nāhi*—not; *pāya*—gets; *veśyā-gaṇe*—prostitutes; *āni'*—bringing; *kare*—makes; *chidrera upāya*—a means to find some fault.

TRANSLATION

By no means could he find any fault in the character of Haridāsa Ṭhākura. Therefore he called for local prostitutes and began a plan to discredit His Holiness.

PURPORT

This is typical of atheistic men, but even among so-called religionists, *sādhus,* mendicants, *sannyāsīs* and *brahmacārīs,* there are many enemies of the Kṛṣṇa consciousness movement who always try to find faults in it, not considering that the movement is spreading automatically by the grace of Lord Śrī Caitanya Mahāprabhu, who wanted it spread all over the world, in every town and village. We are trying to fulfill the Lord's desire, and our attempt has become fairly successful, but the enemies of this movement unnecessarily try to find faults in it, exactly like the old rascal Rāmacandra Khān, who opposed Haridāsa Ṭhākura.

antya.3.105

> *veśyā-gaṇe kahe,—"ei vairāgī haridāsa*
> *tumi-saba kara ihāra vairāgya-dharma nāśa"*

SYNONYMS

veśyā-gaṇe—unto the prostitutes; *kahe*—said; *ei*—this; *vairāgī*—mendicant; *haridāsa*—Haridāsa Ṭhākura; *tumi-saba*—all of you; *kara*—cause; *ihāra*—his; *vairāgya-dharma*—from the life of a mendicant; *nāśa*—deviation.

TRANSLATION

Rāmacandra Khān said to the prostitutes, "There is a mendicant named Haridāsa Ṭhākura. All of you devise a way to deviate him from his vows of austerity."

PURPORT

Devotional service is the path of *vairāgya-vidyā* (renunciation and knowledge). Haridāsa Ṭhākura was following this path, but Rāmacandra Khān planned to induce him to break his vows. Renunciation means renunciation of sensual pleasure, especially the pleasure of sex. Therefore a *brahmacārī, sannyāsī* or *vānaprastha* is strictly prohibited from having relationships with women. Haridāsa Ṭhākura was strictly renounced, and thus Rāmacandra Khān called for prostitutes because prostitutes know how to break a man's vow of celibacy by their feminine influence and thus pollute a mendicant or a person engaged in devotional life. It was impossible for Rāmacandra Khān to induce any other women to break Haridāsa Ṭhākura's vow, and therefore he called for prostitutes. Free mingling with women has never been possible in India, but for one who wanted to associate with society girls, they were available in a district of prostitutes. There were prostitutes in human society even in Lord Kṛṣṇa's time, for it is said that the prostitutes of Dvārakā City came forth to receive the Lord. Although they were prostitutes, they were also devotees of Kṛṣṇa.

antya.3.106

> *veśyā-gaṇa-madhye eka sundarī yuvatī*
> *se kahe,—"tina-dine hariba tāṅra mati"*

SYNONYMS

veśyā-gaṇa-madhye—among the prostitutes; *eka*—one; *sundarī*—attractive; *yuvatī*—young; *se*—she; *kahe*—said; *tina-dine*—in three days; *hariba*—I shall attract; *tāṅra*—his; *mati*—mind.

TRANSLATION

Among the prostitutes, one attractive young girl was selected. "I shall attract the mind of Haridāsa Ṭhākura," she promised, "within three days."

antya.3.107

> *khāṅna kahe,—"mora pāika yāuka tomāra sane*
> *tomāra sahita ekatra tāre dhari' yena āne"*

SYNONYMS

khāṅna kahe—Rāmacandra Khān said; *mora pāika*—my constable; *yāuka*—let him go; *tomāra sane*—with you; *tomāra sahita*—with you; *ekatra*—together; *tāre*—him; *dhari'*—arresting; *yena*—so that; *āne*—can bring.

TRANSLATION

Rāmacandra Khān said to the prostitute, "My constable will go with you so that as soon as he sees you with Haridāsa Ṭhākura, immediately he will arrest him and bring both of you to me."

antya.3.108

> *veśyā kahe,—"mora saṅga ha-uka eka-bāra*
> *dvitīya-bāre dharite pāika la-imu tomāra"*

SYNONYMS

veśyā kahe—the prostitute said; *mora saṅga*—union with me; *ha-uka*—let there be; *eka-bāra*—one time; *dvitīya-bāre*—the second time; *dharite*—to arrest; *pāika*—constable; *la-imu*—I shall take; *tomāra*—your.

TRANSLATION

The prostitute replied, "First let me have union with him once; then the second time I shall take your constable with me to arrest him."

antya.3.109

> *rātri-kāle sei veśyā suveśa dhariyā*
> *haridāsera vāsāya gela ullasita haññā*

SYNONYMS

rātri-kāle—at night; *sei*—that; *veśyā*—prostitute; *su-veśa dhariyā*—dressing herself very nicely; *haridāsera*—of Haridāsa Ṭhākura; *vāsāya*—to the place; *gela*—went; *ullasita hañā*—with great jubilation.

TRANSLATION

At night the prostitute, after dressing herself most attractively, went to the cottage of Haridāsa Ṭhākura with great jubilation.

antya.3.110

> *tulasī namaskari' haridāsera dvāre yāñā*
> *gosāñire namaskari' rahilā dāṇḍāñā*

SYNONYMS

tulasī namaskari'—after offering obeisances to the *tulasī* plant; *haridāsera*—of Ṭhākura Haridāsa; *dvāre*—at the door; *yāñā*—going; *gosāñire*—unto the *ācārya*; *namaskari'*—offering obeisances; *rahilā dāṇḍāñā*—remained standing.

TRANSLATION

After offering obeisances to the tulasī plant, she went to the door of Haridāsa Ṭhākura, offered him obeisances and stood there.

antya.3.111

> *aṅga ughāḍiyā dekhāi vasilā duyāre*
> *kahite lāgilā kichu sumadhura svare*

SYNONYMS

aṅga ughāḍiyā—exposing part of her body; *dekhāi*—visible; *vasilā*—sat down; *duyāre*—on the threshold of the door; *kahite lāgilā*—began to speak; *kichu*—something; *su-madhura svare*—in very sweet language.

TRANSLATION

Exposing part of her body to his view, she sat down on the threshold of the door and spoke to him in very sweet words.

antya.3.112

> *"ṭhākura, tumi—parama-sundara, prathama yauvana*
> *tomā dekhi' kon nārī dharite pāre mana?*

SYNONYMS

ṭhākura—O great devotee *ācārya*; *tumi*—you; *parama-sundara*—very beautifully constructed; *prathama yauvana*—the beginning of youth; *tomā dekhi'*—seeing you; *kon nārī*—what woman; *dharite pāre*—can control; *mana*—her mind.

TRANSLATION

"My dear Ṭhākura, O great preacher, great devotee, you are so beautifully built, and your youth is just beginning. Who is the woman who could control her mind after seeing you?

antya.3.113

> *tomāra saṅgama lāgi' lubdha mora mana*
> *tomā nā pāile prāṇa nā yāya dhāraṇa"*

SYNONYMS

tomāra saṅgama—union with you; *lāgi'*—for the sake of; *lubdha*—greedy; *mora mana*—my mind; *tomā*—you; *nā pāile*—if I do not get; *prāṇa*—my life; *nā*—not; *yāya*—can be; *dhāraṇa*—maintained.

TRANSLATION

"I am eager to be united with you. My mind is greedy for this. If I don't obtain you, I shall not be able to keep my body and soul together."

antya.3.114-115

> *haridāsa kahe,—"tomā karimu aṅgīkāra*
> *saṅkhyā-nāma-samāpti yāvat nā haya āmāra*

tāvat tumi vasi' śuna nāma-saṅkīrtana
nāma-samāpti haile karimu ye tomāra mana"

SYNONYMS

haridāsa kahe—Haridāsa Ṭhākura said; *tomā*—you; *karimu aṅgīkāra*—I shall accept; *saṅkhyā-nāma*—the number of holy names; *samāpti*—finishing; *yāvat*—as long as; *nā*—not; *haya*—it is; *āmāra*—my; *tāvat*—so long; *tumi*—you; *vasi'*—sitting; *śuna*—hear; *nāma-saṅkīrtana*—chanting of the holy name; *nāma*—of the holy name; *samāpti*—finishing; *haile*—when there is; *karimu*—I shall do; *ye*—what; *tomāra*—your; *mana*—mind.

TRANSLATION

Haridāsa Ṭhākura replied, "I shall accept you without fall, but you will have to wait until I have finished chanting my regular rounds on my beads. Until that time, please sit and listen to the chanting of the holy name. As soon as I am finished, I shall fulfill your desire."

antya.3.116

eta śuni' sei veśyā vasiyā rahilā
kīrtana kare haridāsa prātaḥ-kāla hailā

SYNONYMS

eta śuni'—hearing this; *sei veśyā*—that prostitute; v*asiyā rahilā*—stayed there sitting; *kīrtana*—chanting; *kare*—performs; *haridāsa*—Haridāsa Ṭhākura; *prātaḥ-kāla hailā*—there was the light of morning.

TRANSLATION

Hearing this, the prostitute remained sitting there while Haridāsa Ṭhākura chanted on his beads until the light of morning appeared.

antya.3.117

> *prātaḥ-kāla dekhi' veśyā uṭhiyā calilā*
> *saba samācāra yāi khāṅnere kahilā*

SYNONYMS

prātaḥ-kāla dekhi'—seeing the morning; *veśyā*—the prostitute; *uṭhiyā calilā*—stood up and left; *saba samācāra*—all information; *yāi*—going; *khāṅnere kahilā*—she spoke to Rāmacandra Khān.

TRANSLATION

When she saw that it was morning, the prostitute stood up and left. Coming before Rāmacandra Khān, she informed him of all the news.

antya.3.118

> *'āji āmā aṅgīkāra kariyāche vacane*
> *kāli avaśya tāhāra saṅge ha-ibe saṅgame'*

SYNONYMS

āji—today; *āmā*—me; *aṅgīkāra*—acceptance; *kariyāche*—he has done; *vacane*—by word; *kāli*—tomorrow; *avaśya*—certainly; *tāhāra saṅge*—with him; *ha-ibe*—there will be; *saṅgame*—union.

TRANSLATION

"Today Haridāsa Ṭhākura has promised to enjoy with me. Tomorrow certainly I shall have union with him."

antya.3.119

> *āra dina rātri haile veśyā āila*
> *haridāsa tāre bahu āśvāsa karila*

SYNONYMS

āra dina—the next day; *rātri*—night; *haile*—when there was; *veśyā*—the prostitute; *āila*—came; *haridāsa*—Haridāsa Ṭhākura; *tāre*—unto her; *bahu*—many; *āśvāsa karila*—gave assurances.

TRANSLATION

The next night, when the prostitute came again, Haridāsa Ṭhākura gave her many assurances.

antya.3.120

> *'kāli duḥkha pāilā, aparādha nā la-ibā mora*
> *avaśya karimu āmi tomāya aṅgīkāra*

SYNONYMS

kāli—yesterday; *duḥkha pāilā*—you were disappointed; *aparādha*—offense; *nā la-ibā*—please do not take; *mora*—my; *avaśya*—certainly; *karimu*—shall do; *āmi*—I; *tomāya*—unto you; *aṅgīkāra*—acceptance.

TRANSLATION

"Last night you were disappointed. Please excuse my offense. I shall certainly accept you.

antya.3.121

> *tāvat ihāṅ vasi' śuna nāma-saṅkīrtana*
> *nāma pūrṇa haile, pūrṇa habe tomāra mana'*

SYNONYMS

tāvat—until that time; *ihāṅ*—here; *vasi'*—sitting; *śuna*—hear; *nāma-saṅkīrtana*—chanting of the holy name of the Lord; *nāma pūrṇa haile*—as soon as the regular chanting is fulfilled; *pūrṇa*—satisfied; *habe*—will be; *tomāra mana*—your mind.

TRANSLATION

"Please sit down and hear the chanting of the Hare Kṛṣṇa mahā-mantra until my regular chanting is finished. Then your desire will surely be fulfilled."

antya.3.122

> *tulasīre tāṅke veśyā namaskāra kari'*
> *dvāre vasi' nāma śune bale 'hari' 'hari'*

SYNONYMS

tulasīre—unto the *tulasī* plant; *tāṅke*—unto Haridāsa Ṭhākura; *veśyā*—the prostitute; *namaskāra kari'*—offering obeisances; *dvāre vasi'*—sitting at the door; *nāma*—the holy name; *śune*—hears; *bale*—says; *hari hari*—O my Lord Hari, O my Lord Hari.

TRANSLATION

After offering her obeisances to the tulasī plant and Haridāsa Ṭhākura, she sat down at the door. Hearing

Haridāsa Ṭhākura chanting the Hare Kṛṣṇa mantra, she also chanted, "O my Lord Hari, O my Lord Hari."

PURPORT

Herein one can clearly see how a Vaiṣṇava delivers a fallen soul by a transcendental trick. The prostitute came to pollute Haridāsa Ṭhākura but he took it as his duty to deliver the prostitute. As clearly demonstrated here, the process of deliverance is very simple. With faith and reverence the prostitute associated with Haridāsa Ṭhākura, who personally treated her material disease by chanting the Hare Kṛṣṇa *mahā-mantra*. Although the prostitute had an ulterior motive, somehow or other she got the association of a Vaiṣṇava and satisfied him by occasionally chanting in imitation, "O my Lord Hari, O my Lord Hari." The conclusion is that associating with a Vaiṣṇava, chanting the holy name of the Lord and offering obeisances to the *tulasī* plant or a Vaiṣṇava all lead one to become a transcendental devotee who is completely cleansed of all material contamination.

antya.3.123

> *rātri-śeṣa haila, veśyā usimisi kare*
> *tāra rīti dekhi' haridāsa kahena tāhāre*

SYNONYMS

rātri—night; *śeṣa haila*—came to an end; *veśyā*—the prostitute; *usimisi*—restless; *kare*—became; *tāra*—her; *rīti*—activities; *dekhi'*—seeing; *haridāsa*—Haridāsa Ṭhākura; *kahena*—says; *tāhāre*—unto her.

TRANSLATION

When the night came to an end, the prostitute was restless. Seeing this, Haridāsa Ṭhākura spoke to her as follows.

antya.3.124

> *"koṭi-nāma-grahaṇa-yajña kari eka-māse*
> *ei dīkṣā kariyāchi, haila āsi' śeṣe*

SYNONYMS

koṭi-nāma-grahaṇa—chanting ten million names; *yajña*—such a sacrifice; *kari*—I perform; *eka-māse*—in one month; *ei*—this; *dīkṣā*—vow; *kariyāchi*—I have taken; *haila*—it was; *āsi'*—nearing; *śeṣe*—the end.

TRANSLATION

"I have vowed to chant ten million names in a month. I have taken this vow, but now it is nearing its end.

PURPORT

If one regularly chants 333,333 times daily for a month and then chants one time more, he will thus chant ten million times. In this way a devotee worships the Supreme Personality of Godhead. Such worship is called *yajña*. *Yajñaiḥ saṅkīrtana-prāyair yajanti hi sumedhasaḥ:* those whose intelligence is brilliant accept this *hari-nāma-yajña,* the *yajña* of chanting the holy name of the Lord. By performing this *yajña,* one satisfies the Supreme Personality of Godhead and thus attains perfection in spiritual life. According to external vision, Haridāsa Ṭhākura belonged to a Mohammedan family. Nevertheless, because he engaged himself in performing the *yajña* of chanting the Hare Kṛṣṇa *mahā-mantra,* he became a regularly initiated *brāhmaṇa*. As stated in *Śrīmad-Bhāgavatam* (3.33.6):

> *yan-nāmadheya-śravaṇānukīrtanād*
> *yat-prahvaṇād yat-smaraṇād api kvacit*
> *śvādo 'pi sadyaḥ savanāya kalpate*
> *kutaḥ punas te bhagavan nu darśanāt*

Even if a devotee comes from a family of dog-eaters, if he surrenders to the personality of Godhead he immediately becomes a qualified *brāhmaṇa* and is immediately fit to perform *yajña,* whereas a person born in a family of *brāhmaṇas* has to wait until completing the reformatory processes before he may be called *saṁskṛta,* purified. It is further said in *Śrīmad-Bhāgavatam* (12.1.40):

> *asaṁskṛtāḥ kriyā-hīnā*
> *rajasā tamasāvṛtāḥ*
> *prajās te bhakṣayiṣyanti*
> *mlecchā rājanya-rūpiṇaḥ*

"In the age of Kali, *mlecchas,* or lowborn people who have not undergone the purifying process of *saṁskāra,* who do not know how to apply that process in actual life and who are covered by the modes of passion and ignorance, will take the posts of administrators. They will devour the citizens with their atheistic activities." A person who is not purified by the prescribed process of *saṁskāra* is called *asaṁskṛta,* but if one remains *kriyā-hīna* even after being purified by initiation-in other words, if one fails to actually apply the principles of purity in his life-he remains an unpurified *mleccha* or *yavana.* On the other hand, we find that Haridāsa Ṭhākura, although born in a *mleccha* or *yavana* family, became Nāmācārya Haridāsa Ṭhākura because he performed the *nāma-yajña* a minimum of 300,000 times every day.

Herein we find that Haridāsa Ṭhākura strictly followed his regulative principle of chanting 300,000 times. Thus when the prostitute became restless, he informed her that first he had to finish his chanting and then he would be able to satisfy her. Actually Haridāsa Ṭhākura chanted the holy name of the Lord for three nights continuously and gave the prostitute a chance to hear him. Thus she became purified, as will be seen in the following verses.

antya.3.125

> *āji samāpta ha-ibe,—hena jñāna chila*
> *samasta rātri niluṅ nāma samāpta nā haila*

SYNONYMS

āji—today; *samāpta ha-ibe*—will be finished; *hena jñāna chila*—I thought that; *samasta rātri*—all night; *niluṅ*—I took; *nāma*—the holy name of the Lord; *samāpta*—finished; *nā haila*—was not.

TRANSLATION

"I thought that today I would be able to finish my performance of yajña, my chanting of the Hare Kṛṣṇa mantra. I tried my best to chant the holy name all night, but I still did not finish.

antya.3.126

> *kāli samāpta habe, tabe habe vrata-bhaṅga*
> *svacchande tomāra saṅge ha-ibeka saṅga"*

SYNONYMS

kāli—tomorrow; *samāpta habe*—it will end; *tabe*—at that time; *habe*—there will be; *vrata-bhaṅga*—the end of my vow; *svacchande*—in full freedom; *tomāra saṅge*—with you; *ha-ibeka*—there will be; *saṅga*—union.

TRANSLATION

"Tomorrow I will surely finish, and my vow will be fulfilled. Then it will be possible for me to enjoy with you in full freedom."

PURPORT

Haridāsa Ṭhākura never wanted to enjoy the prostitute, but he tricked her to deliver her by giving her a chance to hear the holy name of the Lord while he chanted. Pure devotees chant the Hare Kṛṣṇa *mantra,* and simply by hearing this chanting from a purified transcendental person, one is purified of all sinful activities, no matter how lowborn or fallen one may be. As soon as one is thus completely free from the reactions of sinful activities, he is eligible to render devotional service to the Lord. This is the process for engaging the fallen souls in devotional service. As Lord Kṛṣṇa says in *Bhagavad-gītā* (Bg. 7.28):

> *yeṣāṁ tv anta-gataṁ pāpaṁ*
> *janānāṁ puṇya-karmaṇām*
> *te dvandva-moha-nirmuktā*
> *bhajante māṁ dṛḍha-vratāḥ*

"Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of delusion, engage themselves in My service with determination."

antya.3.127

> *veśyā giyā samācāra khāṅnere kahila*
> *āra dina sandhyā ha-ite ṭhākura-ṭhāñi āila*

SYNONYMS

veśyā—the prostitute; *giyā*—returning; *samācāra*—information; *khāṅnere kahila*—spoke to Rāmacandra Khān; *āra dina*—the next day; *sandhyā ha-ite*—beginning from the evening; *ṭhākura-ṭhāñi āila*—she came and remained at the residence of Haridāsa Ṭhākura.

TRANSLATION

The prostitute returned to Rāmacandra Khān and informed him of what had happened. The next day she came earlier, at the beginning of the evening, and stayed with Haridāsa Ṭhākura.

antya.3.128

> *tulasīke, ṭhākurake namaskāra kari'*
> *dvāre vasi' nāma śune, bale 'hari' 'hari'*

SYNONYMS

tulasīke—unto the *tulasī* plant; *ṭhākurake*—and unto Haridāsa Ṭhākura; *namaskāra kari'*—offers her obeisances; *dvāre vasi'*—

sitting at the door; *nāma śune*—hears the holy name; *bale*—chants; *hari hari*—the holy name of the Lord.

TRANSLATION

After offering obeisances to the tulasī plant and Haridāsa Ṭhākura, she sat down on the threshold of the room. Thus she began to hear Haridāsa Ṭhākura's chanting, and she also personally chanted "Hari, Hari," the holy name of the Lord.

antya.3.129

> *'nāma pūrṇa habe āji',—bale haridāsa*
> *'tabe pūrṇa karimu āji tomāra abhilāṣa'*

SYNONYMS

nāma—chanting of the holy name; *pūrṇa*—complete; *habe*—will be; *āji*—today; *baleharidāsa*—Haridāsa Ṭhākura said; *tabe*—then; *pūrṇa karimu*—I shall satisfy; *āji*—today; *tomāra abhilāṣa*—your desires.

TRANSLATION

"Today it will be possible for me to finish my chanting," Haridāsa Ṭhākura informed her. "Then I shall satisfy all your desires."

antya.3.130

> *kīrtana karite aiche rātri-śeṣa haila*
> *ṭhākurera sane veśyāra mana phiri' gela*

SYNONYMS

kīrtana karite—chanting and chanting; *aiche*—in that way; *rātri-śeṣa haila*—the night ended; *ṭhākurera sane*—by the association of Haridāsa Ṭhākura; *veśyāra*—of the prostitute; *mana*—mind; *phiri' gela*—was converted.

TRANSLATION

The night ended while Haridāsa Ṭhākura was chanting, but by his association the mind of the prostitute had changed.

antya.3.131

> *daṇḍavat hañā paḍe ṭhākura-caraṇe*
> *rāmacandra-khāṅnera kathā kaila nivedane*

SYNONYMS

daṇḍavat hañā—offering obeisances; *paḍe*—she fell down; *ṭhākura-caraṇe*—at the lotus feet of Haridāsa Ṭhākura; *rāmacandra-khāṅnera*—of Rāmacandra Khān; *kathā*—policy; *kaila*—did; *nivedane*—submission.

TRANSLATION

The prostitute, now purified, fell at the lotus feet of Haridāsa Ṭhākura and confessed that Rāmacandra Khān had appointed her to pollute him.

antya.3.132

> *"veśyā hañā muñi pāpa kariyāchoṅ apāra*
> *kṛpā kari' kara mo-adhame nistāra"*

SYNONYMS

veśyā hañā—being a prostitute; *muñi*—I; *pāpa*—sinful activities; *kariyāchoṅ*—have done; *apāra*—unlimited; *kṛpā kari'*—being merciful; *kara*—please do; *mo-adhame*—unto me, the most fallen; *nistāra*—deliverance.

TRANSLATION

"Because I have taken the profession of a prostitute," she said, "I have performed unlimited sinful acts. My lord, be merciful to me. Deliver my fallen soul."

antya.3.133

> *ṭhākura kahe,—khāṅnera kathā saba āmi jāni*
> *ajña mūrkha sei, tāre duḥkha nāhi māni*

SYNONYMS

ṭhākura kahe—Haridāsa Ṭhākura said; *khāṅnera kathā*—the plans of Rāmacandra Khān; *saba*—all; *āmi jāni*—I know; *ajña mūrkha sei*—he is an ignorant fool; *tāre*—by that; *duḥkha nāhi māni*—I do not feel unhappiness.

TRANSLATION

Haridāsa Ṭhākura replied, "I know everything about the conspiracy of Rāmacandra Khān. He is nothing but an ignorant fool. Therefore his activities do not make me feel unhappy.

antya.3.134

> *sei-dina yāitāma e-sthāna chāḍiyā*
> *tina dina rahilāṅa tomā nistāra lāgiyā*

SYNONYMS

sei-dina—on that very day; *yāitāma*—I would have left; *e-sthāna*—this place; *chāḍiyā*—giving up; *tina dina*—for three days; *rahilāṅa*—I stayed; *tomā*—you; *nistāra lāgiyā*—for delivering.

TRANSLATION

"On the very day Rāmacandra Khān was planning his intrigue against me, I would have left this place

immediately, but because you came to me I stayed here for three days to deliver you."

antya.3.135

> *veśyā kahe,—"kṛpā kari' karaha upadeśa*
> *ki mora kartavya, yāte yāya bhava-kleśa"*

SYNONYMS

veśyā kahe—the prostitute said; *kṛpā kari'*—being merciful; *karaha upadeśa*—please give instructions; *ki*—what; *mora kartavya*—my duty; *yāte*—by which; *yāya*—go away; *bhava-kleśa*—all material tribulations.

TRANSLATION

The prostitute said, "Kindly act as my spiritual master. Instruct me in my duty by which to get relief from material existence."

antya.3.136

> *ṭhākura kahe,—"gharera dravya brāhmaṇe kara dāna*
> *ei ghare āsi' tumi karaha viśrāma*

SYNONYMS

ṭhākura kahe—Śrīla Haridāsa Ṭhākura said; *gharera*—at home; *dravya*—articles; *brāhmaṇe*—to the *brāhmaṇas*; *kara dāna*—give as charity; *ei ghare*—in this room; *āsi'*—returning; *tumi*—you; *karaha viśrāma*—stay.

TRANSLATION

Haridāsa Ṭhākura replied, "Immediately go home and distribute to the brāhmaṇas whatever property you have. Then come back to this room and stay here forever in Kṛṣṇa consciousness.

PURPORT

Haridāsa Ṭhākura's instruction that the prostitute should distribute to the *brāhmaṇas* all the property she had at home is very significant. Haridāsa Ṭhākura never advised the prostitute to give charity to the so-called *daridra-nārāyaṇa* ("poor Nārāyaṇa") or any other such persons. According to Vedic civilization, charity should be given only to the qualified *brāhmaṇas*. As stated in *Bhagavad-gītā* (Bg. 18.42):

> *śamo damas tapaḥ śaucaṁ*
> *kṣāntir ārjavam eva ca*
> *jñānaṁ vijñānam āstikyaṁ*
> *brahma-karma svabhāva-jam*

The brahminical qualifications are truthfulness, control of the senses and mind, tolerance, simplicity, knowledge, practical application of transcendental knowledge in one's life, and full faith in the Supreme Personality of Godhead. persons engaged in pursuing spiritual understanding have no time to earn their livelihood. They depend completely on the mercy of the Lord, who says in *Bhagavad-gītā* (Bg. 9.22) that He personally carries to them all their necessities (*yoga-kṣemaṁ vahāmy aham).*

The Vedic civilization recommends that one give charity to *brāhmaṇas* and *sannyāsīs,* not to the so-called *daridra-nārāyaṇa*. Nārāyaṇa cannot be *daridra,* nor can *daridra* be Nārāyaṇa, for these are contradictory terms. Atheistic men invent such concoctions and preach them to fools, but charity should actually be given to *brāhmaṇas* and *sannyāsīs* because whatever money they get they spend for Kṛṣṇa. Whatever charity one gives to a *brāhmaṇa* goes to Kṛṣṇa, who says in *Bhagavad-gītā* (Bg. 9.27):

> *yat karoṣi yad aśnāsi*
> *yaj juhoṣi dadāsi yat*
> *yat tapasyasi kaunteya*
> *tat kuruṣva mad-arpaṇam*

"O son of Kunti, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me." Everything actually belongs to Kṛṣṇa, but so-called civilized men unfortunately think that

everything belongs to them. This is the mistake of materialistic civilization. The prostitute (*veśyā*) had earned money by questionable means, and therefore Haridāsa Ṭhākura advised her to distribute to the *brāhmaṇas* whatever she possessed. When Śrīla Rūpa Gosvāmī retired from family life, he distributed fifty percent of his income to the *brāhmaṇas* and Vaiṣṇavas. A *brāhmaṇa* knows what the Absolute Truth is, and a Vaiṣṇava, knowing the Absolute Truth, acts on behalf of the Absolute Truth, the Supreme personality of Godhead. Generally one earns money by many questionable means. Therefore at some time one should retire and distribute whatever one has to the *brāhmaṇas* and Vaiṣṇavas who engage in devotional service by preaching the glories of the Supreme Personality of Godhead.

antya.3.137

> *nirantara nāma lao, kara tulasī sevana*
> *acirāt pābe tabe kṛṣṇera caraṇa"*

SYNONYMS

nirantara—twenty-four hours a day; *nāma lao*—chant the Hare Kṛṣṇa *mantra*; *kara*—perform; *tulasī sevana*—worship of the *tulasī* plant; *acirāt*—very soon; *pābe*—you will get; *tabe*—then; *kṛṣṇera caraṇa*—the lotus feet of Kṛṣṇa.

TRANSLATION

"Chant the Hare Kṛṣṇa mantra continuously and render service to the tulasī plant by watering her and offering prayers to her. In this way you will very soon get the opportunity to be sheltered at the lotus feet of Kṛṣṇa."

PURPORT

At least five thousand years ago, Lord Śrī Kṛṣṇa expressed His desire that everyone surrender to Him (*sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja).* Why is it that people cannot do this? Kṛṣṇa assures, *ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ:* "I shall deliver you from all sinful reactions. Do not fear." Everyone is suffering from the results of sinful activities, but Kṛṣṇa says that if one surrenders unto Him, He will protect one from sinful reactions. Modern civilization, however, is interested neither in Kṛṣṇa nor in getting relief from sinful acts. Therefore men are suffering. Surrender is the ultimate instruction of *Bhagavad-gītā,* but for one who cannot surrender to the lotus feet of Kṛṣṇa, it is better to chant the Hare Kṛṣṇa *mantra* constantly, under the instruction of Haridāsa Ṭhākura.

In our Kṛṣṇa consciousness movement we are teaching our followers to chant the Hare Kṛṣṇa *mantra* continuously on beads. Even those who are not accustomed to this practice are advised to chant at least sixteen rounds on their beads so that

they may be trained. Otherwise, Śrī Caitanya Mahāprabhu recommended:

> *tṛṇād api sunīcena*
> *taror api sahiṣṇunā*
> *amāninā mānadena*
> *kīrtanīyaḥ sadā hariḥ*

"One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street. One should be more tolerant than a tree, devoid of all sense of false prestige, and ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly." *Sadā* means "always." Haridāsa Ṭhākura says, *nirantara nāma lao:* "Chant the Hare Kṛṣṇa *mantra* without stopping."

Although Kṛṣṇa wants everyone to surrender to His lotus feet, because of people's sinful activities they cannot do this. *Na māṁ duṣkṛtino mūḍhāḥ prapadyante narādhamāḥ:* rascals and fools, the lowest of men, who engage in sinful activities, cannot suddenly surrender to the lotus feet of Kṛṣṇa. Nevertheless, if they begin chanting the Hare Kṛṣṇa *mantra* and rendering service unto the *tulasī* plant, they will very soon be able to surrender. One's real duty is to surrender to the lotus feet of Kṛṣṇa but if one is unable to do so, he should adopt this process, as introduced by Śrī Caitanya Mahāprabhu and His most

confidential servant, Nāmācārya Śrīla Haridāsa Ṭhākura. This is the way to achieve success in Kṛṣṇa consciousness.

antya.3.138

> *eta bali' tāre 'nāma' upadeśa kari'*
> *uṭhiyā calilā ṭhākura bali' 'hari' 'hari'*

SYNONYMS

eta bali'—saying this; *tāre*—her; *nāma upadeśa kari'*—instructing about the process of chanting the Hare Kṛṣṇa *mahā-mantra*; *uṭhiyā*—standing up; *calilā*—left; *ṭhākura*—Haridāsa Ṭhākura; *bali'*—chanting; *hari hari*—the Hare Kṛṣṇa *mahā-mantra*.

TRANSLATION

After thus instructing the prostitute about the process of chanting the Hare Kṛṣṇa mantra, Haridāsa Ṭhākura stood up and left, continuously chanting "Hari, Hari."

antya.3.139

> *tabe sei veśyā gurura ājñā la-ila*
> *gṛha-vitta yebā chila, brāhmaṇere dila*

SYNONYMS

tabe—thereafter; *sei*—that; *veśyā*—prostitute; *gurura*—of the spiritual master; *ājñā*—order; *la-ila*—took; *gṛha-vitta*—all household possessions; *yebā*—whatever; *chila*—there was; *brāhmaṇere*—to the *brāhmaṇas*; *dila*—gave.

TRANSLATION

Thereafter, the prostitute distributed to the brāhmaṇas whatever household possessions she had, following the order of her spiritual master.

PURPORT

Sometimes the word *gṛha-vṛtti* is substituted for the word *gṛha-vitta. Vṛtti* means "profession." The *gṛha-vṛtti* of the prostitute was to enchant foolish people and induce them to indulge in sex. Here, however, *gṛha-vṛtti* is not a suitable word. The proper word is *gṛha-vitta,* which means "all the possessions she had in her home." All the girl's possessions had been earned by professional prostitution and were therefore products of her sinful life. When such possessions are given to *brāhmaṇas* and Vaiṣṇavas who can engage them in the service of the Lord because of their advancement in spiritual life, this indirectly helps the person who gives the charity, for he is thus relieved of sinful reactions. As Kṛṣṇa promises, *ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi:* "I shall save you from all sinful reactions." When our Kṛṣṇa conscious devotees go out to beg charity or collect contributions in the form of membership fees,

the money thus coming to the Kṛṣṇa consciousness movement is strictly employed to advance Kṛṣṇa consciousness all over the world. The Kṛṣṇa conscious devotees collect the money of others for the service of Kṛṣṇa, and they are satisfied with Kṛṣṇa's *prasāda* and whatever He gives them for their maintenance. They do not desire material comforts. However, they go to great pains to engage the possessions of prostitutes, or persons who are more or less like prostitutes, in the service of the Lord and thus free them from sinful reactions. A Vaiṣṇava *guru* accepts money or other contributions, but he does not employ such contributions for sense gratification. A pure Vaiṣṇava thinks himself unfit to help free even one person from the reactions of sinful life, but he engages one's hard-earned money in the service of the Lord and thus frees one from sinful reactions. A Vaiṣṇava *guru* is never dependent on the contributions of his disciples. Following the instructions of Haridāsa Ṭhākura, a pure Vaiṣṇava does not personally take even a single paisa from anyone, but he induces his followers to spend for the service of the Lord whatever possessions they have.

antya.3.140

> *māthā muḍi' eka-vastre rahila sei ghare*
> *rātri-dine tina-lakṣa nāma grahaṇa kare*

SYNONYMS

māthā muḍi'—shaving her head; *eka-vastre*—wearing one cloth; *rahila*—remained; *sei ghare*—in that room; *rātri-dine*—throughout the entire day and night; *tina-lakṣa*—300,000; *nāma*—holy names; *grahaṇa kare*—chants.

TRANSLATION

The prostitute shaved her head clean in accordance with Vaiṣṇava principles and stayed in that room wearing only one cloth. Following in the footsteps of her spiritual master, she began chanting the Hare Kṛṣṇa mahā-mantra 300,000 times a day. She chanted throughout the entire day and night.

antya.3.141

> *tulasī sevana kare, carvaṇa, upavāsa*
> *indriya-damana haila, premera prakāśa*

SYNONYMS

tulasī—the *tulasī* plant; *sevana kare*—she worshiped; *carvaṇa*—chewing; *upavāsa*—fasting; *indriya-damana*—controlling the senses; *haila*—there was; *premera prakāśa*—manifestations symptomizing love of Godhead.

TRANSLATION

She worshiped the tulasī plant, following in the footsteps of her spiritual master. Instead of eating regularly, she chewed whatever food she received as alms, and if nothing was supplied she would fast. Thus by eating frugally and fasting she conquered her senses, and as soon as her senses were controlled, symptoms of love of Godhead appeared in her person.

antya.3.142

> *prasiddhā vaiṣṇavī haila parama-mahāntī*
> *baḍa baḍa vaiṣṇava tāṅra darśanete yānti*

SYNONYMS

prasiddhā—celebrated; *vaiṣṇavī*—devotee of the Lord; *haila*—became; *parama-mahāntī*—very advanced; *baḍa baḍa vaiṣṇava*—many recognized, highly situated devotees; *tāṅra*—her; *darśanete*—to see; *yānti*—used to go.

TRANSLATION

Thus the prostitute became a celebrated devotee. She became very advanced in spiritual life, and many stalwart Vaiṣṇavas would come to see her.

PURPORT

Stalwart, highly advanced Vaiṣṇava devotees are not interested in seeing prostitutes, but when a prostitute or any other fallen soul becomes a Vaiṣṇava, stalwart Vaiṣṇavas are interested in seeing them. Anyone can be turned into a Vaiṣṇava if he or she follows the Vaiṣṇava principles. A devotee who follows these principles is no longer on the material platform. Therefore, it is one's strict adherence to the principles that should be considered, not the country of one's birth. Many devotees join our Kṛṣṇa consciousness movement from Europe and America, but one should not therefore consider them European Vaiṣṇavas or American Vaiṣṇavas. A Vaiṣṇava is a Vaiṣṇava and should therefore be given all the respect due a Vaiṣṇava.

antya.3.143

> *veśyāra caritra dekhi' loke camatkāra*
> *haridāsera mahimā kahe kari' namaskāra*

SYNONYMS

veśyāra—of the prostitute; *caritra*—character; *dekhi'*—seeing; *loke*—all people; *camatkāra*—astonished; *haridāsera*—of Ṭhākura Haridāsa; *mahimā*—glories; *kahe*—speak; *kari' namaskāra*—offering obeisances.

TRANSLATION

Seeing the sublime character of the prostitute, everyone was astonished. Everyone glorified the influence of Haridāsa Ṭhākura and offered him obeisances.

PURPORT

It is said, *phalena paricīyate:* one is recognized by the result of his actions. In Vaiṣṇava society there are many types of Vaiṣṇavas. Some of them are called *gosvāmīs,* some are called *svāmīs,* some are *prabhus,* and some are *prabhupāda.* One is not recognized, however, simply by such a name. A spiritual master is recognized as an actual *guru* when it is seen that he has changed the character of his disciples. Haridāsa Ṭhākura actually changed the character of the professional prostitute. People greatly appreciated this, and therefore they all offered obeisances to Haridāsa Ṭhākura and glorified him.

antya.3.144

> *rāmacandra khāṅna aparādha-bīja kaila*
> *sei bīja vṛkṣa hañā āgete phalila*

SYNONYMS

rāmacandra khāṅna—Rāmacandra Khān; *aparādha*—of the offense; *bīja*—seed; *kaila*—caused to germinate; *sei bīja*—that seed; *vṛkṣa hañā*—becoming a tree; *āgete*—later; *phalila*—fructified.

TRANSLATION

By inducing a prostitute to disturb Haridāsa Ṭhākura, Rāmacandra Khān caused a seed of offense at his lotus feet to germinate. This seed later became a tree, and when it fructified, Rāmacandra Khān ate its fruits.

antya.3.145

> *mahad-aparādhera phala adbhuta kathana*
> *prastāva pāñā kahi, śuna, bhakta-gaṇa*

SYNONYMS

mahat-aparādhera—of a great offense at the feet of the exalted devotee; *phala*—the result; *adbhuta*—wonderful; *kathana*—narration; *prastāva*—opportunity; *pāñā*—taking advantage of; *kahi*—I say; *śuna*—hear; *bhakta-gaṇa*—O devotees.

TRANSLATION

This offense at the lotus feet of an exalted devotee has resulted in a wonderful narration. Taking advantage of the opportunity afforded by these incidents, I shall explain what happened. O devotees, please listen.

antya.3.146

> *sahajei avaiṣṇava rāmacandra-khāṅna*
> *haridāsera aparādhe haila asura-samāna*

SYNONYMS

sahajei—naturally; *avaiṣṇava*—nondevotee; *rāmacandra-khāṅna*—Rāmacandra Khān; *haridāsera*—at the lotus feet of Haridāsa; *aparādhe*—by offenses; *haila*—was; *asura-samāna*—exactly like a demon.

TRANSLATION

Rāmacandra Khān was naturally a nondevotee. Now, having offended the lotus feet of Haridāsa Ṭhākura, he became just like a demoniac atheist.

antya.3.147

> *vaiṣṇava-dharma nindā kare, vaiṣṇava-apamāna*
> *bahu-dinera aparādhe pāila pariṇāma*

SYNONYMS

vaiṣṇava-dharma—the cult of Vaiṣṇavism; *nindā kare*—blasphemes; *vaiṣṇava apamāna*—insults to the devotees; *bahu-dinera*—for a long time; *aparādhe*—by offensive activities; *pāila*—got; *pariṇāma*—the resultant action.

TRANSLATION

Because of blaspheming the cult of Vaiṣṇavism and insulting the devotees for a long time, he now received the results of his offensive activities.

PURPORT

Rāmacandra Khān was a great offender at the lotus feet of the Vaiṣṇavas and Viṣṇu. Just as Rāvaṇa, although born of a *brāhmaṇa* father, Viśvaśravā, was nevertheless called an *asura* or *rākṣasa* because of his offenses against Lord Rāmacandra (Viṣṇu) and Hanumān (a Vaiṣṇava), so Rāmacandra Khān also became such an *asura* because of his offenses against Haridāsa Ṭhākura and many others.

antya.3.148

> *nityānanda-gosāñi gauḍe yabe āilā*
> *prema pracārite tabe bhramite lāgilā*

SYNONYMS

nityānanda-gosāñi—Lord Nityānanda; *gauḍe*—in Bengal; *yabe*—when; *āilā*—came back; *prema pracārite*—to preach the cult of *bhakti,* love of Godhead; *tabe*—at that time; *bhramite lāgilā*—began to tour.

TRANSLATION

When Lord Nityānanda returned to Bengal to preach the cult of bhakti, love of Godhead, He began touring all over the country.

antya.3.149

> *prema-pracāraṇa āra pāṣaṇḍa-dalana*
> *dui-kārye avadhūta karena bhramaṇa*

SYNONYMS

prema-pracāraṇa—preaching the cult of *bhakti*; *āra*—and; *pāṣaṇḍa-dalana*—subduing atheistic men; *dui-kārye*—with two kinds of activities; *avadhūta*—the great devotee and mendicant; *karena*—does; *bhramaṇa*—touring.

TRANSLATION

For two purposes-to spread the cult of bhakti and to defeat and subdue the atheists-Lord Nityānanda, the most dedicated devotee of the Lord, moved throughout the country.

PURPORT

As stated in *Bhagavad-gītā* (Bg. 4.8):

paritrāṇāya sādhūnāṁ-
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge

Lord Kṛṣṇa appears in every millennium for two purposes, namely to deliver the devotees and kill the nondevotees. His devotees also have two similar purposes-to preach the *bhakti* cult of Kṛṣṇa consciousness and defeat all kinds of agnostics and atheistic demons. Nityānanda Prabhu carried out the order of Lord Śrī Caitanya Mahāprabhu in this way, and those who strictly follow Nityānanda Prabhu perform the same activities. There are two classes of devotees. One is called *goṣṭhyānandī,* and the other is called *bhajanānandī.* A devotee who does not preach but always engages in devotional activities is called a *bhajanānandī,* whereas a devotee who not only is expert in devotional service but who also preaches the cult of *bhakti* and defeats all kinds of agnostics is called a *goṣṭhyānandī.*

antya.3.150

sarvajña nityānanda āilā tāra ghare
āsiyā vasilā durgā-maṇḍapa-upare

SYNONYMS

sarva-jña—omniscient; *nityānanda*—Lord Nityānanda; *āilā*—*came*; *tāra ghare*—at his house; *āsiyā*—coming; *vasilā*—sat down; *durgā-maṇḍapa-upare*—on the altar of the Durgā-maṇḍapa.

TRANSLATION

Lord Nityānanda, who is omniscient because He is the Supreme Personality of Godhead, came to the house of Rāmacandra Khān and sat down on the altar of the Durgā-maṇḍapa.

PURPORT

Well-to-do Hindu gentlemen constructed their houses with a place called the Durgā-maṇḍapa for the worship of the goddess Durgā. There they generally held worship of the goddess every year in the month of Āśvina (October). Rāmacandra Khān possessed such a Durgā-maṇḍapa at his residence.

antya.3.151

> *aneka loka-jana saṅge aṅgana bharila*
> *bhitara haite rāmacandra sevaka pāṭhāila*

SYNONYMS

aneka—many; *loka-jana*—crowds of people; *saṅge*—accompanied by; *aṅgana*—the courtyard; *bharila*—became filled; *bhitara haite*—

from inside; *rāmacandra*—Rāmacandra Khān; *sevaka*—servant; *pāṭhāila*—sent.

TRANSLATION

When the Durgā-maṇḍapa and courtyard were filled with crowds of men, Rāmacandra Khān, who was inside the house, sent his servant to Lord Nityānanda.

PURPORT

In those days, and also even now, the palatial buildings of respectable people, especially in the villages of Bengal, were divided into two parts. The inside part was especially meant for the family, and the ladies would live there unexposed to men. That part was called the *bhitara-bāḍi,* or inside house. In the outside house, or *bahir-bāḍi,* the respectable gentleman received visitors and kept his business office. The Durgā-maṇḍapa would be part of the outside house. Thus when Lord Nityānanda entered the outside house, Rāmacandra Khān was in the inside house with the members of his family. When Nityānanda Prabhu arrived, Rāmacandra Khān did not receive Him personally but sent his servant to inform Him indirectly to go away.

antya.3.152

> *sevaka bale—"gosāñi, more pāṭhāila khāṅna*
> *gṛhasthera ghare tomāya diba vāsā-sthāna*

SYNONYMS

sevaka bale—the servant said; *gosāñi*—my dear Lord; *more*—me; *pāṭhāila*—sent; *khāṅna*—Rāmacandra Khān; *gṛhasthera ghare*—at the house of some ordinary person; *tomāya*—unto You; *diba*—I shall give; *vāsā-sthāna*—residential place.

TRANSLATION

The servant informed Lord Nityānanda, "My dear sir, Rāmacandra Khān has sent me to accommodate You in some common man's house.

antya.3.153

> *goyālāra gośālā haya atyanta vistāra*
> *ihāṅ saṅkīrṇa-sthala, tomāra manuṣya—apāra"*

SYNONYMS

goyālāra—of a milkman; *go-śālā*—cow shed; *haya*—is; *atyanta*—very; *vistāra*—spacious; *ihāṅ*—here; *saṅkīrṇa-sthala*—very narrow place; *tomāra*—Your; *manuṣya*—adherents; *apāra*—unlimited.

TRANSLATION

"You might go to the house of a milkman, for the cow shed is spacious, whereas the space here in the Durgā-maṇḍapa is insufficient because You have many followers with You."

antya.3.154

> *bhitare āchilā, śuni' krodhe bāhirilā*
> *aṭṭa aṭṭa hāsi' gosāñi kahite lāgilā*

SYNONYMS

bhitare āchilā—was staying inside; *śuni'*—hearing; *krodhe*—in anger; *bāhirilā*—came out; *aṭṭa aṭṭa*—very loudly; *hāsi'*—laughing; *gosāñi*—Lord Nityānanda Prabhu; *kahite lāgilā*—began to say.

TRANSLATION

When Nityānanda Prabhu heard this order from the servant of Rāmacandra Khān, He became very angry and came out. Laughing very loudly, He spoke as follows.

antya.3.155

> *"satya kahe,—ei ghara mora yogya naya*
> *mleccha go-vadha kare, tāra yogya haya"*

SYNONYMS

satya kahe—Rāmacandra Khān says rightly; *ei ghara*—this house; *mora*—for Me; *yogya naya*—is not fit; *mleccha*—the meateaters; *go-vadha kare*—who kill cows; *tāra*—for them; *yogya haya*—it is fit.

TRANSLATION

"Rāmacandra Khān has spoken rightly. This place is unfit for Me. It is fit for cow-killing meateaters."

antya.3.156

> *eta bali' krodhe gosāñi uṭhiyā calilā*
> *tāre daṇḍa dite se grāme nā rahilā*

SYNONYMS

eta bali'—saying this; *krodhe*—in anger; *gosāñi*—Lord Nityānanda; *uṭhiyā calilā*—got up and left; *tāre*—him; *daṇḍa dite*—to chastise; *se*—that; *grāme*—in the village; *nā rahilā*—did not stay.

TRANSLATION

Having said this, Lord Nityānanda stood up and left in an angry mood. To chastise Rāmacandra Khān, He did not even stay in that village.

antya.3.157

> *ihāṅ rāmacandra khāna sevake ājñā dila*
> *gosāñi yāhāṅ vasilā, tāra māṭī khodāila*

SYNONYMS

ihāṅ—here; *rāmacandra khāna*—Rāmacandra Khān; *sevake*—to the servant; *ājñā dila*—ordered; *gosāñi*—Lord Nityānanda Prabhu; *yāhāṅ*—where; *vasilā*—sat down; *tāra*—of that place; *māṭī*—earth; *khodāila*—caused to dig.

TRANSLATION

Rāmacandra Khān ordered the servant to dig up the dirt in the place where Nityānanda Prabhu had sat.

antya.3.158

> *gomaya-jale lepilā saba mandira-prāṅgaṇa*
> *tabu rāmacandrera mana nā haila parasanna*

SYNONYMS

go-maya-jale—with water mixed with cow dung; *lepilā*—smeared; *saba*—all; *mandira*—the Durgā-maṇḍapa temple; *prāṅgaṇa*—the courtyard; *tabu*—still; *rāmacandrera mana*—the mind of Rāmacandra Khān; *nā haila parasanna*—was not happy.

TRANSLATION

To purify the Durgā-maṇḍapa temple and the courtyard, Rāmacandra Khān sprinkled and smeared it with water mixed with cow dung, but still his mind was unsatisfied.

antya.3.159

> *dasyu-vṛtti kare rāmacandra rājāre nā deya kara*
> *kruddha hañā mleccha ujira āila tāra ghara*

SYNONYMS

dasyu-vṛtti—the business of a thief; *kare*—does; *rāmacandra*—Rāmacandra; *rājāre*—to the government; *nā*—does not; *deya*—pay; *kara*—tax; *kruddha hañā*—being angry; *mleccha*—the Mohammedan; *ujira*—minister; *āila*—came; *tāra ghara*—to his house.

TRANSLATION

Rāmacandra Khān's business was questionable, for he tried to avoid paying income tax to the government. Therefore the government's minister of finance was angry and came to his residence.

antya.3.160

> *āsi' sei durgā-maṇḍape vāsā kaila*
> *avadhya vadha kari' māṁsa se-ghare rāndhāila*

SYNONYMS

āsi'—coming; *sei durgā-maṇḍape*—at that very place of the Durgā-maṇḍapa; *vāsā kaila*—made his residence; *avadhya*—a cow or calf,

which is not to be killed; *vadha kari'*—killing; *māṁsa*—meat; *se-ghare*—in that place; *rāndhāila*—cooked.

TRANSLATION

The Mohammedan minister made his residence in the Durgā-maṇḍapa of Rāmacandra Khān. He killed a cow and cooked the meat at that very place.

antya.3.161

> *strī-putra-sahita rāmacandrere bāndhiyā*
> *tāra ghara-grāma luṭe tina-dina rahiyā*

SYNONYMS

strī-putra—his wife and children; *sahita*—with; *rāmacandrere bāndhiyā*—arresting Rāmacandra Khān; *tāra*—his; *ghara-grāma*—house and village; *luṭe*—plundered; *tina-dina rahiyā*—staying three days.

TRANSLATION

He arrested Rāmacandra Khān, along with his wife and sons, and then he continuously plundered the house and village for three days.

antya.3.162

> *sei ghare tina dina kare amedhya randhana*
> *āra dina sabā lañā karilā gamana*

SYNONYMS

sei ghare—in that room; *tina dina*—for three days; *kare*—does; *amedhya randhana*—cooking the flesh of a cow; *āra dina*—the next day; *sabā lañā*—accompanied by his followers; *karilā gamana*—left.

TRANSLATION

In that very room he cooked the flesh of a cow for three consecutive days. Then the next day he left, accompanied by his followers.

antya.3.163

> *jāti-dhana-jana khānera sakala la-ila*
> *bahu-dina paryanta grāma ujāḍa rahila*

SYNONYMS

jāti—birthright; *dhana*—riches; *jana*—followers; *khānera*—of Rāmacandra Khān; *sakala*—everything; *la-ila*—he took away; *bahu-dina*—a long time; *paryanta*—for; *grāma*—the village; *ujāḍa rahila*—remained deserted.

TRANSLATION

The Mohammedan minister took away Rāmacandra Khān's position, wealth and followers. For many days the village remained deserted.

antya.3.164

> *mahāntera apamāna ye deśa-grāme haya*
> *eka janāra doṣe saba deśa ujāḍaya*

SYNONYMS

mahāntera—of persons who are highly advanced in spiritual life; *apamāna*—disrespect; *ye deśa-grāme*—in which country or village; *haya*—is; *eka janāra*—of one man; *doṣe*—for the fault; *saba deśa*—the whole country; *ujāḍaya*—becomes afflicted.

TRANSLATION

Wherever an advanced devotee is insulted, for one man's fault the entire town or place is afflicted.

antya.3.165

> *haridāsa-ṭhākura cali' āilā cāndapure*
> *āsiyā rahilā balarāma-ācāryera ghare*

SYNONYMS

haridāsa-ṭhākura—Haridāsa Ṭhākura; *cali'*—walking; *āilā*—came; *cāndapure*—in the village known as Cāndapura; *āsiyā*—coming; *rahilā*—remained; *balarāma-ācāryera ghare*—at the residence of Balarāma Ācārya

TRANSLATION

Haridāsa Ṭhākura walked until he came to the village known as Cāndapura. There he stayed at the house of Balarāma Ācārya.

PURPORT

The village of Cāndapura is situated near the confluence of the rivers Ganges and Yamunā at Saptagrāma in the district of Huglī. Cāndapura is just east of the house of the two brothers Hiraṇya and Govardhana, the father and uncle of Raghunātha dāsa Gosvāmī. In Cāndapura lived Balarāma Ācārya and Yadunandana Ācārya, the priests of these two personalities, and when Haridāsa Ṭhākura went there he lived with them. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that the name of this village was later changed to Kṛṣṇapura.

antya.3.166

> *hiraṇya, govardhana—dui mulukera majumadāra*
> *tāra purohita—'balarāma' nāma tāṅra*

SYNONYMS

hiraṇya—Hiraṇya; *govardhana*—Govardhana; *dui*—two; *mulukera*—of that country; *majumadāra*—treasurers of the government; *tāra*—their; *purohita*—priest; *balarāma*—Balarāma; *nāma*—name; *tāṅra*—his.

TRANSLATION

Hiraṇya and Govardhana were the two governmental treasurers in that division of the country. Their priest was named Balarāma Ācārya.

PURPORT

The word *majumadāra* refers to a treasurer who keeps accounts of revenue.

antya.3.167

> *haridāsera kṛpā-pātra, tāte bhakti-māne*
> *yatna kari' ṭhākurere rākhilā sei grāme*

SYNONYMS

haridāsera kṛpā-pātra—favored by Haridāsa Ṭhākura; *tāte*—therefore; *bhakti-māne*—a great devotee of Haridāsa Ṭhākura; *yatna kari'*—with great care and attention; *ṭhākurere*—Haridāsa Ṭhākura; *rākhilā*—kept; *sei grāme*—in the village.

TRANSLATION

Balarāma Ācārya, being favored by Haridāsa Ṭhākura, was very attached to him. Therefore he kept Haridāsa Ṭhākura in the village with great care and attention.

antya.3.168

> *nirjana parṇa-śālāya karena kīrtana*
> *balarāma-ācārya-gṛhe bhikṣā-nirvāhaṇa*

SYNONYMS

nirjana—solitary; *parṇa-śālāya*—in a thatched cottage; *karena*—performs; *kīrtana*—chanting of the Hare Kṛṣṇa *mantra*; *balarāma-ācārya-gṛhe*—at the house of Balarāma Ācārya; *bhikṣā-nirvāhaṇa*—accepting alms.

TRANSLATION

In the village, Haridāsa Ṭhākura was given a solitary thatched cottage, where he performed the chanting of the Hare Kṛṣṇa mahā-mantra He accepted prasāda at the house of Balarāma Ācārya.

antya.3.169

> *raghunātha-dāsa bālaka karena adhyayana*
> *haridāsa-ṭhākurere yāi' karena darśana*

SYNONYMS

raghunātha-dāsa—Raghunātha dāsa; *bālaka*—a boy; *karena adhyayana*—was engaged in study; *haridāsa-ṭhākurere*—to Haridāsa Ṭhākura; *yāi'*—going; *karena darśana*—used to see.

TRANSLATION

Raghunātha dāsa, who was the son of Hiraṇya Majumadāra and was later to become Raghunātha dāsa Gosvāmī, was at that time a boy engaged in study. He came to see Haridāsa Ṭhākura daily.

antya.3.170

> *haridāsa kṛpā kare tāṅhāra upare*
> *sei kṛpā 'kāraṇa' haila caitanya pāibāre*

SYNONYMS

haridāsa—Ṭhākura Haridāsa; *kṛpā kare*—shows mercy; *tāṅhāra upare*—upon him; *sei kṛpā*—that mercy; *kāraṇa*—the cause; *haila*—became; *caitanya*—Śrī Caitanya Mahāprabhu; *pāibāre*—to attain.

TRANSLATION

Naturally Haridāsa Ṭhākura was merciful toward him, and because of the merciful benediction of this Vaiṣṇava, he later attained the shelter of Śrī Caitanya Mahāprabhu's lotus feet.

antya.3.171

> *tāhāṅ yaiche haila haridāsera mahimā kathana*
> *vyākhyāna,—adbhuta kathā śuna, bhakta-gaṇa*

SYNONYMS

tāhāṅ—at that place; *yaiche*—just as; *haila*—there was; *haridāsera*—of Haridāsa Ṭhākura; *mahimā*—glories; *kathana*—discussion; *vyākhyāna*—discourse; *adbhuta*—wonderful; *kathā*—incident; *śuna*—hear; *bhakta-gaṇa*—O devotees.

TRANSLATION

At the residence of Hiraṇya and Govardhana, discourses took place by which Haridāsa Ṭhākura was glorified. O devotees, please listen to that wonderful story.

antya.3.172

> *eka-dina balarāma minati kariyā*
> *majumadārera sabhāya āilā ṭhākure lañā*

SYNONYMS

eka-dina—one day; *balarāma*—Balarāma Ācārya; *minati kariyā*—in great humility; *majumadārera*—of the Majumadāras, Hiraṇya

and Govardhana; *sabhāya*—at the assembly; *āilā*—came; *ṭhākure*—Haridāsa Ṭhākura; *laña*—taking with him.

TRANSLATION

One day Balarāma Ācārya requested Haridāsa Ṭhākura with great humility to come to the assembly of the Majumadāras, Hiraṇya and Govardhana. Thus Balarāma Ācārya went there with Haridāsa Ṭhākura.

antya.3.173

> *ṭhākura dekhi' dui bhāi kailā abhyutthāna*
> *pāya paḍi' āsana dilā kariyā sammāna*

SYNONYMS

ṭhākura dekhi'—seeing Haridāsa Ṭhākura; *dui bhāi*—the two brothers; *kailā abhyutthāna*—stood up; *pāya paḍi'*—falling at the lotus feet; *āsana dilā*—offered a sitting place; *kariyā sammāna*—with great respect.

TRANSLATION

Seeing Haridāsa Ṭhākura, the two brothers immediately stood up and fell at his lotus feet. Then with great respect they offered him a place to sit.

antya.3.174

> *aneka paṇḍita sabhāya, brāhmaṇa, sajjana*
> *dui bhāi mahā-paṇḍita—hiraṇya, govardhana*

SYNONYMS

aneka paṇḍita—many learned scholars; *sabhāya*—in that assembly; *brāhmaṇa—brāhmaṇas*; *sat-jana*—respectable gentlemen; *dui bhāi*—the two brothers; *mahā-paṇḍita*—very learned scholars; *hiraṇya*—Hiraṇya; *govardhana*—Govardhana.

TRANSLATION

In that assembly were many learned scholars, brāhmaṇas and respectable gentlemen. The two brothers Hiraṇya and Govardhana were also greatly learned.

antya.3.175

> *haridāsera guṇa sabe kahe pañca-mukhe*
> *śuniyā ta' dui bhāi pāilā baḍa sukhe*

SYNONYMS

haridāsera—of Haridāsa Ṭhākura; *guṇa*—the qualities; *sabe*—all of them; *kahe*—began to speak; *pañca-mukhe*—as if speaking with five

mouths; *śuniyā*—hearing; *ta'*—certainly; *dui bhāi*—the two brothers; *pāilā*—got; *baḍa sukhe*—very great happiness.

TRANSLATION

Everyone there began to speak of Haridāsa Ṭhākura's great qualities as if they had five mouths. Hearing this, both brothers were extremely happy.

antya.3.176

> *tina-lakṣa nāma ṭhākura karena kīrtana*
> *nāmera mahimā uṭhāila paṇḍita-gaṇa*

SYNONYMS

tina-lakṣa—300,000; *nāma*—holy names of the Lord; *ṭhākura*—Haridāsa Ṭhākura; *karena kīrtana*—used to chant; *nāmera*—of the holy name; *mahimā*—glories; *uṭhāila*—raised; *paṇḍita-gaṇa*—all the learned scholars.

TRANSLATION

It was mentioned in the assembly that Haridāsa Ṭhākura chanted the holy names of Kṛṣṇa 300,000 times a day. Thus all the learned scholars began to discuss the glories of the holy name.

antya.3.177

> *keha bale,—'nāma haite haya pāpa-kṣaya'*
> *keha bale,—'nāma haite jīvera mokṣa haya'*

SYNONYMS

keha bale—some of them said; *nāma haite*—by chanting the Hare Kṛṣṇa mantra; *haya*—there is; *pāpa-kṣaya*—disappearance of all reactions to sinful activities; *keha bale*—some of them said; *nāma haite*—by chanting the holy name; *jīvera*—of the living entities; *mokṣa haya*—there is liberation.

TRANSLATION

Some of them said, "By chanting the holy name of the Lord, one is freed from the reactions of all sinful life." Others said, "Simply by chanting the holy name of the Lord, a living being is liberated from material bondage."

antya.3.178

> *haridāsa kahena,—"nāmera ei dui phala naya*
> *nāmera phale kṛṣṇa-pade prema upajaya*

SYNONYMS

haridāsa kahena—Haridāsa Ṭhākura replied; *nāmera*—of chanting the holy name of the Lord; *ei*—these; *dui*—two; *phala*—results; *naya*—are not; *nāmera phale*—by the result of chanting the holy name; *kṛṣṇa-pade*—at the lotus feet of Kṛṣṇa; *prema upajaya*—awakening of ecstatic love.

TRANSLATION

Haridāsa Ṭhākura protested, "These two benedictions are not the true result of chanting the holy name. By actually chanting the holy name without offenses, one awakens his ecstatic love for the lotus feet of Kṛṣṇa.

antya.3.179

> *evaṁ-vrataḥ sva-priya-nāma-kīrtyā*
> *jātānurāgo druta-citta uccaiḥ*
> *hasaty atho roditi rauti gāyaty*
> *unmādavan nṛtyati loka-bāhyaḥ*

SYNONYMS

evam-vrataḥ—when one thus engages in the vow to chant and dance; *sva*—own; *priya*—very dear; *nāma*—holy name; *kīrtyā*—by chanting; *jāta*—in this way develops; *anurāgaḥ*—attachment; *druta-cittaḥ*—very eagerly; *uccaiḥ*—loudly; *hasati*—laughs; *atho*—also; *roditi*—cries; *rauti*—becomes agitated; *gāyati*—chants;

unmāda-vat—like a madman; *nṛtyati*—dances; *loka-bāhyaḥ*—not caring for outsiders.

TRANSLATION

"When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders.'

PURPORT

For an explanation of this verse (*Bhāg*. 11.2.40) one may consult Chapter Seven, text 94, of the *Ādi-līlā*.

antya.3.180

> *ānuṣaṅgika phala nāmera—'mukti', 'pāpa-nāśa'*
> *tāhāra dṛṣṭānta yaiche sūryera prakāśa*

SYNONYMS

ānuṣaṅgika—concomitant; *phala*—result; *nāmera*—of the holy name; *mukti*—liberation; *pāpa-nāśa*—extinction of the resultant actions of sinful life; *tāhāra*—of that; *dṛṣṭānta*—example; *yaiche*—as; *sūryera prakāśa*—light of the sun.

TRANSLATION

"Liberation and extinction of the reactions of sinful life are two concomitant by-products of chanting the holy name of the Lord. An example is found in the gleams of morning sunlight.

antya.3.181

> *aṁhaḥ saṁharad akhilaṁ sakṛd*
> *udayād eva sakala-lokasya*
> *taraṇir iva timira-jaladhiṁ*
> *jayati jagan-maṅgalaṁ harer nāma*

SYNONYMS

aṁhaḥ—the resultant action of sinful life, which causes material bondage; *saṁharat*—completely eradicating; *akhilam*—all; *sakṛt*—once only; *udayāt*—by rising; *eva*—certainly; *sakala*—all; *lokasya*—of the people of the world; *taraṇiḥ*—the sun; *iva*—like; *timira*—of darkness; *jala-dhim*—the ocean; *jayati*—all glories to; *jagat-maṅgalam*—auspicious for the whole world; *hareḥ nāma*—the holy name of the Lord. name of the Lord.

TRANSLATION

"As the rising sun immediately dissipates all the world's darkness, which is deep like an ocean, so the holy name of the Lord, if chanted once without offenses, can

dissipate all the reactions of a living being's sinful life. All glories to that holy name of the Lord, which is auspicious for the entire world.' "

PURPORT

This verse is found in the *Padyāvalī* (16).

antya.3.182

> *ei ślokera artha kara paṇḍitera gaṇa"*
> *sabe kahe,—'tumi kaha artha-vivaraṇa'*

SYNONYMS

ei ślokera—of this verse; *artha*—meaning; *kara*—explain; *paṇḍitera gaṇa*—O groups of learned scholars; *sabe kahe*—everyone said; *tumi kaha*—you speak; *artha-vivaraṇa*—the meaning and explanation.

TRANSLATION

After reciting this verse, Haridāsa Ṭhākura said, "O learned scholars, please explain the meaning of this verse." But the audience requested Haridāsa Ṭhākura, "It is better for you to explain the meaning of this important verse."

antya.3.183

> *haridāsa kahena,—"yaiche sūryera udaya*
> *udaya nā haite ārambhe tamera haya kṣaya*

SYNONYMS

haridāsa kahena—Haridāsa Ṭhākura began to explain; *yaiche*—like; *sūryera udaya*—sunrise; *udaya nā haite*—although not visible; *ārambhe*—from the beginning; *tamera*—of darkness; *haya kṣaya*—there is dissipation.

TRANSLATION

Haridāsa Ṭhākura said, "As the sun begins to rise, even before visible it dissipates the darkness of night.

antya.3.184

> *caura-preta-rākṣasādira bhaya haya nāśa*
> *udaya haile dharma-karma-ādi parakāśa*

SYNONYMS

caura—thieves; *preta*—ghosts; *rākṣasa*—demons; *ādira*—of them and others; *bhaya*—fear; *haya*—becomes; *nāśa*—destroyed; *udaya haile*—when the sunrise is actually visible; *dharma-karma*—all religious activities and regulative principles; *ādi*—everything; *parakāśa*—becomes manifest.

TRANSLATION

"With the first glimpse of sunlight, fear of thieves, ghosts and demons immediately disappears, and when the sun is actually visible, everything is manifest, and everyone begins performing his religious activities and regulative duties.

antya.3.185

> *aiche nāmodayārambhe pāpa-ādira kṣaya*
> *udaya kaile kṛṣṇa-pade haya premodaya*

SYNONYMS

aiche—similarly; *nāma-udaya*—of the appearance of the holy name; *ārambhe*—by the beginning; *pāpa*—reactions of sinful activities; *ādira*—of them and others; *kṣaya*—dissipation; *udaya kaile*—when there is actually awakening of offenseless chanting; *kṛṣṇa-pade*—at the lotus feet of Kṛṣṇa; *haya prema-udaya*—there is awakening of ecstatic love.

TRANSLATION

"Similarly, the first hint that offenseless chanting of the Lord's holy name has awakened dissipates the reactions of sinful life immediately. And when one chants the holy name offenselessly, one awakens to service in ecstatic love at the lotus feet of Kṛṣṇa.

antya.3.186

> *mukti' tuccha-phala haya nāmābhāsa haite*

SYNONYMS

'mukti—liberation; *tuccha-phala*—insignificant result; *haya*—is; *nāma-ābhāsa haite*—from a glimpse of awakening of offenseless chanting of the holy name.

TRANSLATION

"Liberation is the insignificant result derived from a glimpse of awakening of offenseless chanting of the holy name.

antya.3.187

> *mriyamāṇo harer nāma*
> *gṛṇan putropacāritam*
> *ajāmilo 'py agād dhāma*
> *kim uta śraddhayā gṛṇan*

SYNONYMS

mriyamāṇaḥ—dying; *hareḥ nāma*—the holy name of the Supreme Lord; *gṛṇan*—chanting; *putra-upacāritam*—though spoken for his son; *ajāmilaḥ*—Ajāmila; *api*—also; *agāt*—attained; *dhāma*—the

spiritual world; *kim uta*—what to speak of; *śraddhayā*—with faith and reverence; *gṛṇan*—chanting.

TRANSLATION

"While dying, Ajāmila chanted the holy name of the Lord, intending to call his son Nārāyaṇa. Nevertheless, he attained the spiritual world. What then to speak of those who chant the holy name with faith and reverence?'

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (6.2.49).

antya.3.188

> *ye mukti bhakta nā laya, se kṛṣṇa cāhe dite"*

SYNONYMS

ye—which; *mukti*—liberation; *bhakta*—a devotee; *nā laya*—does not take; *se*—that; *kṛṣṇa*—Lord Kṛṣṇa; *cāhe dite*—wants to offer.

TRANSLATION

"Liberation, which is unacceptable for a pure devotee, is always offered by Kṛṣṇa without difficulty.

antya.3.189

> *sālokya-sārṣṭi-sārūpya-*
> *sāmīpyaikatvam apy uta*
> *dīyamānaṁ na gṛhṇanti*
> *vinā mat-sevanaṁ janāḥ*

SYNONYMS

sālokya—to live on the same planet; *sārṣṭi*—to acquire the same opulence; *sārūpya*—to achieve the same bodily features; *sāmīpya*—to live always near the Supreme Lord; *ekatvam*—to merge into the existence of the Lord; *api*—even; *uta*—certainly; *dīyamānam*—being offered; *na gṛhṇanti*—do not take; *vinā*—without; *mat-sevanam*—My service; *janāḥ*—the devotees.

TRANSLATION

"My devotees do not accept sālokya, sārṣṭi, sārūpya, sāmīpya, or oneness with Me-even if I offer these liberations-in preference to serving Me.' "

PURPORT

This verse is spoken by Lord Kapila, an *avatāra* of the Supreme Personality of Godhead, in *Śrīmad-Bhāgavatam* (3.29.13).

antya.3.190

> *'gopāla cakravartī' nāma eka-jana*
> *majumadārera ghare sei ārindā pradhāna*

SYNONYMS

gopāla cakravartī—Gopāla Cakravartī; *nāma*—named; *eka-jana*—one person; *majumadārera ghare*—at the residence of Hiraṇya and Govardhana Majumadāra; *sei*—he; *ārindā pradhāna*—the chief tax collector.

TRANSLATION

At the house of Hiraṇya and Govardhana Majumadāra, a person named Gopāla Cakravartī was officially the chief tax collector.

antya.3.191

> *gauḍe rahi' pātsāhā-āge ārindā-giri kare*
> *bāra-lakṣa mudrā sei pātsāra ṭhāñi bhare*

SYNONYMS

gauḍe rahi'—living in Bengal; *pātsāhā-āge*—on behalf of the emperor; *ārindā-giri kare*—acts as the chief tax collector; *bāra-lakṣa*—twelve hundred thousand; *mudrā*—coins; *sei*—he; *pātsāra ṭhāñi*—for the emperor; *bhare*—collects.

TRANSLATION

This Gopāla Cakravartī lived in Bengal. His duty as chief tax collector was to collect 1,200,000 coins to deposit in the treasury of the emperor.

antya.3.192

> *parama-sundara, paṇḍita, nūtana-yauvana*
> *nāmābhāse 'mukti' śuni' nā ha-ila sahana*

SYNONYMS

parama-sundara—very beautiful; *paṇḍita*—learned; *nūtana*—new; *yauvana*—youth; *nāma-ābhāse*—by the glimpse of awakening of pure chanting of the holy name; *mukti*—liberation; *śuni'*—hearing; *nā ha-ila sahana*—could not tolerate.

TRANSLATION

He had handsome bodily features, and he was learned and youthful, but he could not tolerate the statement that simply by glimpsing the awakening of the Lord's holy name one can attain liberation.

PURPORT

Vaiṣṇavas strictly follow the directions of the *śāstras* regarding how one can be liberated simply by a slight awakening of pure chanting of the holy name. Māyāvādīs cannot tolerate the

statements of the *śāstras* about how easily liberation can be achieved, for as stated in *Bhagavad-gītā* (Bg. 12.5), *kleśo 'dhikataras teṣām avyaktāsakta-cetasām:* impersonalists must work hard for many, many births, and only then will they perhaps be liberated. Vaiṣṇavas know that simply by chanting the holy name of the Lord offenselessly, one achieves liberation as a by-product. Thus there is no need to endeavor separately for liberation. Śrīla Bilvamaṅgala Ṭhākura has said, *muktiḥ svayaṁ mukulitāñjali sevate 'smān:* liberation stands at one's door, ready to render any kind of service, if one is a pure devotee with unflinching faith and reverence. This the Māyāvādīs cannot tolerate. Therefore the *ārindā pradhāna,* chief tax collector, although very learned, handsome and youthful, could not tolerate the statements of Haridāsa Ṭhākura

antya.3.193

> *kruddha hañā bale sei saroṣa vacana*
> *"bhāvukera siddhānta śuna, paṇḍitera gaṇa*

SYNONYMS

kruddha hañā—becoming very angry; *bale*—said; *sei*—he; *sa-roṣa vacana*—angry words; *bhāvukera*—of an emotional person; *siddhānta*—conclusion; *śuna*—just hear; *paṇḍitera gaṇa*—O assembly of learned scholars.

TRANSLATION

This young man, Gopāla Cakravartī, became very angry upon hearing the statements of Haridāsa Ṭhākura. He immediately criticized him. "O assembly of learned scholars," he said, "just hear the conclusion of the emotional devotee.

antya.3.194

> *koṭi-janme brahma-jñāne yei 'mukti' naya*
> *ei kahe,—nāmābhāse sei 'mukti' haya"*

SYNONYMS

koṭi-janme—after millions upon millions of births; *brahma-jñāne*—by absolute knowledge; *yei*—which; *mukti naya*—liberation is not possible; *ei*—this person; *kahe*—says; *nāma-ābhāse*—simply by the awakening of a glimpse of the pure chanting of the holy name; *sei*—that; *mukti*—liberation; *haya*—becomes possible.

TRANSLATION

"After many millions upon millions of births, when one is complete in absolute knowledge, one still may not attain liberation, yet this ma says that one may attain it simply by the awakening of a glimpse of the holy name."

antya.3.195

> *haridāsa kahena,—kene karaha saṁśaya?*
> *śāstre kahe,—nāmābhāsa-mātre 'mukti' haya*

SYNONYMS

haridāsa kahena—Haridāsa Ṭhākura said; *kene*—why; *karaha saṁśaya*—are you doubtful; *śāstre kahe*—it is stated in the revealed scriptures; *nāma-ābhāsamātre*—simply by a glimpse of the chanting of the holy name; *mukti haya*—there is liberation.

TRANSLATION

Haridāsa Ṭhākura said, "Why are you doubtful? The revealed scriptures say that one can attain liberation simply by a glimpse of offenseless chanting of the holy name.

antya.3.196

> *bhakti-sukha-āge 'mukti' ati-tuccha haya*
> *ataeva bhakta-gaṇa 'mukti' nāhi laya*

SYNONYMS

bhakti-sukha—transcendental bliss derived from devotional service; *āge*—before; *mukti*—liberation; *ati-tuccha*—extremely insignificant;

haya—is; *ataeva*—therefore; *bhakta-gaṇa*—pure devotees; *mukti*—liberation; *nāhi laya*—do not accept.

TRANSLATION

"For a devotee who enjoys the transcendental bliss of devotional service, liberation is most insignificant. Therefore pure devotees never desire to achieve liberation.

antya.3.197

> *tvat-sākṣātkaraṇāhlāda-*
> *viśuddhābdhi-sthitasya me*
> *sukhāni goṣpadāyante*
> *brāhmāṇy api jagad-guro*

SYNONYMS

tvat—You; *sākṣāt-karaṇa*—by meeting; *āhlāda*—of pleasure; *viśuddha*—spiritually purified; *abdhi*—in an ocean; *sthitasya*—situated; *me*—of me; *sukhāni*—happiness; *goṣpadāyante*—is like a calf's hoofprint; *brāhmāṇi*—derived from understanding of impersonal Brahman; *api*—also; *jagat-guro*—O master of the universe.

TRANSLATION

"My dear Lord, O master of the universe, since I have directly seen You, my transcendental bliss has taken the

shape of a great ocean. Being situated in that ocean, I now realize all other so-called happiness, including even brahmānanda, to be like the water contained in the hoofprint of a calf.' "

PURPORT

This verse is quoted from the *Hari-bhakti-sudhodaya* (14.36).

antya.3.198

> *vipra kahe,—"nāmābhāse yadi 'mukti' naya*
> *tabe tomāra nāka kāṭi' karaha niścaya"*

SYNONYMS

vipra kahe—the *brāhmaṇa* said; *nāma-ābhāse*—simply by the awakening of offenseless chanting of the holy name; *yadi*—if; *mukti naya*—liberation is not attainable; *tabe*—then; *tomāra*—your; *nāka*—nose; *kāṭi'*—I shall cut off; *karaha niścaya*—take it as certain.

TRANSLATION

Gopāla Cakravartī said, "if one is not liberated by nāmābhāsa, then you may be certain that I shall cut off your nose."

antya.3.199

> *haridāsa kahena,—"yadi nāmābhāse 'mukti' naya*
> *tabe āmāra nāka kāṭimu,—ei suniścaya"*

SYNONYMS

haridāsa kahena—Haridāsa Ṭhākura said; *yadi*—if; *nāma-ābhāse*—simply by the awakening of the holy name of the Lord; *mukti naya*—mukti is not available; *tabe*—then; *āmāra*—my; *nāka*—nose; *kāṭimu*—I shall cut off; *ei*—this; *suniścaya*—certain.

TRANSLATION

Then Haridāsa Ṭhākura accepted the challenge offered by Gopāla Cakravartī. "If by nāmābhāsa liberation is not available," he said, "certainly I shall cut off my nose."

antya.3.200

> *śuni' sabhā-sad uṭhe kari' hāhākāra*
> *majumadāra sei vipre karila dhikkāra*

SYNONYMS

śuni'—hearing; *sabhā-sat*—all the members of the assembly; *uṭhe*—got up; *kari' hāhā-kāra*—making a tumultuous sound; *majumadāra*—Hiraṇya and Govardhana Majumadāra; *sei vipre*—

unto that *brāhmaṇa* who was their servant; *karila*—made; *dhik-kāra*—chastisement.

TRANSLATION

All the members of the assembly who had heard the challenge were greatly agitated, and they got up, making a tumultuous sound. Hiraṇya and Govardhana Majumadāra both immediately chastised the brāhmaṇa tax collector.

antya.3.201

> *balāi-purohita tāre karilā bhartsana*
> *"ghaṭa-paṭiyā mūrkha tuñi bhakti kāṅhā jāna?*

SYNONYMS

balāi-purohita—the priest named Balarāma Ācārya; *tāre*—unto Gopāla Cakravartī; *karilā*—did; *bhartsana*—chastisement; *ghaṭa-paṭiyā*—interested in the pot and the earth; *mūrkha*—fool; *tuñi*—you; *bhakti*—devotional service; *kāṅhā*—what; *jāna*—do know.

TRANSLATION

The priest named Balarāma Ācārya chastised Gopāla Cakravartī. "You are a foolish logician," he said, "What do you know about the devotional service of the Lord?

PURPORT

The philosophy enunciated by the Māyāvādīs is called *ghaṭa-paṭiyā* philosophy. According to this philosophy, everything is one, everything is earth, and therefore anything made of earth, such as different pots, is also the same earth. Such philosophers see no distinction between a pot made of earth and the earth itself. Since Gopāla Cakravartī was a *ghaṭa-paṭiyā* logician, a gross materialist, what could he understand about the transcendental devotional service of the Lord?

antya.3.202

> *haridāsa-ṭhākure tuñi kaili apamāna!*
> *sarva-nāśa habe tora, nā habe kalyāṇa"*

SYNONYMS

haridāsa-ṭhākure—unto Haridāsa Ṭhākura; *tuñi*—you; *kaili*—did; *apamāna*—insult; *sarva-nāśa*—destruction of everything; *habe*—there will be; *tora*—your; *nā*—not; *habe*—will be; *kalyāṇa*—auspicious result.

TRANSLATION

"You have insulted Haridāsa Ṭhākura. Thus there will be a dangerous position for you. You should not expect anything auspicious."

antya.3.203

> *śuni' haridāsa tabe uṭhiyā calilā*
> *majumadāra sei vipre tyāga karilā*

SYNONYMS

śuni'—hearing; *haridāsa*—Haridāsa Ṭhākura; *tabe*—then; *uṭhiyā calilā*—got up and began to go away; *majumadāra*—Hiraṇya and Govardhana Majumadāra; *sei vipre*—this; *tyāga karilā*—kicked out.

TRANSLATION

Then Haridāsa Ṭhākura got up to leave, and the Majumadāras, the masters of Gopāla Cakravartī, immediately dismissed Gopāla Cakravartī from their service.

antya.3.204

> *sabhā-sahite haridāsera paḍilā caraṇe*
> *haridāsa hāsi' kahe madhura-vacane*

SYNONYMS

sabhā-sahite—with all the members of the assembly; *haridāsera*—of Haridāsa Ṭhākura; *paḍilā caraṇe*—fell down at the lotus feet; *haridāsa*—Haridāsa Ṭhākura; *hāsi'*—smiling; *kahe*—said; *madhura-vacane*—in a sweet voice.

TRANSLATION

With all the members of the assembly, the two Majumadāras fell at the lotus feet of Haridāsa Ṭhākura. Haridāsa Ṭhākura was smiling, however, and he spoke in a sweet voice.

antya.3.205

> *"tomā-sabāra doṣa nāhi, ei ajña brāhmaṇa*
> *tāra doṣa nāhi, tāra tarka-niṣṭha mana*

SYNONYMS

tomā-sabāra—of all of you; *doṣa*—fault; *nāhi*—there is not; *ei*—this; *ajña*—ignorant; *brāhmaṇa*—so-called *brāhmaṇa*; *tāra doṣa nāhi*—he is also not at fault; *tāra*—his; *tarka-niṣṭha*—accustomed to speculation; *mana*—mind.

TRANSLATION

"None of you are at fault," he said. "Indeed, even this ignorant so-called brāhmaṇa is not at fault, for he is accustomed to dry speculation and logic.

antya.3.206

> *tarkera gocara nahe nāmera mahattva*
> *kothā haite jānibe se ei saba tattva?*

SYNONYMS

tarkera—by argument and logic; *gocara*—appreciable; *nahe*—is not; *nāmera*—of the holy name; *mahattva*—the glory; *kothā haite*—from where; *jānibe*—will know; *se*—he; *ei*—this; *saba*—all; *tattva*—truth.

TRANSLATION

"One cannot understand the glories of the holy name simply by logic and argument. Therefore this man cannot possibly understand the glories of the holy name.

antya.3.207

> *yāha ghara, kṛṣṇa karuna kuśala sabāra*
> *āmāra sambandhe duḥkha nā ha-uka kāhāra"*

SYNONYMS

yāha ghara—go to your homes; *kṛṣṇa karuna*—may Lord Kṛṣṇa bestow; *kuśala sabāra*—blessings to everyone; *āmāra sambandhe*—on my account; *duḥkha*—unhappiness; *nā ha-uka*—may there not be; *kāhāra*—of anyone.

TRANSLATION

"All of you may now go to your homes. May Lord Kṛṣṇa bestow his blessings upon you all. Do not be sorry because of my being insulted."

PURPORT

From this statement by Haridāsa Ṭhākura, it is understood that a pure Vaiṣṇava never takes anyone's insults seriously. This is the teaching of Śrī Caitanya Mahāprabhu:

> *tṛṇād api sunīcena*
> *taror api sahiṣṇunā*
> *amāninā mānadena*
> *kīrtanīyaḥ sadā hariḥ*

"One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street. One should be more tolerant than a tree, devoid of all sense of false prestige and ready to offer all respects to others. In such a state of mind one can chant the holy name of the Lord constantly." A Vaiṣṇava is always tolerant and submissive like trees and grass. He tolerates insults offered by others, for he is simply interested in chanting the holy name of the Lord without being disturbed.

antya.3.208

> *tabe se hiraṇya-dāsa nija ghare āila*
> *sei brāhmaṇe nija dvāra-mānā kaila*

SYNONYMS

tabe—thereupon; *se*—that; *hiraṇya-dāsa*—Hiraṇya Majumadāra; *nija*—own; *ghare*—to home; *āila*—returned; *sei*—that; *brāhmaṇe*—to Gopāla Cakravartī; *nija*—own; *dvāra*—door; *mānā*—prohibition; *kaila*—issued.

TRANSLATION

Then Hiraṇya dāsa Majumadāra returned to his home and ordered that Gopāla Cakravartī not be admitted therein.

antya.3.209

> *tina dina bhitare sei viprera 'kuṣṭha' haila*
> *ati ucca nāsā tāra galiyā paḍila*

SYNONYMS

tina dina—three days; *bhitare*—within; *sei*—that; *viprera*—of the *brāhmaṇa*; *kuṣṭha*—leprosy; *haila*—appeared; *ati*—very; *ucca*—raised; *nāsā*—nose; *tāra*—his; *galiyā*—melting; *paḍila*—fell.

TRANSLATION

Within three days that brāhmaṇa was attacked by leprosy, and as a result his highly raised nose melted away and fell off.

antya.3.210

> *campaka-kali-sama hasta-padāṅguli*
> *koṅkaḍa ha-ila saba, kuṣṭhe gela gali'*

SYNONYMS

campaka—of a golden-hued flower; *kali*—buds; *sama*—like; *hasta-pada-aṅguli*—fingers and toes; *koṅkaḍa ha-ila*—became crumpled; *saba*—all; *kuṣṭhe*—because of leprosy; *gela gali'*—melted away.

TRANSLATION

The brāhmaṇa's toes and fingers were beautiful like golden-colored campaka buds, but because of leprosy they all withered and gradually melted away.

antya.3.211

> *dekhiyā sakala loka haila camatkāra*
> *haridāse praśaṁsi' tāṅre kare namaskāra*

SYNONYMS

dekhiyā—seeing; *sakala loka*—all people; *haila*—became; *camatkāra*—astonished; *haridāse*—Haridāsa Ṭhākura; *praśaṁsi'*—praising; *tāṅre*—unto him; *kare*—offer; *namaskāra*—obeisances.

TRANSLATION

Seeing the condition of Gopāla Cakravartī, everyone was astonished. Everyone praised the influence of Haridāsa Ṭhākura and offered him obeisances.

antya.3.212

> *yadyapi haridāsa viprera doṣa nā la-ilā*
> *tathāpi īśvara tāre phala bhuñjāilā*

SYNONYMS

yadyapi—although; *haridāsa*—Haridāsa Ṭhākura; *viprera*—of the *brāhmaṇa*; *doṣa*—offense; *nā*—did not; *la-ilā*—take seriously; *tathāpi*—still; *īśvara*—the Supreme Personality of Godhead; *tāre*—unto him; *phala*—the result of insulting a Vaiṣṇava; *bhuñjāilā*—made to suffer.

TRANSLATION

Although Haridāsa Ṭhākura, as a Vaiṣṇava, did not take seriously the brāhmaṇa's offense, the Supreme Personality of Godhead could not tolerate it, and thus he made the brāhmaṇa suffer the consequences.

antya.3.213

> *bhakta-svabhāva,—ajña-doṣa kṣamā kare*
> *kṛṣṇa-svabhāva,—bhakta-nindā sahite nā pāre*

SYNONYMS

bhakta-svabhāva—the characteristic of a pure devotee; *ajña-doṣa*—offense by an ignorant rascal; *kṣamā kare*—excuses; *kṛṣṇa-svabhāva*—the characteristic of Kṛṣṇa; *bhakta-nindā*—blaspheming the devotees; *sahite nā pāre*—cannot tolerate.

TRANSLATION

A characteristic of a pure devotee is that he excuses any offense by an ignorant rascal. The characteristic of Kṛṣṇa, however, is that He cannot tolerate blasphemy of His devotees.

PURPORT

tṛṇād api sunīcena \\ taror api sahiṣṇunā \\ amāninā mānadena \\ kīrtanīyaḥ sadā hariḥ

A Vaiṣṇava strictly follows this principle of being humbler than the grass and more tolerant than a tree, expecting no honor from others but offering honor to everyone. In this way, a Vaiṣṇava is simply interested in chanting about the Supreme personality of Godhead and glorifying Him. Haridāsa Ṭhākura epitomized this foremost order of Vaiṣṇavism. Kṛṣṇa cannot

tolerate any insults or blasphemy against a Vaiṣṇava. For example, Prahlāda Mahārāja was chastised by his father, Hiraṇyakaśipu, in so many ways, but although Prahlāda tolerated this, Kṛṣṇa did not. The Lord therefore came in the form of Nṛsiṁhadeva to kill Hiraṇyakaśipu. Similarly, although Śrīla Haridāsa Ṭhākura tolerated the insult by Gopāla Cakravartī, Kṛṣṇa could not. The Lord immediately punished Gopāla Cakravartī by making him suffer from leprosy. While instructing Śrīla Rūpa Gosvāmī about the many restrictive rules and regulations for Vaiṣṇavas, Śrī Caitanya Mahāprabhu has very vividly described the effects of offenses at the lotus feet of a Vaiṣṇava. *Yadi vaiṣṇava-aparādha uṭhe hātī mātā* (Madhya 19.156). Offending or blaspheming a Vaiṣṇava has been described as the greatest offense, and it has been compared to a mad elephant. When a mad elephant enters a garden, it ruins all the creepers, flowers and trees. Similarly, if a devotee properly executing his devotional service becomes an offender at the lotus feet of his spiritual master or a Vaiṣṇava, his devotional service is spoiled.

antya.3.214

> *viprera kuṣṭha śuni' haridāsa mane duḥkhī hailā*
> *balāi-purohite kahi' śāntipura āilā*

SYNONYMS

viprera—of the *brāhmaṇa*; *kuṣṭha*—leprosy; *śuni'*—hearing; *haridāsa*—Haridāsa Ṭhākura; *mane*—within the mind; *duḥkhī hailā*—became unhappy; *balāi-purohite*—unto Balarāma Ācārya; *kahi'*—speaking; *śāntipura āilā*—came to Śāntipura.

TRANSLATION

Haridāsa Ṭhākura was unhappy when he heard that the brāhmaṇa Gopāla Cakravartī had been attacked by leprosy. Thus after informing Balarāma Ācārya, the priest of Hiraṇya Majumadāra, he went to Śāntipura, the home of Advaita Ācārya.

antya.3.215

> *ācārye miliyā kailā daṇḍavat praṇāma*
> *advaita āliṅgana kari' karilā sammāna*

SYNONYMS

ācārye miliyā—meeting Advaita Ācārya; *kailā*—offered; *daṇḍavat praṇāma*—obeisances and respects; *advaita*—Advaita Ācārya; *āliṅgana kari'*—embracing; *karilā sammāna*—showed respect.

TRANSLATION

Upon meeting Advaita Ācārya, Haridāsa Ṭhākura offered Him respect and obeisances. Advaita Ācārya embraced him and showed respect to him in return.

antya.3.216

> *gaṅgā-tīre goṅphā kari' nirjane tāṅre dilā*
> *bhāgavata-gītāra bhakti-artha śunāilā*

SYNONYMS

gaṅgā-tīre—on the bank of the Ganges; *goṅphā kari'*—constructing a small cavelike residence; *nirjane*—in a solitary place; *tāṅre*—unto him; *dilā*—offered; *bhāgavata*—of *Śrīmad-Bhāgavatam*; *gītāra*—of *Bhagavad-gītā*; *bhakti-artha*—the real meaning of devotional service; *śunāilā*—spoke to him.

TRANSLATION

On the bank of the Ganges, in a solitary place, Advaita Ācārya made a cavelike home for Haridāsa Ṭhākura and spoke to him about the real meaning of Śrīmad-Bhāgavatam and Bhagavad-gītā in terms of devotional service.

antya.3.217

> *ācāryera ghare nitya bhikṣā-nirvāhaṇa*
> *dui janā mili' kṛṣṇa-kathā-āsvādana*

SYNONYMS

ācāryera ghare—at the house of Advaita Ācārya; *nitya*—daily; *bhikṣā-nirvāhaṇa*—accepting food as alms; *dui janā*—the two of them; *mili'*—meeting together; *kṛṣṇa-kathā*—discourses on the subject matter of Kṛṣṇa; *āsvādana*—tasting.

TRANSLATION

Haridāsa Ṭhākura accepted food daily at the house of Advaita Ācārya. Meeting together, the two of them would taste the nectar of discourses on the subject matter of Kṛṣṇa.

antya.3.218

> *haridāsa kahe,—"gosāñi, kari nivedane*
> *more pratyaha anna deha' kon prayojane?*

SYNONYMS

haridāsa kahe—Haridāsa Ṭhākura said; *gosāñi*—my dear Advaita Ācārya; *kari nivedane*—let me submit one prayer; *more*—unto me;

prati-aha—daily; *anna deha'*—You give food; *kon prayojane*—what is the necessity.

TRANSLATION

Haridāsa Ṭhākura said, "My dear Advaita Ācārya, let me submit something before Your Honor. Every day You give me alms of food to eat. What is the necessity of this?

antya.3.219

> *mahā-mahā-vipra ethā kulīna-samāja*
> *nīce ādara kara, nā vāsaha bhaya lāja!!*

SYNONYMS

mahā-mahā-vipra—great, great *brāhmaṇas*; *ethā*—here; *kulīna-samāja*—aristocratic society; *nīce*—to a low-class person; *ādara kara*—You show honor; *nā vāsaha*—You do not care for; *bhaya lāja*—fear or shame.

TRANSLATION

"Sir, You are living within a society of great, great brāhmaṇas and aristocrats, but without fear or shame You adore a lower-class man like me.

> *alaukika ācāra tomāra kahite pāi bhaya*
> *sei kṛpā karibā,—yāte mora rakṣā haya"*

SYNONYMS

alaukika ācāra—uncommon behavior; *tomāra*—Your; *kahite*—to speak; *pāibhaya*—I am afraid; *sei kṛpā*—that favor; *karibā*—kindly do; *yāte*—by which; *mora*—my; *rakṣā*—protection; *haya*—there is.

TRANSLATION

"My dear sir, Your behavior is uncommon. Indeed, sometimes I am afraid to speak to You. But please favor me by protecting me from the behavior of society."

PURPORT

While Haridāsa Ṭhākura was staying under the care of Advaita Ācārya, he was afraid of the behavior of society in Śāntipura, Navadvīpa, which was full of exceedingly aristocratic *brāhmaṇas, kṣatriyas* and *vaiśyas*. Haridāsa Ṭhākura was born in a Mohammedan family and was later recognized as a great Vaiṣṇava, but nevertheless the *brāhmaṇas* were very critical of him. Thus Haridāsa Ṭhākura was afraid that Advaita Ācārya would be put into some difficulty because of His familiarity with Haridāsa Ṭhākura. Śrī Advaita Ācārya treated Haridāsa Ṭhākura as a most elevated Vaiṣṇava, but others, like Rāmacandra Khān,

were envious of Haridāsa Ṭhākura. Of course, we have to follow in the footsteps of Advaita Ācārya, not caring for people like Rāmacandra Khān. At present, many Vaiṣṇavas are coming to our Kṛṣṇa consciousness movement from among the Europeans and Americans, and although a man like Rāmacandra Khān is always envious of such Vaiṣṇavas, one should follow in the footsteps of Śrī Advaita Ācārya by treating all of them as Vaiṣṇavas. Although they are not as exalted as Haridāsa Ṭhākura, such Americans and Europeans, having accepted the principles of Vaiṣṇava philosophy and behavior, should never be excluded from Vaiṣṇava society.

antya.3.221

> *ācārya kahena,—"tumi nā kariha bhaya*
> *sei ācariba, yei śāstra-mata haya*

SYNONYMS

ācārya kahena—Advaita Ācārya said; *tumi*—you; *nā*—not; *kariha*—do; *bhaya*—fear; *sei ācariba*—I shall behave in that way; *yei*—whatever; *śāstra-mata*—sanctioned by the revealed scriptures; *haya*—is.

TRANSLATION

Advaita Ācārya replied, "My dear Haridāsa, do not be afraid. I shall behave strictly according to the principles of the revealed scriptures.

PURPORT

Śrīla Advaita Ācārya was not afraid of the strict brahminical culture and customs of society. As stated in the śāstric injunctions, which are the true medium of evidence or proof, anyone can go back to Godhead, even if born of a low family. Kṛṣṇa says in *Bhagavad-gītā:*

> *māṁ hi pārtha vyapāśritya*
> *ye 'pi syuḥ pāpa-yonayaḥ*
> *striyo vaiśyās tathā śūdrās*
> *te 'pi yānti parāṁ gatim*

"O son of Pṛthā, those who take shelter in Me, though they be of lower birth-women, *vaiśyas* [merchants], as well as *śūdras* [workers]—can approach the supreme destination." (Bg. 9.32) Though having taken a low birth in human society, one who accepts Kṛṣṇa as the Supreme Personality of Godhead is quite competent to go back home, back to Godhead; and one who is a bona fide candidate for going back to Godhead should not be considered lowborn, or *caṇḍāla*. That is also a śāstric injunction. As stated in *Śrīmad-Bhāgavatam* (2.4.18):

> *kirāta-hūṇāndhra-pulinda-pulkaśā*
> *ābhīra-śumbhā yavanāḥ khasādayaḥ*
> *ye 'nye ca pāpā yad-apāśrayāśrayāḥ*
> *śudhyanti tasmai prabhaviṣṇave namaḥ*

Not only the *yavanas* and *khasādayaḥ* but even those born in still lower families can be purified (*śudhyanti*) by the grace of a devotee of Lord Kṛṣṇa, for Kṛṣṇa empowers such devotees to perform this purification. Advaita Ācārya had confidence in the śāstric evidence and did not care about social customs. The Kṛṣṇa consciousness movement, therefore, is a cultural movement that does not care about local social conventions. Following in the footsteps of Śrī Caitanya Mahāprabhu and Advaita Ācārya, we can accept a devotee from any part of the world and recognize him as a *brāhmaṇa* as soon as he is qualified due to following the principles of Vaiṣṇava behavior.

antya.3.222

> *tumi khāile haya koṭi-brāhmaṇa-bhojana"*
> *eta bali, śrāddha-pātra karāilā bhojana*

SYNONYMS

tumi khāile—if you eat; *haya*—there is; *koṭi-brāhmaṇa-bhojana*—feeding ten million *brāhmaṇas*; *eta bali*—saying this; *śrāddha-pātra*—the dish offered to the forefathers; *karāilā bhojana*—made to eat.

TRANSLATION

"Feeding you is equal to feeding ten million brāhmaṇas," Advaita Ācārya said. "Therefore, accept this śrāddha-pātra." Thus Advaita Ācārya made him eat.

PURPORT

Śrāddha is *prasāda* offered to the forefathers at a certain date of the year or month. The *śrāddha-pātra,* or plate offered to the forefathers, is then offered to the best of the *brāhmaṇas* in society. instead of offering the *śrāddha-pātra* to any other *brāhmaṇa,* Advaita Ācārya offered it to Haridāsa Ṭhākura, considering him greater than any of the foremost *brāhmaṇas*. This act by Śrī Advaita Ācārya proves that Haridāsa Ṭhākura was always situated in a transcendental position and was therefore always greater than even the most exalted *brāhmaṇa,* for he was situated above the mode of goodness of the material world. Referring to the *Bhakti-sandarbha,* verse 177, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura quotes the following statements from the *Garuḍa Purāṇa* in this connection:

> *brāhmaṇānāṁ sahasrebhyaḥ*
> *satra-yājī viśiṣyate*
> *satra-yāji-sahasrebhyaḥ*
> *sarva-vedānta-pāragaḥ*

> *sarva-vedānta-vit-koṭyā*
> *viṣṇu-bhakto viśiṣyate*
> *vaiṣṇavānāṁ sahasrebhya*
> *ekānty eko viśiṣyate*

"A *brāhmaṇa* qualified to offer sacrifices is better than an ordinary *brāhmaṇa* and better than such a *brāhmaṇa* is one who has studied all the Vedic scriptures. Among many such

brāhmaṇas, one who is a devotee of Lord Viṣṇu is the best; and among many such Vaiṣṇavas, one who fully engages in the service of the Lord is the best."

> *bhaktir aṣṭa-vidhā hy eṣā*
> *yasmin mlecche 'pi vartate*
> *sa viprendro muni-śreṣṭhaḥ*
> *sa jñānī sa ca paṇḍitaḥ*
> *tasmai deyaṁ tato grāhyaṁ*
> *sa ca pūjyo yathā hariḥ*

"There are many different kinds of devotees, but even a Vaiṣṇava coming from a family of *mlecchas* or *yavanas* is understood to be a learned scholar, complete in knowledge, if he knows the Vaiṣṇava philosophy. He should therefore be given charity, for such a Vaiṣṇava is as worshipable as the Supreme Personality of Godhead."

> *na me 'bhaktaś catur-vedī*
> *mad-bhaktaḥ śva-pacaḥ priyaḥ*
> *tasmai deyaṁ tato grāhyaṁ*
> *sa ca pūjyo yathā hy aham*

Lord Kṛṣṇa says, "Even if a nondevotee comes from a *brāhmaṇa* family and is expert in studying the *Vedas,* he is not very dear to Me, whereas even if a sincere devotee comes from a low family of meat-eaters, he is very dear to Me. Such a sincere

pure devotee should be given charity, for he is as worshipable as I."

antya.3.223

> *jagat-nistāra lāgi' karena cintana*
> *avaiṣṇava-jagat kemane ha-ibe mocana?*

SYNONYMS

jagat-nistāra—the deliverance of the people of the whole world; *lāgi'*—for; *karena cintana*—was always thinking; *avaiṣṇava*—full of nondevotees; *jagat*—the whole world; *kemane*—how; *ha-ibe mocana*—will be delivered.

TRANSLATION

Advaita Ācārya was always absorbed in thoughts of how to deliver the fallen souls of the entire world. "The entire world is full of nondevotees," He thought. "How will they be delivered?"

PURPORT

Śrīla Advaita Ācārya sets the standard for *ācāryas* in the Vaiṣṇava *sampradāya*. An *ācārya* must always be eager to deliver the fallen souls. A person who establishes a temple or maṭha to take advantage of people's sentiments by using for his livelihood what people contribute for the worship of the Deity cannot be called a *gosvāmī* or *ācārya*. One who knows the

conclusion of the *śāstras,* follows in the footsteps of his predecessors and endeavors to preach the *bhakti* cult all over the world is to be considered an *ācārya*. The role of an *ācārya* is not to earn his livelihood through the income of the temple. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura used to say that if one earns his livelihood by displaying the Deity in the temple, he is not an *ācārya* or *gosvāmī*. it would be better for him to accept service even as a sweeper in the street, for that is a more honorable means of earning one's living.

antya.3.224

> *kṛṣṇe avatārite advaita pratijñā karilā*
> *jala-tulasī diyā pūjā karite lāgilā*

SYNONYMS

kṛṣṇe—Lord Kṛṣṇa; *avatārite*—to cause to descend; *advaita*—Advaita Ācārya; *pratijñā*—promise; *karilā*—made; *jala-tulasī*—Ganges water and *tulasī* leaves; *diyā*—offering; *pūjā*—worship; *karite*—to do; *lāgilā*—began.

TRANSLATION

Determined to deliver all the fallen souls, Advaita Ācārya decided to cause Kṛṣṇa to descend. With this vow, he began to offer Ganges water and tulasī leaves to worship the Lord.

antya.3.225

> *haridāsa kare goṅphāya nāma-saṅkīrtana*
> *kṛṣṇa avatīrṇa ha-ibena,—ei tāṅra mana*

SYNONYMS

haridāsa—Haridāsa Ṭhākura; *kare*—performed; *goṅphāya*—in the cave; *nāma-saṅkīrtana*—chanting of the holy name of the Lord; *kṛṣṇa*—Lord Kṛṣṇa; *avatīrṇa ha-ibena*—will descend; *ei*—this; *tāṅra mana*—his mind.

TRANSLATION

Similarly, Haridāsa Ṭhākura chanted in his cave on the bank of the Ganges with the intention to cause Kṛṣṇa's descent.

antya.3.226

> *dui-janera bhaktye caitanya kailā avatāra*
> *nāma-prema pracāri' kailā jagat uddhāra*

SYNONYMS

dui-janera—of these two persons; *bhaktye*—because of the devotional service; *caitanya*—Lord Śrī Caitanya Mahāprabhu; *kailā*—made; *avatāra*—incarnation; *nāma-prema*—the holy name and

love of Kṛṣṇa; *pracāri'*—preaching; *kailā*—did; *jagat uddhāra*—deliverance of the whole world.

TRANSLATION

Because of the devotional service of these two persons, Lord Śrī Caitanya Mahāprabhu descended as an incarnation. Thus He preached the holy name of the Lord and ecstatic love of Kṛṣṇa to deliver the entire world.

antya.3.227

> *āra alaukika eka caritra tāṅhāra*
> *yāhāra śravaṇe loke haya camatkāra*

SYNONYMS

āra—another; *alaukika*—uncommon; *eka*—one; *caritra*—characteristic; *tāṅhāra*—of Haridāsa Ṭhākura; *yāhāraśravaṇe*—in hearing which; *loke*—in human society; *haya*—there is; *camatkāra*—astonishment.

TRANSLATION

There is another incident concerning Haridāsa Ṭhākura's uncommon behavior. One will be astonished to hear about it.

antya.3.228

> *tarka nā kariha, tarkāgocara tāṅra rīti*
> *viśvāsa kariyā śuna kariyā pratīti*

SYNONYMS

tarka nā kariha—do not argue; *tarka-agocara*—beyond argument; *tāṅra*—his; *rīti*—behavior; *viśvāsa kariyā*—believing; *śuna*—listen; *kariyā pratīti*—having confidence.

TRANSLATION

Hear about such incidents without putting forth dry arguments, for these incidents are beyond our material reasoning. One must believe in them with faith.

antya.3.229

> *eka-dina haridāsa goṅphāte vasiyā*
> *nāma-saṅkīrtana karena ucca kariyā*

SYNONYMS

eka-dina—one day; *haridāsa*—Haridāsa Ṭhākura; *goṅphāte vasiyā*—sitting in his cave; *nāma-saṅkīrtana karena*—was chanting the holy name of the Lord; *ucca kariyā*—resounding very loudly.

TRANSLATION

One day Haridāsa Ṭhākura was sitting in his cave, reciting very loudly the holy name of the Lord.

antya.3.230

> *jyotsnāvatī rātri, daśa dik sunirmala*
> *gaṅgāra laharī jyotsnāya kare jhala-mala*

SYNONYMS

jyotsnāvatī—full of moonlight; *rātri*—the night; *daśa dik*—ten directions; *su-nirmala*—very clear and bright; *gaṅgāra laharī*—the waves of the Ganges; *jyotsnāya*—in the moonlight; *kare jhala-mala*—appear dazzling.

TRANSLATION

The night was full of moonlight, which made the waves of the Ganges look dazzling. All directions were clear and bright.

antya.3.231

> *dvāre tulasī lepā-piṇḍira upara*
> *goṅphāra śobhā dekhi' lokera juḍāya antara*

SYNONYMS

dvāre—at the door; *tulasī*—the *tulasī* plant; *lepā*—very clean; *piṇḍira upara*—on the altar; *goṅphāra śobhā*—the beauty of the cave; *dekhi'*—seeing; *lokera*—of everyone; *juḍāya*—was satisfied; *antara*—the heart.

TRANSLATION

Thus everyone who saw the beauty of the cave, with the tulasī plant on a clean altar, was astonished and satisfied at heart.

antya.3.232

> *hena-kāle eka nārī aṅgane āila*
> *tāṅra aṅga-kāntye sthāna pīta-varṇa ha-ila*

SYNONYMS

hena-kāle—at this time; *eka*—one; *nārī*—woman; *aṅgane āila*—came to the courtyard; *tāṅra*—her; *aṅga-kāntye*—by the beauty of the body; *sthāna*—that place; *pīta-varṇa ha-ila*—became yellowish.

TRANSLATION

At that time, in that beautiful scene, a woman appeared in the courtyard. The beauty of her body was so bright that it tinged the entire place with a hue of yellow.

antya.3.233

> *tāṅra aṅga-gandhe daśa dik āmodita*
> *bhūṣaṇa-dhvanite karṇa haya camakita*

SYNONYMS

tāṅra—her; *aṅga-gandhe*—the scent of the body; *daśa dik*—ten directions; *āmodita*—perfumed; *bhūṣaṇa-dhvanite*—by the tinkling of her ornaments; *karṇa*—the ear; *haya*—becomes; *camakita*—startled.

TRANSLATION

The scent of her body perfumed all directions, and the tinkling of her ornaments startled the ear.

antya.3.234

> *āsiyā tulasīre sei kailā namaskāra*
> *tulasī parikramā kari' gelā goṅphā-dvāra*

SYNONYMS

āsiyā—coming; *tulasīre*—unto the *tulasī* plant; *sei*—that woman; *kailā*—did; *namaskāra*—obeisances; *tulasī*—the *tulasī* plant; *parikramā*—circumambulating; *kari'*—doing; *gelā*—went; *goṅphā-dvāra*—to the door of the cave.

TRANSLATION

After coming there, the woman offered obeisances to the tulasī plant, and after circumambulating the tulasī plant she came to the door of the cave where Haridāsa Ṭhākura was sitting.

antya.3.235

> *yoḍa-hāte haridāsera vandilā caraṇa*
> *dvāre vasi' kahe kichu madhura vacana*

SYNONYMS

yoḍa-hāte—with folded hands; *haridāsera*—of Haridāsa Ṭhākura; *vandilā caraṇa*—offered prayers at the lotus feet; *dvāre vasi'*—sitting at the door; *kahe*—says; *kichu*—some; *madhura vacana*—sweet words.

TRANSLATION

With folded hands she offered obeisances at the lotus feet of Haridāsa Ṭhākura. Sitting at the door, she then spoke in a very sweet voice.

antya.3.236

> *"jagatera bandhu tumi rūpa-guṇavān*
> *tava saṅga lāgi' mora ethāke prayāṇa*

SYNONYMS

jagatera—of the whole world; *bandhu*—friend; *tumi*—you; *rūpa-guṇa-vān*—so beautiful and qualified; *tava saṅga*—your union; *lāgi'*—for; *mora*—my; *ethāke prayāṇa*—coming here.

TRANSLATION

"My dear friend," she said, "you are the friend of the entire world. You are so beautiful and qualified. I have come here only for union with you.

antya.3.237

> *more aṅgīkāra kara hañā sadaya*
> *dīne dayā kare,—ei sādhu-svabhāva haya"*

SYNONYMS

more—me; *aṅgīkāra kara*—accept; *hañā sa-daya*—being very kind; *dīne*—to the fallen souls; *dayā kare*—show favor; *ei*—this; *sādhu-svabhāva*—the characteristic of saintly persons; *haya*—is.

TRANSLATION

"My dear sir, kindly accept me and be merciful toward me, for it is a characteristic of all saintly persons to be kind toward the poor and fallen."

antya.3.238

> *eta bali' nānā-bhāva karaye prakāśa*
> *yāhāra darśane munira haya dhairya-nāśa*

SYNONYMS

eta bali'—saying this; *nānā-bhāva*—various postures; *karaye prakāśa*—began to manifest; *yāhāra darśane*—seeing which; *munira*—of even the great philosophers; *haya*—there is; *dhairya-nāśa*—loss of patience.

TRANSLATION

After saying this, she began to manifest various postures, which even the greatest philosopher would lose his patience upon seeing.

antya.3.239

> *nirvikāra haridāsa gambhīra-āśaya*
> *balite lāgilā tāṅre hañā sadaya*

SYNONYMS

nirvikāra—unmoved; *haridāsa*—Haridāsa Ṭhākura; *gambhīra*—very deep; *āśaya*—determination; *balite lāgilā*—began to speak; *tāṅre*—unto her; *hañā sadaya*—being merciful.

TRANSLATION

Haridāsa Ṭhākura was immovable, for he was deeply determined. He began to speak to her, being very merciful toward her.

antya.3.240

> *"saṅkhyā-nāma-saṅkīrtana—ei 'mahā-yajña' manye*
> *tāhāte dīkṣita āmi ha-i prati-dine*

SYNONYMS

saṅkhyā-nāma-saṅkīrtana—numerical chanting of the holy name; *ei*—this; *mahā-yajña*—great sacrifice; *manye*—I have vowed; *tāhāte dīkṣita*—initiated in that; *āmi*—I; *ha-i*—am; *prati-dine*—every day.

TRANSLATION

"I have been initiated into a vow to perform a great sacrifice by chanting the holy name a certain number of times every day.

antya.3.241

> *yāvat kīrtana samāpta nahe, nā kari anya kāma*
> *kīrtana samāpta haile, haya dīkṣāra viśrāma*

SYNONYMS

yāvat—as long as; *kīrtana*—chanting; *samāpta*—finished; *nahe*—is not; *nā*—not; *kari*—I do; *anya*—other; *kāma*—desire; *kīrtana*—chanting; *samāpta*—finished; *haile*—becoming; *haya*—there is; *dīkṣāra*—of initiation; *viśrāma*—rest

TRANSLATION

"As long as the vow to chant is unfulfilled, I do not desire anything else. When I finish my chanting, then I have an opportunity to do anything.

antya.3.242

> *dvāre vasi' śuna tumi nāma-saṅkīrtana*
> *nāma samāpta haile karimu tava prīti-ācaraṇa*

SYNONYMS

dvāre vasi'—sitting at the door; *śuna*—hear; *tumi*—you; *nāma-saṅkīrtana*—chanting of the holy names; *nāma*—the holy name; *samāpta haile*—when finished; *karimu*—I shall do; *tava*—your; *prīti*—pleasure; *ācaraṇa*—activities.

TRANSLATION

"Sit down at the door and hear the chanting of the Hare Kṛṣṇa mahā-mantra. As soon as the chanting is finished, I shall satisfy you as you desire."

antya.3.243

> *eta bali' karena teṅho nāma-saṅkīrtana*
> *sei nārī vasi' kare śrī-nāma-śravaṇa*

SYNONYMS

eta bali'—saying this; *karena*—performs; *teṅho*—he; *nāma-saṅkīrtana*—chanting of the holy name; *sei nārī*—that woman; *vasi'*—sitting; *kare*—does; *śrī-nāma-śravaṇa*—hearing the holy name.

TRANSLATION

After saying this, Haridāsa Ṭhākura continued to chant the holy name of the Lord. Thus the woman sitting before him began to hear the chanting of the holy name.

antya.3.244

> *kīrtana karite āsi' prātaḥ-kāla haila*
> *prātaḥ-kāla dekhi' nārī uṭhiyā calila*

SYNONYMS

kīrtana karite—chanting and chanting; *āsi'*—coming; *prātaḥ-kāla*—morning; *haila*—appeared; *prātaḥ-kāla dekhi'*—seeing the morning light; *nārī*—the woman; *uṭhiyā calila*—got up and left.

TRANSLATION

In this way, as he chanted and chanted, the morning approached, and when the woman saw that it was morning, she got up and left.

antya.3.245

> *ei-mata tina-dina kare āgamana*
> *nānā bhāva dekhāya, yāte brahmāra hare mana*

SYNONYMS

ei-mata—in this way; *tina-dina*—three days; *kare*—she does; *āgamana*—approaching; *nānā bhāva*—all kinds of feminine postures; *dekhāya*—exhibits; *yāte*—by which; *brahmāra*—even of Lord Brahmā; *hare*—attracts; *mana*—mind.

TRANSLATION

For three days she approached Haridāsa Ṭhākura in this way, exhibiting various feminine postures that would bewilder the mind of even Lord Brahmā.

antya.3.246

> *kṛṣṇe nāmāviṣṭa-manā sadā haridāsa*
> *araṇye rodita haila strī-bhāva-prakāśa*

SYNONYMS

kṛṣṇe—unto Lord Kṛṣṇa; *nāma-āviṣṭa*—absorbed in chanting the holy name; *manā*—mind; *sadā*—always; *haridāsa*—Haridāsa Ṭhākura; *araṇye*—in the wilderness; *rodita*—crying; *haila*—became; *strī-bhāva-prakāśa*—exhibition of feminine postures.

TRANSLATION

Haridāsa Ṭhākura was always absorbed in thoughts of Kṛṣṇa and the holy name of Kṛṣṇa. Therefore the feminine poses the woman exhibited were just like crying in the forest.

antya.3.247

> *tṛtīya divasera rātri-śeṣa yabe haila*
> *ṭhākurera sthāne nārī kahite lāgila*

SYNONYMS

tṛtīya divasera—of the third day; *rātri-śeṣa*—the end of the night; *yabe*—when; *haila*—there was; *ṭhākurera*—of Haridāsa Ṭhākura; *sthāne*—at the place; *nārī*—the woman; *kahite lāgila*—began to speak.

TRANSLATION

At the end of the night of the third day, the woman spoke to Haridāsa Ṭhākura as follows.

antya.3.248

> *"tina dina vañcilā āmā kari' āśvāsana*
> *rātri-dine nahe tomāra nāma-samāpana"*

SYNONYMS

tina dina—for three days; *vañcilā*—you have cheated; *āmā*—me; *kari' āśvāsana*—giving assurance; *rātri-dine*—throughout the entire day and night; *nahe*—is not; *tomāra*—your; *nāma-samāpana*—finishing of the chanting of the holy name.

TRANSLATION

"My dear sir, for three days you have cheated me by giving me false assurances, for I see that throughout the entire day and night your chanting of the holy name is never finished."

antya.3.249

> *haridāsa ṭhākura kahena,—"āmi ki karimu?*
> *niyama kariyāchi, tāhā kemane chāḍimu?"*

SYNONYMS

haridāsa ṭhākura—Haridāsa Ṭhākura; *kahena*—said; *āmi ki karimu*—what shall I do; *niyama kariyāchi*—I have made a vow; *tāhā*—that; *kemane*—how; *chāḍimu*—shall I give up.

TRANSLATION

Haridāsa Ṭhākura said, "My dear friend, what ca I do? I have made a vow. How, then, can I give it up?"

antya.3.250

> *tabe nārī kahe tāṅre kari' namaskāra*
> *'āmi—māyā' karite āilāṅa parīkṣā tomāra*

SYNONYMS

tabe—at that time; *nārī*—the woman; *kahe*—said; *tāṅre*—unto Haridāsa Ṭhākura; *kari' namaskāra*—offering obeisances; *āmi*—I; *māyā*—the illusory energy; *karite*—to do; *āilāṅa*—I came; *parīkṣā*—testing; *tomāra*—your.

TRANSLATION

After offering obeisances to Haridāsa Ṭhākura, the woman said: "I am the illusory energy of the Supreme Personality of Godhead. I came here to test you.

PURPORT

In *Bhagavad-gītā* (Bg. 7.14) Lord Kṛṣṇa says:

> *daivī hy eṣā guṇa-mayī*
> *mama māyā duratyayā*

> *mām eva ye prapadyante*
> *māyām etāṁ taranti te*

"This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it." This was actually proved by the behavior of Haridāsa Ṭhākura. *Māyā* enchants the entire world. Indeed, people have forgotten the ultimate goal of life because of the dazzling attractions of the material world. But this dazzling attraction, especially the attractive beauty of a woman, is meant for persons who are not surrendered to the Supreme Personality of Godhead. The Lord says, *mām eva ye prapadyante māyām etāṁ taranti te:* "One who is surrendered unto Me cannot be conquered by the illusory energy." The illusory energy personally came to test Haridāsa Ṭhākura, but herein she admits her defeat, for she was unable to captivate him. How is this possible? it was because Haridāsa Ṭhākura, fully surrendered to the lotus feet of Kṛṣṇa, was always absorbed in thoughts of Kṛṣṇa by chanting the holy names of the Lord 300,000 times daily as a vow.

antya.3.251

> *brahmādi jīva, āmi sabāre mohiluṅ*
> *ekelā tomāre āmi mohite nāriluṅ*

SYNONYMS

brahma-ādi jīva—all living entities, beginning from Lord Brahmā; *āmi*—I; *sabāre mohiluṅ*—captivated everyone; *ekelā*—alone; *tomāre*—you; *āmi*—I; *mohite nāriluṅ*—could not attract.

TRANSLATION

"I have previously captivated the mind of even Brahmā, not to speak of others. Your mind alone have I failed to attract.

PURPORT

Beginning from Lord Brahmā down to the insignificant ant, everyone, without exception, is attracted by the illusory energy of the Supreme Personality of Godhead. The demigods, human beings, animals, birds, beasts, trees and plants are all attracted by sexual desire. That is the illusion of *māyā*. Everyone, whether man or woman, thinks that he is the enjoyer of the illusory energy. In this way, everyone is captivated and engaged in material activities. However, because Haridāsa Ṭhākura was always thinking of the Supreme Personality of Godhead and was always busy satisfying the senses of the Lord, this process alone saved him from the captivation of *māyā*. This is practical proof of the strength of devotional service. Because of his full engagement in the service of the Lord, he could not be induced to enjoy *māyā*. The verdict of the *śāstras* is that a pure Vaiṣṇava, or devotee of the Lord, never thinks of enjoying the material world, which culminates in sex life. He never thinks himself an enjoyer;

instead, he always wants to be enjoyed by the Supreme Personality of Godhead. Therefore the conclusion is that the Supreme Personality of Godhead is eternal, transcendental, beyond the perception of sense gratification and beyond the material qualities. Only if a living entity gives up the false conception that the body is the self and always thinks himself an eternal servant of Kṛṣṇa and the Vaiṣṇavas can he surpass the influence of *māyā* (*mām eva ye prapadyante māyām etāṁ taranti te).* A pure living entity who thus attains the stage of *anartha-nivṛtti,* cessation of everything unwanted, has nothing to enjoy in the material world. One attains this stage only by properly performing the functions of devotional service. Śrīla Rūpa Gosvāmī has written:

> *ādau śraddhā tataḥ sādhu-*
> *saṅgo 'tha bhajana-kriyā*
> *tato 'nartha-nivṛttiḥ syāt*
> *tato niṣṭhā rucis tataḥ*

"In the beginning one must have a preliminary desire for self-realization. This will bring one to the stage of trying to associate with persons who are spiritually elevated. In the next stage, one becomes initiated by an elevated spiritual master, and under his instruction the neophyte devotee begins the process of devotional service. By execution of devotional service under the guidance of the spiritual master, one becomes freed from all material attachments, attains steadiness in self-realization and acquires a taste for hearing about the Absolute Personality of

Godhead, Śrī Kṛṣṇa." (*Bhakti-rasāmṛta-sindhu* 1.4.15) If one is actually executing devotional service, then *anarthas,* the unwanted things associated with material enjoyment, will automatically disappear.

antya.3.252-253

> *mahā-bhāgavata tumi,—tomāra darśane*
> *tomāra kṛṣṇa-nāma-kīrtana-śravaṇe*

> *citta śuddha haila, cāhe kṛṣṇa-nāma laite*
> *kṛṣṇa-nāma upadeśi' kṛpā kara mote*

SYNONYMS

mahā-bhāgavata—the foremost devotee; *tumi*—you; *tomāra darśane*—by seeing you; *tomāra*—your; *kṛṣṇa-nāma*—of the holy name of Kṛṣṇa; *kīrtana*—chanting; *śravaṇe*—by hearing; *citta*—consciousness; *śuddha haila*—became purified; *cāhe*—wants; *kṛṣṇa-nāma laite*—to chant the holy name of Lord Kṛṣṇa; *kṛṣṇa-nāma upadeśi'*—instructing about chanting the Hare Kṛṣṇa *mahā-mantra*; *kṛpā kara*—show mercy; *mote*—unto me.

TRANSLATION

"My dear sir, you are the foremost devotee. Simply seeing you and hearing you chant the holy name of Kṛṣṇa has purified my consciousness. Now I want to chant the holy name of the Lord. Please be kind to me

by instructing me about the ecstasy of chanting the Hare Kṛṣṇa mahā-mantra.

antya.3.254

> *caitanyāvatāre vahe premāmṛta-vanyā*
> *saba jīva preme bhāse, pṛthivī haila dhanyā*

SYNONYMS

caitanya-avatāre—by the incarnation of Śrī Caitanya Mahāprabhu; *vahe*—flows; *prema-amṛta*—of the eternal nectar of love of Godhead; *vanyā*—the flood; *saba jīva*—all living entities; *preme*—in ecstatic love; *bhāse*—float; *pṛthivī*—the whole world; *haila*—became; *dhanyā*—thankful.

TRANSLATION

"There is now a flood of the eternal nectar of love of Godhead due to the incarnation of Lord Caitanya, All living entities are floating in that flood. The entire world is now thankful to the Lord.

antya.3.255

> *e-vanyāya ye nā bhāse, sei jīva chāra*
> *koṭi-kalpe kabhu tāra nāhika nistāra*

SYNONYMS

e-vanyāya—in this inundation; *ye*—anyone who; *nā bhāse*—does not float; *sei*—that; *jīva*—living entity; *chāra*—most condemned; *koṭi-kalpe*—in millions of *kalpas*; *kabhu*—at any time; *tāra*—his; *nāhika*—there is not; *nistāra*—deliverance.

TRANSLATION

"Anyone who does not float in this inundation is most condemned. Such a person cannot be delivered for millions of kalpas.

PURPORT

The *kalpa* is explained in *Bhagavad-gītā*. *Sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ*. One day of Brahmā is called a *kalpa*. A *yuga,* or *mahā-yuga,* consists of 4,320,000 years, and one thousand such *mahā-yugas* constitute one *kalpa*. The author of *Śrī Caitanya-caritāmṛta* says that if one does not take advantage of the Kṛṣṇa consciousness movement of Śrī Caitanya Mahāprabhu, he cannot be delivered for millions of such *kalpas*.

antya.3.256

> *pūrve āmi rāma-nāma pāñāchi 'śiva' haite*
> *tomāra saṅge lobha haila kṛṣṇa-nāma laite*

SYNONYMS

pūrve—formerly; *āmi*—I; *rāma-nāma*—the holy name of Lord Rāma; *pāñāchi*—got; *śiva haite*—from Lord Śiva; *tomāra saṅge*—by your association; *lobha haila*—I became greedy; *kṛṣṇa-nāma laite*—to chant the Hare Kṛṣṇa *mahā-mantra*.

TRANSLATION

"Formerly I received the holy name of Lord Rāma from Lord Śiva, but now, due to your association, I am greatly eager to chant the holy name of Lord Kṛṣṇa.

antya.3.257

> *mukti-hetuka tāraka haya 'rāma-nāma'*
> *'kṛṣṇa-nāma' pāraka hañā kare prema-dāna*

SYNONYMS

mukti-hetuka—the cause of liberation; *tāraka*—deliverer; *haya*—is; *rāma-nāma*—the holy name of Lord Rāma; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *pāraka*—that which gets one to the other side of the ocean of nescience; *hañā*—being; *kare*—gives; *prema-dāna*—the gift of love of Kṛṣṇa.

TRANSLATION

"The holy name of Lord Rāma certainly gives liberation, but the holy name of Kṛṣṇa transports one to the other

side of the ocean of nescience and at last gives one ecstatic love of Kṛṣṇa.

PURPORT

In an indirect way, this verse explains the chanting of the Hare Kṛṣṇa *mahā-mantra*. The Hare Kṛṣṇa *mahā-mantra*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—includes both the holy name of Lord Kṛṣṇa and the name of Lord Rāma. Lord Rāma gives one the opportunity to be liberated, but simply by liberation one does not get actual spiritual benefit. Sometimes if one is liberated from the material world but has no shelter at the lotus feet of Kṛṣṇa, one falls down to the material world again. Liberation is like a state of convalescence, in which one is free from a fever but is still not healthy. Even in the stage of convalescence, if one is not very careful, one may have a relapse. Similarly, liberation does not offer as much security as the shelter of the lotus feet of Kṛṣṇa. It is stated in the *śāstra:*

> *ye 'nye 'ravindākṣa vimukta-māninas*
> *tvayy asta-bhāvād aviśuddha-buddhayaḥ*
> *āruhya kṛcchreṇa paraṁ padaṁ tataḥ*
> *patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ*

"O Lord, the intelligence of those who think themselves liberated but who have no devotion is impure. Even though they rise to the highest point of liberation by dint of severe penances and austerities, they are sure to fall down again into material

existence, for they do not take shelter at Your lotus feet." (Śrīmad-Bhāgavatam 10.2.32) *Yuṣmad-aṅghrayaḥ* refers to the lotus feet of Kṛṣṇa. If one does not take shelter of Kṛṣṇa's lotus feet, he falls down (*patanty adhaḥ),* even from liberation. The Hare Kṛṣṇa *mahā-mantra,* however, gives liberation and at the same time offers shelter at the lotus feet of Kṛṣṇa. If one takes shelter at the lotus feet of Kṛṣṇa after liberation, he develops his dormant ecstatic love for Kṛṣṇa. That is the highest perfection of life.

antya.3.258

> *kṛṣṇa-nāma deha' tumi more kara dhanyā*
> *āmāre bhāsāya yaiche ei prema-vanyā*

SYNONYMS

kṛṣṇa nāma—the holy name of Lord Kṛṣṇa; *deha'*—please give; *tumi*—you; *more*—me; *kara dhanyā*—make fortunate; *āmāre*—me; *bhāsāya*—may cause to float; *yaiche*—so that; *ei*—this; *prema-vanyā*—inundation of ecstatic love of Lord Kṛṣṇa.

TRANSLATION

"Please give me the holy name of Kṛṣṇa and thus make me fortunate, so that I also may float in the flood of love of Godhead inaugurated by Śrī Caitanya Mahāprabhu."

antya.3.259

> *eta bali' vandilā haridāsera caraṇa*
> *haridāsa kahe,—"kara kṛṣṇa-saṅkīrtana"*

SYNONYMS

eta bali'—saying this; *vandilā*—worshiped; *haridāsera caraṇa*—the lotus feet of Haridāsa Ṭhākura; *haridāsa kahe*—Haridāsa said; *kara*—just perform; *kṛṣṇa-saṅkīrtana*—chanting of the holy name of Kṛṣṇa.

TRANSLATION

After speaking in this way, Māyā worshiped the lotus feet of Haridāsa Ṭhākura, who initiated her by saying, "Just perform chanting of the Hare Kṛṣṇa mahā-mantra."

PURPORT

Now even Māyā wanted to be favored by Haridāsa Ṭhākura. Therefore Haridāsa Ṭhākura formally initiated her by asking her to chant the Hare Kṛṣṇa *mahā-mantra*.

antya.3.260

> *upadeśa pāñā māyā calilā hañā prīta*
> *e-saba kathāte kāro nā janme pratīta*

SYNONYMS

upadeśa pāñā—getting this instruction; *māyā*—Māyā; *calilā*—left; *hañā prīta*—being very pleased; *e-saba kathāte*—in all these narrations; *kāro*—of someone; *nā*—not; *janme*—there is; *pratīta*—faith.

TRANSLATION

After thus being instructed by Haridāsa Ṭhākura, Māyā left with great pleasure. Unfortunately, some people have no faith in these narrations.

antya.3.261

> *pratīta karite kahi kāraṇa ihāra*
> *yāhāra śravaṇe haya viśvāsa sabāra*

SYNONYMS

pratīta karite—just to make one faithful; *kahi*—I say; *kāraṇa ihāra*—the reason for this; *yāhāra śravaṇe*—hearing which; *haya*—there is; *viśvāsa*—faith; *sabāra*—of everyone.

TRANSLATION

Therefore I shall explain the reasons why people should have faith. Everyone who hears this will be faithful.

antya.3.262

> *caitanyāvatāre kṛṣṇa-preme lubdha hañā*
> *brahma-śiva-sanakādi pṛthivīte janmiyā*

SYNONYMS

caitanya-avatāre—in the incarnation of Śrī Caitanya Mahāprabhu; *kṛṣṇa-preme*—for ecstatic love of Kṛṣṇa; *lubdha hañā*—being very greedy; *brahma*—Lord Brahmā; *śiva*—Lord Śiva; *sanaka-ādi*—the Kumāras and others; *pṛthivīte*—on this earth; *janmiyā*—taking birth.

TRANSLATION

During the incarnation of Lord Caitanya to inaugurate the Kṛṣṇa consciousness movement, even such personalities as Lord Brahmā, Lord Śiva and the four Kumāras took birth upon this earth, being allured by ecstatic love of Lord Kṛṣṇa.

antya.3.263

> *kṛṣṇa-nāma lañā nāce, prema-vanyāya bhāse*
> *nārada-prahlādādi āse manuṣya-prakāśe*

SYNONYMS

kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; *lañā*—chanting; *nāce*—dance; *prema-vanyāya*—in the inundation of the flood of love of Godhead; *bhāse*—float; *nārada*—the sage Nārada; *prahlāda-ādi*—and devotees like Prahlāda; *āse*—come; *manuṣya-prakāśe*—as if human beings.

TRANSLATION

All of them, including the great sage Nārada and devotees like Prahlāda, came here as if human beings, chanting the holy names of Lord Kṛṣṇa together and dancing and floating in the inundation of love of Godhead.

antya.3.264

> *lakṣmī-ādi kari' kṛṣṇa-preme lubdha hañā*
> *nāma-prema āsvādilā manuṣye janmiyā*

SYNONYMS

lakṣmī-ādi—the goddess of fortune and others; *kari'*—in this way; *kṛṣṇa-preme*—for love of Kṛṣṇa; *lubdha hañā*—being greedy; *nāma-prema*—the holy name of Kṛṣṇa in love; *āsvādilā*—tasted; *manuṣye janmiyā*—taking birth in human society.

TRANSLATION

The goddess of fortune and others, allured by love of Kṛṣṇa, also came down in the form of human beings and tasted the holy name of the Lord in love.

antya.3.265

> *anyera kā kathā, āpane vrajendra-nandana*
> *avatari' karena prema-rasa āsvādana*

SYNONYMS

anyera kā kathā—what to speak of others; *āpane*—personally; *vrajendra-nandana*—the son of Nanda Mahārāja, Kṛṣṇa; *avatari'*—descending; *karena*—performs; *prema-rasa āsvādana*—tasting of the nectar of love of Kṛṣṇa.

TRANSLATION

What to speak of others, even Kṛṣṇa, the son of Nanda Mahārāja, personally descends to taste the nectar of love of Godhead in the form of the chanting of Hare Kṛṣṇa.

antya.3.266

> *māyā-dāsī 'prema' māge,—ithe ki vismaya?*
> *'sādhu-kṛpā-'nāma' vinā 'prema' nā janmaya*

SYNONYMS

māyā-dāsī—the external energy is a maidservant; *prema māge*—she wants love of Godhead; *ithe*—in this; *ki vismaya*—what is the wonder; *sādhu-kṛpā*—the mercy of the devotee; *nāma*—chanting of the holy name; *vinā*—without; *prema*—love of Godhead; *nā janmaya*—is not possible.

TRANSLATION

What is the wonder if the maidservant of Kṛṣṇa, His external energy, begs for love of Godhead? Without the mercy of a devotee and without the chanting of the holy name of the Lord, love of Godhead cannot be possible.

antya.3.267

> *caitanya-gosāñira līlāra ei ta' svabhāva*
> *tribhuvana nāce, gāya, pāñā prema-bhāva*

SYNONYMS

caitanya-gosāñira—of Lord Śrī Caitanya Mahāprabhu; *līlāra*—of the pastimes; *ei*—this; *ta'*—certainly; *sva-bhāva*—the characteristic; *tri-bhuvana nāce*—the three worlds dance; *gāya*—chant; *pāñā*—getting; *prema-bhāva*—love of Kṛṣṇa.

TRANSLATION

In the activities of Lord Śrī Caitanya Mahāprabhu, the three worlds dance and chant, having come in touch with love of Godhead. This is the characteristic of His pastimes.

antya.3.268

> *kṛṣṇa-ādi, āra yata sthāvara-jaṅgame*
> *kṛṣṇa-preme matta kare kṛṣṇa-saṅkīrtane*

SYNONYMS

kṛṣṇa-ādi—beginning from Kṛṣṇa; *āra*—and; *yata*—ail; *sthāvara-jaṅgame*—moving and nonmoving creatures; *kṛṣṇa-preme*—in love of Kṛṣṇa; *matta*—maddened; *kare*—make; *kṛṣṇa-saṅkīrtane*—chanting the holy name of Kṛṣṇa.

TRANSLATION

The holy name of Kṛṣṇa is so attractive that anyone who chants it-including all living entities, moving and nonmoving, and even Lord Kṛṣṇa Himself-becomes imbued with love of Kṛṣṇa. This is the effect of chanting the Hare Kṛṣṇa mahā-mantra.

antya.3.269

> *svarūpa-gosāñi kaḍacāya ye-līlā likhila*
> *raghunātha-dāsa-mukhe ye saba śunila*

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; *kaḍacāya*—in his notes; *ye*—whatever; *līlā*—pastimes; *likhila*—has noted; *raghunātha-dāsa-mukhe*—from the mouth of Raghunātha dāsa Gosvāmī; *ye*—that; *saba*—all; *śunila*—I have heard.

TRANSLATION

I have heard from the mouth of Raghunātha dāsa Gosvāmī all that Svarūpa Dāmodara Gosvāmī recorded in his notes about the pastimes of Śrī Caitanya Mahāprabhu.

antya.3.270

> *sei saba līlā kahi saṅkṣepa kariyā*
> *caitanya-kṛpāte likhi kṣudra-jīva hañā*

SYNONYMS

sei saba—all those; *līlā*—pastimes; *kahi*—I say; *saṅkṣepa kariyā*—in brief; *caitanya-kṛpāte*—by the mercy of Lord Śrī Caitanya

Mahāprabhu; *likhi*—I write; *kṣudra-jīva hañā*—being a very insignificant living entity.

TRANSLATION

I have briefly described those pastimes. Whatever I have written is by the mercy of Śrī Caitanya Mahāprabhu, since I am an insignificant living being.

antya.3.271

> *haridāsa ṭhākurera kahiluṅ mahimāra kaṇa*
> *yāhāra śravaṇe bhaktera juḍāya śravaṇa*

SYNONYMS

haridāsa ṭhākurera—of Haridāsa Ṭhākura; *kahiluṅ*—I have described; *mahimāra*—of the glories; *kaṇa*—a fragment; *yāhāra*—of which; *śravaṇe*—the hearing; *bhaktera*—of the devotees; *juḍāya*—satisfies; *śravaṇa*—the aural reception.

TRANSLATION

I have described but a fragment of the glories of Haridāsa Ṭhākura, Hearing this satisfies the aural reception of every devotee.

> *śrī-rūpa-raghunātha-pade yāra āśa*
> *caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇa-dāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps. *Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Third Chapter, describing the glories of Śrīla Haridāsa Ṭhākura.*

Chapter 4

antya.4.1

vṛndāvanāt punaḥ prāptaṁ
śrī-gauraḥ śrī-sanātanam
deha-pātād avan snehāt
śuddhaṁ cakre parīkṣayā

SYNONYMS

vṛndāvanāt—from Vṛndāvana; *punaḥ*—again; *prāptam*—received; *śrī-gauraḥ*—Lord Śrī Caitanya Mahāprabhu; *śrī-sanātanam*—Śrī Sanātana Gosvāmī; *deha-pātāt*—from giving up his body; *avan*—protecting; *snehāt*—by affection; *śuddham*—pure; *cakre*—made; *parīkṣayā*—by examination.

TRANSLATION

When Sanātana Gosvāmī returned from Vṛndāvana, Śrī Caitanya Mahāprabhu affectionately saved him from his determination to commit suicide. Then, after testing him, Śrī Caitanya Mahāprabhu purified his body.

antya.4.2

> *jaya jaya śrī-caitanya jaya nityānanda*
> *jayādvaita-candra jaya gaura-bhakta-vṛnda*

SYNONYMS

jaya jaya—all glories; *śrī-caitanya*—to Lord Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Nityānanda Prabhu; *jaya*—all glories; *advaita-candra*—to Śrī Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Caitanya! All glories to Lord Nityānanda! All glories to Advaitacandra! And all glories to all the devotees of Lord Śrī Caitanya Mahāprabhu!

antya.4.3

> *nīlācala haite rūpa gauḍe yabe gelā*
> *mathurā haite sanātana nīlācala āilā*

SYNONYMS

nīlācala haite—from Nīlācala (Jagannātha Purī); *rūpa*—Śrīla Rūpa Gosvāmī; *gauḍe*—to Bengal; *yabe*—when; *gelā*—went; *mathurā*

haite—from Mathurā; *sanātana*—Sanātana Gosvāmī; *nīlācala āilā*—came to Jagannātha Purī.

TRANSLATION

When Śrīla Rūpa Gosvāmī returned from Jagannātha Purī to Bengal, Sanātana Gosvāmī went from Mathurā to Jagannātha Purī to see Śrī Caitanya Mahāprabhu.

antya.4.4

> *jhārikhaṇḍa-vanapathe āilā ekelā caliyā*
> *kabhu upavāsa, kabhu carvaṇa kariyā*

SYNONYMS

jhārikhaṇḍa—known as Jhārikhaṇḍa; *vana-pathe*—through the path of the forest of central India; *āilā*—came; *ekelā*—alone; *caliyā*—walking; *kabhu*—sometimes; *upavāsa*—fasting; *kabhu*—sometimes; *carvaṇa kariyā*—chewing.

TRANSLATION

Sanātana Gosvāmī walked alone on the path through Jhārikhaṇḍa Forest in central India. Sometimes he fasted, and sometimes he would eat.

antya.4.5

> *jhārikhaṇḍera jalera doṣe, upavāsa haite*
> *gātre kaṇḍu haila, rasā paḍe khājuyāite*

SYNONYMS

jhārikhaṇḍera—at the place known as Jhārikhaṇḍa; *jalera*—of the water; *doṣe*—by the fault; *upavāsa haite*—by fasting; *gātre*—on the body; *kaṇḍu*—itches; *haila*—there were; *rasā*—fluid; *paḍe*—oozes out; *khājuyāite*—by itching.

TRANSLATION

Because of bad water in Jhārikhaṇḍa and because of fasting, Sanātana Gosvāmī contracted a disease that made his body itch. Thus he was afflicted with itching sores from which fluid oozed.

antya.4.6

> *nirveda ha-ila pathe, karena vicāra*
> *'nīca-jāti, deha mora—atyanta asāra*

SYNONYMS

nirveda ha-ila—there was disappointment; *pathe*—on the path; *karena vicāra*—he considered; *nīca-jāti*—of a lower caste; *deha*

mora—my body; *atyanta*—completely; *asāra*—useless for devotional service.

TRANSLATION

In disappointment, Sanātana Gosvāmī considered, "I am of a low caste, and my body is useless for devotional service.

antya.4.7

> *jagannāthe gele tāṅra darśana nā pāimu*
> *prabhura darśana sadā karite nārimu*

SYNONYMS

jagannāthe—to Jagannātha Purī; *gele*—when I go; *tāṅra*—His; *darśana*—visit; *nā pāimu*—I shall not get; *prabhura darśana*—seeing Lord Śrī Caitanya Mahāprabhu; *sadā*—always; *karite*—to do; *nārimu*—I shall not be able.

TRANSLATION

"When I go to Jagannātha Purī, I shall not be able to see Lord Jagannātha, nor shall I always be able to see Śrī Caitanya Mahāprabhu.

antya.4.8

> *mandira-nikaṭe śuni tāṅra vāsā-sthiti*
> *mandira-nikaṭe yāite mora nāhi śakti*

SYNONYMS

mandira-nikaṭe—near the temple; *śuni*—I hear; *tāṅra*—His; *vāsā-sthiti*—residential place; *mandira-nikaṭe*—near the temple; *yāite*—to go; *mora*—my; *nāhi śakti*—there is no power

TRANSLATION

"I have heard that the residential quarters of Śrī Caitanya Mahāprabhu are near the temple of Jagannātha. But I shall not have the power to go near the temple.

antya.4.9

> *jagannāthera sevaka phere kārya-anurodhe*
> *tāṅra sparśa haile mora habe aparādhe*

SYNONYMS

jagannāthera—of Lord Jagannātha; *sevaka*—different servants; *phere*—move about; *kārya-anurodhe*—because of different duties; *tāṅra*—of them; *sparśa*—touch; *haile*—if there is; *mora*—my; *habe*—there will be; *aparādhe*—offense.

TRANSLATION

"The servants of Lord Jagannātha generally move about tending to their duties, but if they touch me I shall be an offender.

antya.4.10

> *tāte yadi ei deha bhāla-sthāne diye*
> *duḥkha-śānti haya āra sad-gati pāiye*

SYNONYMS

tāte—therefore; *yadi*—if; *ei*—this; *deha*—body; *bhāla-sthāne*—in a good place; *diye*—I sacrifice; *duḥkha-śānti*—appeasement of unhappiness; *haya*—there is; *āra*—and; *sat-gati*—good destination; *pāiye*—I get.

TRANSLATION

"Therefore if I sacrifice this body in a good place, my unhappiness will be mitigated, and I shall attain an exalted destination.

antya.4.11

> *jagannātha ratha-yātrāya ha-ibena bāhira*
> *tāṅra ratha-cākāya chāḍimu ei śarīra*

SYNONYMS

jagannātha ratha-yātrāya—on the occasion of the car festival of Lord Jagannātha; *ha-ibena bāhira*—He will be out; *tāṅra*—of Him; *ratha-cākāya*—under the wheel of the cart; *chāḍimu*—I shall give up; *ei śarīra*—this body

TRANSLATION

"During the Ratha-yātrā festival, when Lord Jagannātha comes out of the temple, I shall give up this body under the wheel of His cart.

antya.4.12

> *mahāprabhura āge, āra dekhi' jagannātha*
> *rathe deha chāḍimu,—ei parama-puruṣārtha'*

SYNONYMS

mahāprabhura āge—in front of Śrī Caitanya Mahāprabhu; *āra*—and; *dekhi' jagannātha*—after seeing Lord Jagannātha; *rathe*—under the cart; *deha chāḍimu*—I shall give up this body; *ei*—this; *parama-puruṣa-artha*—the highest benediction of life.

TRANSLATION

"After seeing Lord Jagannātha, I shall give up my body under the wheel of the cart in the presence of Śrī

Caitanya Mahāprabhu. This will be the highest benediction of my life."

antya.4.13

> *ei ta' niścaya kari' nīlācale āilā*
> *loke puchi' haridāsa-sthāne uttarilā*

SYNONYMS

ei ta'—in this way; *niścaya kari'*—ascertaining; *nīlācale āilā*—came to Jagannātha Purī; *loke puchi'*—inquiring from people; *haridāsa-sthāne*—the place of Haridāsa Ṭhākura; *uttarilā*—approached.

TRANSLATION

Having made this resolution, Sanātana Gosvāmī went to Nīlācala, where he inquired directions from people and approached the residence of Haridāsa Ṭhākura.

antya.4.14

> *haridāsera kailā teṅha caraṇa vandana*
> *jāni' haridāsa tāṅre kailā āliṅgana*

SYNONYMS

haridāsera—of Haridāsa Ṭhākura; *kailā*—did; *teṅha*—he; *caraṇa vandana*—worshiping the lotus feet; *jāni'*—knowing; *haridāsa*—Haridāsa Ṭhākura; *tāṅre*—him; *kailā āliṅgana*—embraced.

TRANSLATION

He offered his respects to the lotus feet of Haridāsa Ṭhākura, who knew him and thus embraced him.

antya.4.15

> *mahāprabhu dekhite tāṅra utkaṇṭhita mana*
> *haridāsa kahe,—'prabhu āsibena ekhana'*

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; *dekhite*—to see; *tāṅra*—his; *utkaṇṭhita*—anxious; *mana*—mind; *haridāsa kahe*—Haridāsa said; *prabhu*—Śrī Caitanya Mahāprabhu; *āsibena ekhana*—will come here.

TRANSLATION

Sanātana Gosvāmī was very eager to see the lotus feet of Śrī Caitanya Mahāprabhu. Therefore Haridāsa Ṭhākura said, "The Lord is coming here very soon."

antya.4.16

> *hena-kāle prabhu 'upala-bhoga' dekhiyā*
> *haridāse milite āilā bhakta-gaṇa lañā*

SYNONYMS

hena-kāle—at this time; *prabhu*—Śrī Caitanya Mahāprabhu; *upala-bhoga*—the *upala-bhoga* offering to Lord Jagannātha; *dekhiyā*—after seeing; *haridāse*—Haridāsa; *milite*—to meet; *āilā*—came; *bhakta-gaṇa lañā*—with other devotees.

TRANSLATION

At that very moment, Śrī Caitanya Mahāprabhu, after visiting the temple of Jagannātha to see the offering of upala-bhoga [morning refreshments], came with His other devotees to see Haridāsa Ṭhākura.

antya.4.17

> *prabhu dekhi' duṅhe paḍe daṇḍavat hañā*
> *prabhu āliṅgilā haridāsere uṭhāñā*

SYNONYMS

prabhu dekhi'—seeing Lord Śrī Caitanya Mahāprabhu; *duṅhe*—both of them; *paḍe*—fell down; *daṇḍavat hañā*—flat like rods; *prabhu*—

Śrī Caitanya Mahāprabhu; *ālińgilā*—embraced; *haridāsere*—Haridāsa Ṭhākura; *uṭhāñā*—after lifting.

TRANSLATION

Seeing Śrī Caitanya Mahāprabhu, they both immediately fell flat like rods to offer obeisances. The Lord then lifted Haridāsa and embraced him.

antya.4.18

> *haridāsa kahe,—'sanātana kare namaskāra'*
> *sanātane dekhi' prabhu hailā camatkāra*

SYNONYMS

haridāsa kahe—Haridāsa said; *sanātana*—Sanātana Gosvāmī; *kare namaskāra*—is offering his obeisances; *sanātane dekhi'*—seeing Sanātana Gosvāmī; *prabhu*—Śrī Caitanya Mahāprabhu; *hailā camatkāra*—became very surprised.

TRANSLATION

Haridāsa Ṭhākura said to Śrī Caitanya Mahāprabhu, "Here is Sanātana Gosvāmī offering his obeisances." Seeing Sanātana Gosvāmī, the Lord was greatly surprised.

antya.4.19

> *sanātane āliṅgite prabhu āgu hailā*
> *pāche bhāge sanātana kahite lāgilā*

SYNONYMS

sanātane—Sanātana Gosvāmī; *āliṅgite*—to embrace; *prabhu*—Śrī Caitanya Mahāprabhu; *āgu hailā*—came forward; *pāche*—back; *bhāge*—runs; *sanātana*—Sanātana Gosvāmī; *kahite lāgilā*—began to speak.

TRANSLATION

When Śrī Caitanya Mahāprabhu came forward to embrace him, Sanātana backed away and spoke as follows.

antya.4.20

> *"more nā chuṅiha, prabhu, paḍoṅ tomāra pāya*
> *eke nīca-jāti adhama, āra kaṇḍu-rasā gāya*

SYNONYMS

more—me; *nā chuṅiha*—please do not touch; *prabhu*—my Lord; *paḍoṅ*—I fall down; *tomāra pāya*—at Your feet; *eke*—on one side; *nīca-jāti*—of a low caste; *adhama*—the lowest of mankind; *āra*—

and; *kaṇḍu-rasā*—a disease of wet, itching infections; *gāya*—on the body.

TRANSLATION

"My Lord, please do not touch me. I fall at Your lotus feet. I am the lowest of men, having been born of a low caste. Besides that, I have infections on my body."

antya.4.21

> *balātkāre prabhu tāṅre āliṅgana kaila*
> *kaṇḍu-kleda mahāprabhura śrī-aṅge lāgila*

SYNONYMS

balātkāre—by force; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—him; *āliṅgana kaila*—embraced; *kaṇḍu-kleda*—the moisture of weeping itches; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *śrī*—transcendental; *aṅge*—body; *lāgila*—touched.

TRANSLATION

Śrī Caitanya Mahāprabhu, however, embraced Sanātana Gosvāmī by force. Thus the moisture oozing from the itching sores touched the transcendental body of Śrī Caitanya Mahāprabhu.

antya.4.22

> *saba bhakta-gaṇe prabhu milāilā sanātane*
> *sanātana kailā sabāra caraṇa vandane*

SYNONYMS

saba—all; *bhakta-gaṇe*—devotees; *prabhu*—Śrī Caitanya Mahāprabhu; *milāilā*—introduced; *sanātane*—to Sanātana Gosvāmī; *sanātana*—Sanātana Gosvāmī; *kailā*—did; *sabāra*—of all of them; *caraṇa vandane*—worshiping the lotus feet.

TRANSLATION

The Lord introduced all the devotees to Sanātana Gosvāmī, who offered his respectful obeisances unto the lotus feet of them all.

antya.4.23

> *prabhu lañā vasilā piṇḍāra upare bhakta-gaṇa*
> *piṇḍāra tale vasilā haridāsa sanātana*

SYNONYMS

prabhu lañā—with Śrī Caitanya Mahāprabhu; *vasilā*—sat down; *piṇḍāra upare*—upon the raised platform; *bhakta-gaṇa*—all the devotees; *piṇḍāra tale*—below the platform; *vasilā*—sat down; *haridāsa sanātana*—Haridāsa Ṭhākura and Sanātana Gosvāmī.

TRANSLATION

The Lord and His devotees sat on a raised platform, and below that sat Haridāsa Ṭhākura and Sanātana Gosvāmī.

antya.4.24

> *kuśala-vārtā mahāprabhu puchena sanātane*
> *teṅha kahena,—'parama maṅgala dekhinu caraṇe'*

SYNONYMS

kuśala—of well-being; *vārtā*—news; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *puchena*—inquires; *sanātane*—from Sanātana Gosvāmī; *teṅha kahena*—he said; *parama maṅgala*—everything is auspicious; *dekhinu caraṇe*—I have seen Your lotus feet.

TRANSLATION

Śrī Caitanya Mahāprabhu inquired from Sanātana about news of his well-being. Sanātana replied, "Everything is auspicious because I have seen Your lotus feet."

antya.4.25

> *mathurāra vaiṣṇava-sabera kuśala puchilā*
> *sabāra kuśala sanātana jānāilā*

SYNONYMS

mathurāra—of Mathurā; *vaiṣṇava-sabera*—of all the Vaiṣṇavas; *kuśala puchilā*—inquired about the auspiciousness; *sabāra kuśala*—the well-being of all of them; *sanātana*—Sanātana Gosvāmī; *jānāilā*—informed.

TRANSLATION

When the Lord asked about all the Vaiṣṇavas at Mathurā, Sanātana Gosvāmī informed Him of their good health and fortune.

antya.4.26

> *prabhu kahe,—"ihāṅ rūpa chila daśa-māsa*
> *ihāṅ haite gauḍe gelā, haila dina daśa*

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *ihāṅ*—here; *rūpa*—Rūpa Gosvāmī; *chila*—was; *daśa-māsa*—ten months; *ihāṅ haite*—from here; *gauḍe gelā*—has gone to Bengal; *haila*—it was; *dina*—days; *daśa*—ten.

TRANSLATION

Śrī Caitanya Mahāprabhu informed Sanātana Gosvāmī, "Śrīla Rūpa Gosvāmī was here for ten months. He left for Bengal just ten days ago.

antya.4.27

> *tomāra bhāi anupamera haila gaṅgā-prāpti*
> *bhāla chila, raghunāthe dṛḍha tāra bhakti"*

SYNONYMS

tomāra bhāi—your brother; *anupamera*—of Anupama; *haila*—was; *gaṅgā-prāpti*—death; *bhāla chila*—he was a very good man; *raghunāthe*—unto Lord Raghunātha (Lord Rāmacandra); *dṛḍha*—firm; *tāra bhakti*—his devotion.

TRANSLATION

"Your brother Anupama is now dead. He was a very good devotee who had firm conviction in Raghunātha [Lord Rāmacandra]."

antya.4.28

> *sanātana kahe,—"nīca-vaṁśe mora janma*
> *adharma anyāya yata,—āmāra kula-dharma*

SYNONYMS

sanātana kahe—Sanātana Gosvāmī said; *nīca-vaṁśe*—in a low family; *mora janma*—my birth; *adharma*—irreligion; *anyāya*—sinful activities; *yata*—all; *āmāra*—my; *kula-dharma*—family business.

TRANSLATION

Sanātana Gosvāmī said, "I was born in a low family, for my family commits all kinds of irreligious acts that violate the scriptural injunctions.

antya.4.29

> *hena vaṁśa ghṛṇā chāḍi' kailā aṅgīkāra*
> *tomāra kṛpāya vaṁśe maṅgala āmāra*

SYNONYMS

hena—such; *vaṁśa*—family; *ghṛṇā*—hatred; *chāḍi'*—giving up; *kailā*—You have done; *aṅgīkāra*—acceptance; *tomāra*—Your; *kṛpāya*—by mercy; *vaṁśe*—in the family; *maṅgala*—auspiciousness; *āmāra*—my.

TRANSLATION

"My Lord, without hatred for my family You have accepted me as Your servant. Only by Your mercy is there good fortune in my family.

antya.4.30

> *sei anupama-bhāi śiśu-kāla haite*
> *raghunātha-upāsanā kare dṛḍha-citte*

SYNONYMS

sei—that; *anupama-bhāi*—brother named Anupama; *śiśu-kāla haite*—from the beginning of childhood; *raghu-nātha*—of Lord Rāmacandra; *upāsanā*—worship; *kare*—performs; *dṛḍha-citte*—with great determination.

TRANSLATION

"From the very beginning of his childhood, my younger brother Anupama was a great devotee of Raghunātha [Lord Rāmacandra], and he worshiped Him with great determination.

antya.4.31

> *rātri-dine raghunāthera 'nāma' āra 'dhyāna'*
> *rāmāyaṇa niravadhi śune, kare gāna*

SYNONYMS

rātri-dine—day and night; *raghu-nāthera*—of Lord Rāmacandra; *nāma*—holy name; *āra*—and; *dhyāna*—meditation; *rāmāyaṇa*—the epic about the activities of Lord Rāmacandra known as the *Rāmāyaṇa*; *niravadhi*—continuously; *śune*—hears; *kare gāna*—chants.

TRANSLATION

"He always chanted the holy name of Raghunātha and meditated upon Him. He continuously heard about the activities of the Lord from the Rāmāyaṇa and chanted about them.

antya.4.32

> *āmi āra rūpa—tāra jyeṣṭha-sahodara*
> *āmā-doṅhā-saṅge teṅha rahe nirantara*

SYNONYMS

āmi—I; *āra*—and; *rūpa*—Rūpa Gosvāmī; *tāra*—his; *jyeṣṭha-sahodara*—elder brothers; *āmā-doṅhā*—the two of us; *saṅge*—with; *teṅha*—he; *rahe*—remains; *nirantara*—continuously.

TRANSLATION

"Rūpa and I are his elder brothers. He stayed with us continuously.

antya.4.33

> *āmā-sabā-saṅge kṛṣṇa-kathā, bhāgavata śune*
> *tāhāra parīkṣā kailuṅ āmi-dui-jane*

SYNONYMS

āmā-sabā—all of us; *saṅge*—with; *kṛṣṇa-kathā*—talks about Lord Kṛṣṇa; *bhāgavata śune*—hears *Śrīmad-Bhāgavatam*; *tāhāra*—his; *parīkṣā*—examination; *kailuṅ*—did; *āmi-dui-jane*—both of us.

TRANSLATION

"He heard Śrīmad-Bhāgavatam and talks about Lord Kṛṣṇa with us, and both of us examined him.

antya.4.34

> *śunaha vallabha, kṛṣṇa—parama-madhura*
> *saundarya, mādhurya, prema-vilāsa—pracura*

SYNONYMS

śunaha—please hear; *vallabha*—dear Vallabha; *kṛṣṇa*—Lord Kṛṣṇa; *parama-madhura*—supremely attractive; *saundarya*—beauty; *mādhurya*—sweetness; *prema-vilāsa*—pastimes of love; *pracura*—without limitation.

TRANSLATION

“ 'Dear Vallabha,' we said, 'please hear from us. Lord Kṛṣṇa is supremely attractive. His beauty, sweetness and pastimes of love are without limit.

antya.4.35

> *kṛṣṇa-bhajana kara tumi āmā-duṅhāra saṅge*
> *tina bhāi ekatra rahimu kṛṣṇa-kathā-raṅge"*

SYNONYMS

kṛṣṇa-bhajana—devotional service to Lord Kṛṣṇa; *kara*—engage in; *tumi*—you; *āmā-duṅhāra*—the two of us; *saṅge*—with; *tina bhāi*—three brothers; *ekatra*—in one place; *rahimu*—we shall stay; *kṛṣṇa-kathā*—of the pastimes of Lord Kṛṣṇa; *raṅge*—in enjoyment.

TRANSLATION

“ 'Engage yourself in devotional service to Kṛṣṇa with both of us. We three brothers shall stay together and enjoy discussing the pastimes of Lord Kṛṣṇa.'

antya.4.36

> *ei-mata bāra-bāra kahi dui-jana*
> *āmā-duṅhāra gaurave kichu phiri' gela mana*

SYNONYMS

ei-mata—in this way; *bāra-bāra*—again and again; *kahi*—we speak; *dui-jana*—two persons; *āmā-duṅhāra*—of us both; *gaurave*—out of respect; *kichu*—somewhat; *phiri' gela*—turned; *mana*—mind.

TRANSLATION

"In this way we both spoke to him again and again, and because of this persuasion and his respect for us, his mind turned somewhat toward our instructions.

antya.4.37

> *"tomā-duṅhāra ājñā āmi kemane laṅghimu?*
> *dīkṣā-mantra deha' kṛṣṇa-bhajana karimu"*

SYNONYMS

tomā—of you; *duṅhāra*—of both; *ājñā*—the order; *āmi*—I; *kemane*—how; *laṅghimu*—shall disobey; *dīkṣā*—initiation; *mantra*—mantra; *deha'*—just give; *kṛṣṇa-bhajana*—devotional service to Kṛṣṇa; *karimu*—I shall perform.

TRANSLATION

"Vallabha replied, 'My dear brothers, how can I disobey your orders? Initiate me into the Kṛṣṇa mantra so that I may perform devotional service to Lord Kṛṣṇa.'

antya.4.38

> *eta kahi' rātri-kāle karena cintana*
> *kemane chāḍimu raghunāthera caraṇa*

SYNONYMS

eta kahi'—saying this; *rātri-kāle*—at night; *karena cintana*—began to think; *kemane*—how; *chāḍimu*—shall I give up; *raghu-nāthera caraṇa*—the lotus feet of Lord Raghunātha?'

TRANSLATION

"After saying this, at night he began to think, 'How shall I give up the lotus feet of Lord Raghunātha?'

antya.4.39

> *saba rātri krandana kari' kaila jāgaraṇa*
> *prātaḥ-kāle āmā-duṅhāya kaila nivedana*

SYNONYMS

saba rātri—throughout the whole night; *krandana*—crying; *kari'*—doing; *kaila jāgaraṇa*—remained awake; *prātaḥ-kāle*—in the morning; *āmā-duṅhāya*—to the two of us; *kaila*—made; *nivedana*—submission.

TRANSLATION

"He stayed up all night and cried. In the morning, he came to us and submitted the following plea.

antya.4.40

> *'raghunāthera pāda-padme veciyāchoṅ māthā*
> *kāḍite nā pāroṅ māthā, pāṅa baḍa vyathā*

SYNONYMS

raghu-nāthera—of Lord Rāmacandra; *pāda-padme*—at the lotus feet; *veciyāchoṅmāthā*—I have sold my head; *kāḍite*—to take away; *nā pāroṅ*—I am unable; *māthā*—the head; *pāṅa*—I get; *baḍa vyathā*—too much pain.

TRANSLATION

“ 'I have sold my head at the lotus feet of Lord Rāmacandra. I cannot take it away. That would be too painful for me.

antya.4.41

> *kṛpā kari' more ājñā deha' dui-jana*
> *janme-janme sevoṅ raghunāthera caraṇa*

SYNONYMS

kṛpā kari'—being merciful; *more*—unto me; *ājñā deha'*—give the order; *dui-jana*—both of you; *janme-janme*—life after life; *sevoṅ*—let me serve; *raghunāthera caraṇa*—the lotus feet of Lord Raghunātha.

TRANSLATION

“ 'Both of you please be merciful to me and order me in such a way so that life after life I may serve the lotus feet of Lord Raghunātha.

antya.4.42

> *raghunāthera pāda-padma chāḍāna nā yāya*
> *chāḍibāra mana haile prāṇa phāṭi' yāya'*

SYNONYMS

raghu-nāthera—of Lord Raghunātha; *pāda-padma*—lotus feet; *chāḍāna nā yāya*—it is impossible to give up; *chāḍibāra*—of giving up; *mana haile*—when I think; *prāṇa*—my heart; *phāṭi' yāya*—breaks.

TRANSLATION

“ 'It is impossible for me to give up the lotus feet of Lord Raghunātha. When I even think of giving them up, my heart breaks.'

antya.4.43

> *tabe āmi-duṅhe tāre āliṅgana kailuṅ*
> *'sādhu, dṛḍha-bhakti tomāra '—kahi' praśaṁsiluṅ*

SYNONYMS

tabe—at that time; *āmi-duṅhe*—both of us; *tāre*—him; *āliṅgana kailuṅ*—embraced; *sādhu*—very good; *dṛḍha*—very determined; *bhakti*—devotion; *tomāra*—your; *kahi'*—saying; *praśaṁsiluṅ*—we praised.

TRANSLATION

"Upon hearing this, both of us embraced him and encouraged him by saying, 'You are a great saintly devotee, for your determination in devotional service is fixed.' In this way we both praised him.

antya.4.44

> *ye vaṁśera upare tomāra haya kṛpā-leśa*
> *sakala maṅgala tāhe khaṇḍe saba kleśa'*

SYNONYMS

ye vaṁśera—which family; *upare*—upon; *tomāra*—Your; *haya*—there is; *kṛpā-leśa*—little mercy; *sakala maṅgala*—all auspiciousness; *tāhe*—on that; *khaṇḍe*—are destroyed; *saba*—all; *kleśa*—miserable conditions.

TRANSLATION

"My dear Lord, the family upon which You bestow even a little mercy is always fortunate, for such mercy makes all miseries disappear."

antya.4.45

> *gosāñi kahena,—"ei-mata murāri-gupta*
> *pūrve āmi parīkṣiluṅ tāra ei rīta*

SYNONYMS

gosāñi kahena—Śrī Caitanya Mahāprabhu replied; *ei-mata*—in this way; *murāri-gupta*—Murāri Gupta; *pūrve*—formerly; *āmi*—I; *parīkṣiluṅ*—examined; *tāra*—of him; *ei*—this; *rīta*—manner.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "There was a similar incident concerning Murāri Gupta. Formerly I examined him, and his determination was similar.

antya.4.46

> *sei bhakta dhanya, ye nā chāḍe prabhura caraṇa*
> *sei prabhu dhanya, ye nā chāḍe nija-jana*

SYNONYMS

sei bhakta—that devotee; *dhanya*—glorious; *ye*—who; *nā*—not; *chāḍe*—gives up; *prabhura caraṇa*—the lotus feet of the Lord; *sei prabhu*—that Personality of Godhead; *dhanya*—glorious; *ye*—who; *nā*—not; *chāḍe*—gives up; *nija-jana*—His servant.

TRANSLATION

"Glorious is that devotee who does not give up the shelter of his Lord, and glorious is that Lord who does not abandon His servant.

antya.4.47

> *durdaive sevaka yadi yāya anya sthāne*
> *sei ṭhākura dhanya tāre cule dhari' āne*

SYNONYMS

durdaive—by chance; *sevaka*—the servant; *yadi*—if; *yāya*—goes; *anya sthāne*—to another place; *sei ṭhākura*—that master; *dhanya*—glorified; *tāre*—him; *cule*—by the hair; *dhari'*—capturing; *āne*—brings back.

TRANSLATION

"If by chance a servant falls down and goes somewhere else, glorious is that master who captures him and brings him back by the hair.

antya.4.48

> *bhāla haila, tomāra ihāṅ haila āgamane*
> *ei ghare raha ihāṅ haridāsa-sane*

SYNONYMS

bhāla haila—it was very good; *tomāra*—your; *ihāṅ*—here; *haila*—there was; *āgamane*—arrival; *ei ghare*—in this room; *raha*—remain; *ihāṅ*—here; *haridāsa-sane*—with Haridāsa Ṭhākura.

TRANSLATION

"It is very good that you have arrived here. Now stay in this room with Haridāsa Ṭhākura.

antya.4.49

> *kṛṣṇa-bhakti-rase duṅhe parama pradhāna*
> *kṛṣṇa-rasa āsvādana kara, laha kṛṣṇa-nāma"*

SYNONYMS

kṛṣṇa—of Lord Kṛṣṇa; *bhakti-rase*—in the transcendental mellow of devotional service; *duṅhe*—both of you; *parama pradhāna*—highly expert; *kṛṣṇa-rasa*—the transcendental taste of Kṛṣṇa; *āsvādana*—relishing; *kara*—do; *laha kṛṣṇa-nāma*—chanting the holy name of Kṛṣṇa.

TRANSLATION

"Both of you are expert in understanding the mellows of Lord Kṛṣṇa's devotional service. Therefore you should both continue relishing the taste for such activities and chanting the Hare Kṛṣṇa mahā-mantra."

antya.4.50

> *eta bali' mahāprabhu uṭhiyā calilā*
> *govinda-dvārāya duṅhe prasāda pāṭhāilā*

SYNONYMS

eta bali'—saying this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *uṭhiyā calilā*—got up and left; *govinda-dvārāya*—through Govinda; *duṅhe*—to both of them; *prasāda pāṭhāilā*—sent *prasāda*.

TRANSLATION

Having said this, Śrī Caitanya Mahāprabhu got up and left, and through Govinda He sent prasāda for them to eat.

antya.4.51

> *ei-mata sanātana rahe prabhu-sthāne*
> *jagannāthera cakra dekhi' karena praṇāme*

SYNONYMS

ei-mata—in this way; *sanātana*—Sanātana Gosvāmī; *rahe*—remains; *prabhu-sthāne*—under the care of Śrī Caitanya Mahāprabhu; *jagannāthera*—of Lord Jagannātha; *cakra*—the wheel on the top of the temple; *dekhi'*—seeing; *karena praṇāme*—offers respectful obeisances.

TRANSLATION

In this way, Sanātana Gosvāmī stayed under the care of Śrī Caitanya Mahāprabhu. He would see the wheel on the pinnacle of the Jagannātha temple and offer respectful obeisances.

antya.4.52

> *prabhu āsi' prati-dina milena dui-jane*
> *iṣṭa-goṣṭhī, kṛṣṇa-kathā kahe kata-kṣaṇe*

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *āsi'*—coming; *prati-dina*—every day; *milena dui-jane*—meets both of them; *iṣṭa-goṣṭhī*—discussion; *kṛṣṇa-kathā*—topics of Lord Kṛṣṇa; *kahe*—speaks; *kata-kṣaṇe*—for some time.

TRANSLATION

Every day Śrī Caitanya Mahāprabhu would go there to meet these two stalwart devotees and discuss topics of Kṛṣṇa with them for some time.

antya.4.53

> *divya prasāda pāya nitya jagannātha-mandire*
> *tāhā āni' nitya avaśya dena doṅhākāre*

SYNONYMS

divya—first-class; *prasāda*—*prasāda*; *pāya*—gets; *nitya*—daily; *jagannātha-mandire*—at the temple of Lord Jagannātha; *tāhā āni'*—bringing that; *nitya*—daily; *avaśya*—certainly; *dena*—delivers; *doṅhākāre*—to both of them.

TRANSLATION

The offerings of prasāda in the temple of Lord Jagannātha were of the highest quality. Śrī Caitanya Mahāprabhu would bring this prasāda and deliver it to both devotees.

antya.4.54

> *eka-dina āsi' prabhu duṅhāre mililā*
> *sanātane ācambite kahite lāgilā*

SYNONYMS

eka-dina—one day; *āsi'*—coming; *prabhu*—Śrī Caitanya Mahāprabhu; *duṅhāre mililā*—met both of them; *sanātane*—unto Sanātana Gosvāmī; *ācambite*—all of a sudden; *kahite lāgilā*—began to speak.

TRANSLATION

One day when the Lord came to meet them, He suddenly began speaking to Sanātana Gosvāmī.

antya.4.55

> *"sanātana, deha-tyāge kṛṣṇa yadi pāiye*
> *koṭi-deha kṣaṇeke tabe chāḍite pāriye*

SYNONYMS

sanātana—My dear Sanātana; *deha-tyāge*—by committing suicide; *kṛṣṇa*—Lord Kṛṣṇa; *yadi*—if; *pāiye*—I can get; *koṭi-deha*—millions of bodies; *kṣaṇeke*—in a moment; *tabe*—then; *chāḍite pāriye*—I can give up.

TRANSLATION

"My dear Sanātana," He said, "if I could attain Kṛṣṇa by committing suicide, I would certainly give up millions of bodies without a moment's hesitation.

antya.4.56

> *deha-tyāge kṛṣṇa nā paī, pāiye bhajane*
> *kṛṣṇa-prāptyera upāya kona nāhi 'bhakti' vine*

SYNONYMS

deha-tyāge—by giving up the body; *kṛṣṇa*—Lord Kṛṣṇa; *nā pāi*—I do not get; *pāiye*—I get; *bhajane*—by devotional service; *kṛṣṇa-prāptyera*—to get the shelter of Kṛṣṇa; *upāya*—means; *kona*—any; *nāhi*—there is not; *bhakti vine*—without devotional service.

TRANSLATION

"You should know that one cannot attain Kṛṣṇa simply by giving up the body. Kṛṣṇa is attainable by devotional service. There is no other meas to attain Him.

antya.4.57

> *deha-tyāgādi yata, saba—tamo-dharma*
> *tamo-rajo-dharme kṛṣṇera nā pāiye marma*

SYNONYMS

deha-tyāga-ādi—beginning with giving up the material body; *yata*—as many; *saba*—all; *tamaḥ-dharma*—performed under the mode of ignorance; *tamaḥ-rajaḥ-dharme*—by remaining in the modes of

ignorance and passion; *kṛṣṇera*—of Lord Kṛṣṇa; *nā pāiye*—I cannot attain; *marma*—the truth.

TRANSLATION

"Acts such as suicide are influenced by the mode of ignorance, and in ignorance and passion one cannot understand who Kṛṣṇa is.

antya.4.58

> *'bhakti' vinā kṛṣṇe kabhu nahe 'premodaya'*
> *prema vinā kṛṣṇa-prāpti anya haite naya*

SYNONYMS

bhakti vinā—without devotional service; *kṛṣṇe*—unto Kṛṣṇa; *kabhu*—at any time; *nahe*—is not; *prema-udaya*—development of dormant love for Kṛṣṇa; *prema vinā*—without love of Kṛṣṇa; *kṛṣṇa-prāpti*—attaining Kṛṣṇa; *anya*—anything else; *haite*—from; *naya*—is not possible.

TRANSLATION

"Unless one discharges devotional service, one cannot awaken one's dormant love for Kṛṣṇa, and there is no means to attain Him other than awakening that dormant love.

antya.4.59

na sādhayati māṁ yogo
na sāṅkhyaṁ dharma uddhava
na svādhyāyas tapas tyāgo
yathā bhaktir mamorjitā

SYNONYMS

na—never; *sādhayati*—causes to remain satisfied; *mām*—Me; *yogaḥ*—the process of control; *na*—nor; *sāṅkhyam*—the process of gaining philosophical knowledge about the Absolute Truth; *dharmaḥ*—such an occupation; *uddhava*—My dear Uddhava; *na*—nor; *svādhyāyaḥ*—study of the *Vedas*; *tapaḥ*—austerities; *tyāgaḥ*—renunciation, acceptance of *sannyāsa,* or charity; *yathā*—as much as; *bhaktiḥ*—devotional service; *mama*—unto Me; *ūrjitā*—developed.

TRANSLATION

[The Supreme Personality of Godhead, Kṛṣṇa, said:] " 'My dear Uddhava, neither through aṣṭāṅga-yoga [the mystic yoga system to control the senses], nor through impersonal monism or an analytical study of the Absolute Truth, nor through study of the Vedas, nor through austerities, charity or acceptance of sannyāsa can one satisfy Me as much as by developing unalloyed devotional service unto Me.'

PURPORT

This verse is from *Śrīmad-Bhāgavatam* (11.14.20).

antya.4.60

> *deha-tyāgādi tamo-dharma—pātaka-kāraṇa*
> *sādhaka nā pāya tāte kṛṣṇera caraṇa*

SYNONYMS

deha-tyāga—giving up the material body by suicide; *ādi*—beginning with; *tamaḥ-dharma*—on the platform of the mode of ignorance; *pātaka-kāraṇa*—cause of sinful activities; *sādhaka*—the devotee; *nā pāya*—does not get; *tāte*—by that; *kṛṣṇera caraṇa*—the lotus feet of Kṛṣṇa.

TRANSLATION

"Measures like suicide are causes for sin. A devotee never achieves shelter at Kṛṣṇa's lotus feet by such actions.

antya.4.61

> *premī bhakta viyoge cāhe deha chāḍite*
> *preme kṛṣṇa mile, seha nā pāre marite*

SYNONYMS

premī bhakta—a devotee attached to Kṛṣṇa by love; *viyoge*—in separation; *cāhe*—wants; *deha chāḍite*—to give up the body; *preme*—by such ecstatic love; *kṛṣṇa mile*—one meets Kṛṣṇa; *seha*—such a devotee; *nā pāre marite*—cannot die.

TRANSLATION

"Because of feelings of separation from Kṛṣṇa, an exalted devotee sometimes wants to give up his life. By such ecstatic love, however, one attains the audience of Kṛṣṇa, and at that time he cannot give up his body.

antya.4.62

> *gāḍhānurāgera viyoga nā yāya sahana*
> *tāte anurāgī vāñche āpana maraṇa*

SYNONYMS

gāḍha-anurāgera—of one who has deep attachment; *viyoga*—separation; *nā*—not; *yāya sahana*—tolerated; *tāte*—therefore; *anurāgī*—a deeply attached devotee; *vāñche*—desires; *āpana maraṇa*—death of himself.

TRANSLATION

"One who is deeply in love with Kṛṣṇa cannot tolerate separation from the Lord. Therefore such a devotee always desires his own death.

antya.4.63

> *yasyāṅghri-paṅkaja-rajaḥ-snapanaṁ mahānto*
> *vāñchanty umā-patir ivātma-tamo 'pahatyai*
> *yarhy ambujākṣa na labheya bhavat-prasādaṁ*
> *jahyām asūn vrata-kṛśāñ chata-janmabhiḥ syāt*

SYNONYMS

yasya—whose; *aṅghri*—of feet; *paṅka-ja*—lotus; *rajaḥ*—in the dust; *snapanam*—bathing; *mahāntaḥ*—great personalities; *vāñchanti*—desire; *umāpatiḥ*—Lord Śiva; *iva*—like; *ātma*—personal; *tamaḥ*—ignorance; *apahatyai*—to drive away; *yarhi*—when; *ambuja-akṣa*—O lotus-eyed one; *na labheya*—I do not get; *bhavat-prasādam*—Your mercy; *jahyām*—I shall give up; *asūn*—life; *vrata-kṛśān*—reduced by observing vows; *śata-janmabhiḥ*—by hundreds of births; *syāt*—if it is possible.

TRANSLATION

“ 'O lotus-eyed one, great personalities like Lord Śiva desire to bathe in the dust of Your lotus feet to drive away ignorance. If I do not get the mercy of Your

Lordship, I shall observe vows to reduce the duration of my life, and thus I shall give up bodies for hundreds of births if it is possible to get Your mercy in that way.'

PURPORT

This verse was spoken by Rukmiṇīdevī in *Śrīmad-Bhāgavatam* (10.52.43). Rukmiṇīdevī, the daughter of King Bhīṣmaka, had heard about Kṛṣṇa's transcendental attributes, and thus she desired to get Kṛṣṇa as her husband. Unfortunately, her elder brother Rukmī was envious of Kṛṣṇa and therefore wanted her to be offered to Śiśupāla. When Rukmiṇī became aware of this, she was greatly aggrieved. Thus she wrote Kṛṣṇa a confidential letter, which was presented and read to Him by a *brāhmaṇa* messenger. This verse appeared in that letter.

antya.4.64

> *siñcāṅga nas tvad-adharāmṛta-pūrakeṇa*
> *hāsāvaloka-kala-gītaja-hṛc-chayāgnim*
> *no ced vayaṁ virahajāgny-upayukta-dehā*
> *dhyānena yāma padayoḥ padavīṁ sakhe te*

SYNONYMS

siñca—just sprinkle water; *aṅga*—O my dear Kṛṣṇa; *naḥ*—our; *tvat*—Your; *adhara*—of the lips; *amṛta*—of nectar; *pūrakeṇa*—by the stream; *hāsa*—smile; *avaloka*—glancing; *kala*—melodious; *gīta*—speaking; *ja*—produced by; *hṛt*—in the heart; *śaya*—resting; *agnim*

—upon the fire; *nocet*—if not; *vayam*—we; *viraha*—from separation; *ja*—produced; *agni*—by the fire; *upayukta*—consumed; *dehāḥ*—whose bodies; *dhyānena*—by meditation; *yāma*—shall go; *padayoḥ*—of the lotus feet; *padavīm*—to the site; *sakhe*—O my dear friend; *te*—Your.

TRANSLATION

“ 'O dear Kṛṣṇa, by Your smiling glances and melodious talk, You have awakened a fire of lusty desire in our hearts. Now You should extinguish that fire with a stream of nectar from Your lips by kissing us. Kindly do this. Otherwise, dear friend, the fire within our hearts will burn our bodies to ashes because of separation from You. Thus by meditation we shall claim shelter at Your lotus feet.' "

PURPORT

This verse (*Bhāg*. 10.29.35) was spoken by the *gopīs* when they were attracted by the vibration of Kṛṣṇa's flute in the moonlight of autumn. All of them, being maddened, came to Kṛṣṇa, but to increase their ecstatic love, Kṛṣṇa gave them moral instructions to return home. The *gopīs* did not care for these instructions. They wanted to be kissed by Kṛṣṇa, for they had come there with lusty desires to dance with Him.

antya.4.65

> *kubuddhi chāḍiyā kara śravaṇa-kīrtana*
> *acirāt pābe tabe kṛṣṇera caraṇa*

SYNONYMS

ku-buddhi—intelligence not favorable to discharging devotional service; *chāḍiyā*—giving up; *kara*—just do; *śravaṇa-kīrtana*—hearing and chanting; *acirāt*—very soon; *pābe*—you will get; *tabe*—then; *kṛṣṇera caraṇa*—the lotus feet of Kṛṣṇa.

TRANSLATION

Caitanya Mahāprabhu told Sanātana Gosvāmī, "Give up all your nonsensical desires, for they are unfavorable for getting shelter at the lotus feet of Kṛṣṇa. Engage yourself in chanting and hearing. Then you will soon achieve the shelter of Kṛṣṇa without a doubt.

antya.4.66

> *nīca-jāti nahe kṛṣṇa-bhajane ayogya*
> *sat-kula-vipra nahe bhajanera yogya*

SYNONYMS

nīca-jāti—a lowborn person; *nahe*—is not; *kṛṣṇa-bhajane*—in discharging devotional service; *ayogya*—unfit; *sat-kula-vipra*—a

brāhmaṇa born in a very respectable aristocratic family; *nahe*—is not; *bhajanera yogya*—fit for discharging devotional service.

TRANSLATION

"A person born in a low family is not unfit for discharging devotional service to Lord Kṛṣṇa, nor is one fit for devotional service simply because he is born in an aristocratic family of brāhmaṇas.

antya.4.67

> *yei bhaje sei baḍa, abhakta—hīna, chāra*
> *kṛṣṇa-bhajane nāhi jāti-kulādi-vicāra*

SYNONYMS

yei bhaje—anyone who takes to devotional service; *sei*—he; *baḍa*—exalted; *abhakta*—nondevotee; *hīna chāra*—most condemned and abominable; *kṛṣṇa-bhajane*—in discharging devotional service; *nāhi*—there is not; *jāti*—caste; *kula*—family; *ādi*—and so on; *vicāra*—consideration of.

TRANSLATION

"Anyone who takes to devotional service is exalted, whereas a nondevotee is always condemned and abominable. Therefore in the discharge of devotional service to the Lord, there is no consideration of the status of one's family.

antya.4.68

> *dīnere adhika dayā kare bhagavān*
> *kulīna, paṇḍita, dhanīra baḍa abhimāna*

SYNONYMS

dīnere—to the humble; *adhika*—more; *dayā*—mercy; *kare*—shows; *bhagavān*—the Supreme Personality of Godhead; *kulīna*—aristocratic; *paṇḍita*—learned scholar; *dhanīra*—of rich man; *baḍa abhimāna*—great pride.

TRANSLATION

"The Supreme Personality of Godhead, Kṛṣṇa, is always favorable to the humble and meek, but aristocrats, learned scholars and the wealthy are always proud of their positions.

antya.4.69

> *viprād dviṣaḍ-guṇa-yutād aravinda-nābha-*
> *pādāravinda-vimukhāt śvapacaṁ variṣṭham*
> *manye tad-arpita-mano-vacane 'hitārtha-*
> *prāṇaṁ punāti sa kulaṁ na tu bhūrimānaḥ*

SYNONYMS

viprāt—than a *brāhmaṇa*; *dvi-ṣaṭ-guṇa-yutāt*—who has twelve brahminical qualifications; *aravinda-nābha*—of Lord Viṣṇu, who has a lotuslike navel; *pāda-aravinda*—unto the lotus feet; *vimukhāt*—than a person bereft of devotion; *śva-pacam*—a *caṇḍāla,* or person accustomed to eating dogs; *variṣṭham*—more glorified; *manye*—I think; *tat-arpita*—dedicated unto Him; *manaḥ*—mind; *vacane*—words; *ahita*—activities; *artha*—wealth; *prāṇam*—life; *punāti*—purifies; *saḥ*—he; *kulam*—his family; *na tu*—but not; *bhūri-mānaḥ*—a *brāhmaṇa* proud of possessing such qualities.

TRANSLATION

“ 'One may be born in a brāhmaṇa family and have all twelve brahminical qualities, but if in spite of being thus qualified he is not devoted to the lotus feet of Lord Kṛṣṇa, who has a navel shaped like a lotus, he is not as good as a caṇḍāla who has dedicated his mind, words, activities, wealth and life to the service of the Lord. Simply to take birth in a brāhmaṇa family or to have brahminical qualities is not sufficient. One must be a pure devotee of the Lord. Thus if a śvapaca, or caṇḍāla, is a devotee, he delivers not only himself but his entire family as well, whereas a brāhmaṇa who is not a devotee but simply has brahminical qualifications cannot even purify himself, what to speak of his family.'

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (7.9.9).

antya.4.70

> *bhajanera madhye śreṣṭha nava-vidhā bhakti*
> *'kṛṣṇa-prema', 'kṛṣṇa' dite dhare mahā-śakti*

SYNONYMS

bhajanera madhye—in executing devotional service; *śreṣṭha*—the best; *nava-vidhā bhakti*—the nine prescribed methods of devotional service; *kṛṣṇa-prema*—ecstatic love of Kṛṣṇa; *kṛṣṇa*—and Kṛṣṇa; *dite*—to deliver; *dhare*—possess; *mahā-śakti*—great potency.

TRANSLATION

"Among the ways of executing devotional service, the nine prescribed methods are the best, for these processes have great potency to deliver Kṛṣṇa and ecstatic love for Him.

PURPORT

The nine kinds of devotional service are mentioned in *Śrīmad-Bhāgavatam* (7.5.23):

> *śravaṇaṁ kīrtanaṁ viṣṇoḥ*
> *smaraṇaṁ pāda-sevanam*

> *arcanaṁ vandanaṁ dāsyaṁ*
> *sakhyam ātma-nivedanam*

These nine are hearing, chanting, remembering Kṛṣṇa, offering service to Kṛṣṇa's lotus feet, offering worship in the temple, offering prayers, working as a servant, making friendship with Kṛṣṇa and unreservedly surrendering to Kṛṣṇa. These nine processes of devotional service can grant one Kṛṣṇa and ecstatic love for Him. In the beginning one has to discharge devotional service according to regulative principles, but gradually, as devotional service becomes one's life and soul, one achieves the most exalted position of ecstatic love for Kṛṣṇa. Ultimately, Kṛṣṇa is the goal of life. One need not have taken birth in an aristocratic *brāhmaṇa* family to attain the lotus feet of Kṛṣṇa, nor is a person born in a low family unfit to achieve Kṛṣṇa's lotus feet. In *Śrīmad-Bhāgavatam* (3.33.7) Devahūti says to Kapiladeva:

> *aho bata śva-paco 'to garīyān*
> *yaj-jihvāgre vartate nāma tubhyam*
> *tepus tapas te juhuvuḥ sasnur āryā*
> *brahmānūcur nāma gṛṇanti ye te*

"O my Lord, even a person born in a low family of dog-eaters is glorious if he always chants the holy name of the Lord. Such a person has already performed all types of austerities, penances and Vedic sacrifices, has already bathed in the sacred rivers, and

has also studied all the Vedic literature. Thus he has become an exalted personality." Similarly, Kuntīdevī says to Lord Kṛṣṇa:

> *janmaiśvarya-śruta-śrībhir*
> *edhamāna-madaḥ pumān*
> *naivārhaty abhidhātuṁ vai*
> *tvām akiñcana-gocaram*

"A person who is proud of his birth, opulence, knowledge and beauty cannot achieve Your lotus feet. You are available only to the humble and meek, not to the proud." (Bhāg. 1.8.26).

antya.4.71

> *tāra madhye sarva-śreṣṭha nāma-saṅkīrtana*
> *niraparādhe nāma laile pāya prema-dhana*

SYNONYMS

tāra madhye—of the nine different types of devotional service; *sarva-śreṣṭha*—the most important of all; *nāma-saṅkīrtana*—chanting of the holy name of the Lord; *niraparādhe*—without offenses; *nāma laile*—if one chants the holy name; *pāya*—he gets; *prema-dhana*—the most valuable ecstatic love of Kṛṣṇa.

TRANSLATION

"Of the nine processes of devotional service, the most important is to always chant the holy name of the Lord.

If one does so, avoiding the ten kinds of offenses, one very easily obtains the most valuable love of Godhead."

PURPORT

Śrīla Jīva Gosvāmī Prabhu gives the following directions in his *Bhakti-sandarbha* (270):

> *iyaṁ ca kīrtanākhyā bhaktir bhagavato dravya-jāti-guṇa-kriyābhir dīna-janaika-viṣayāpāra-karuṇā-mayīti śruti-purāṇādi-viśrutiḥ. ataeva kalau svabhāvata evātidīneṣu lokeṣu āvirbhūya tān anāyāsenaiva tat tad yuga-gata-mahā-sādhanānāṁ sarvam eva phalaṁ dadānā sā kṛtārthayati. yata eva tayaiva kalau bhagavato viśeṣataś ca santoṣo bhavati.*

"Chanting the holy name is the chief means of attaining love of Godhead. This chanting or devotional service does not depend on any paraphernalia, nor on one's having taken birth in a good family. By humility and meekness one attracts the attention of Kṛṣṇa. That is the verdict of all the *Vedas*. Therefore if one becomes very humble and meek, he can easily attain the lotus feet of Kṛṣṇa in this age of Kali. That is the fulfillment of all great sacrifices, penances and austerities because when one achieves ecstatic love of Godhead, he attains the complete perfection of life. Therefore whatever one does in executing devotional service must be accompanied with the chanting of the holy name of the Lord." The chanting of the holy name of Kṛṣṇa-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma

Rāma, Hare Hare-has been praised by Śrīla Rūpa Gosvāmī in his *Nāmāṣṭaka* (verse 1):

> *nikhila-śruti-mauli-ratna-mālā-*
> *dyuti-nīrājita-pāda-paṅkajānta*
> *ayi mukta-kulair upāsyamānaṁ*
> *paritas tvāṁ hari-nāma saṁśrayāmi*

"O Hari-nāma! The tips of the toes of Your lotus feet are constantly being worshiped by the glowing radiance emanating from the string of gems known as the *Upaniṣads,* the crown jewels of all the *Vedas*. You are eternally adored by liberated souls such as Nārada and Śukadeva. O Hari-nāma! I take complete shelter of You."

Similarly, Śrīla Sanātana Gosvāmī has praised the chanting of the holy name as follows in his *Bṛhad-bhāgavatāmṛta* (Chapter One, verse 9):

> *jayati jayati nāmānanda-rūpaṁ murārer*
> *viramita-nija-dharma-dhyāna-pūjādi-yatnam*
> *kathamapi sakṛd-āttaṁ muktidaṁ prāṇināṁ yat*
> *paramam amṛtam ekaṁ jīvanaṁ bhūṣaṇaṁ me*

"All glories, all glories to the all-blissful holy name of Śrī Kṛṣṇa, which causes the devotee to give up all conventional religious duties, meditation and worship. When somehow or other uttered even once by a living entity, the holy name awards

him liberation. The holy name of Kṛṣṇa is the highest nectar. It is my very life and my only treasure."

In *Śrīmad-Bhāgavatam* (2.1.11) Śukadeva Gosvāmī says:

> *etan nirvidyamānānām*
> *icchatām akuto-bhayam*
> *yoginām nṛpa nirṇītaṁ*
> *harer nāmānukīrtanam*

"O King, constant chanting of the holy name of the Lord after the ways of the great authorities is the doubtless and fearless way of success for all, including those who are free from all material desires, those who are desirous of all material enjoyment, and those who are self-satisfied by dint of transcendental knowledge."

Similarly, Śrī Caitanya Mahāprabhu has said in His *Śikṣāṣṭaka*(3):

> *tṛṇād api sunīcena*
> *taror api sahiṣṇunā*
> *amāninā mānadena*
> *kīrtanīyaḥ sadā hariḥ*

"One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street. One should be more tolerant than a tree, devoid of all sense of false prestige and ready to offer all respect to others. In such a

state of mind one can chant the holy name of the Lord constantly." Regarding the ten offenses in chanting the holy name, one may refer to the *Ādi-līlā,* Chapter Eight, verse 24.

antya.4.72

> *eta śuni' sanātanera haila camatkāra*
> *prabhure nā bhāya mora maraṇa-vicāra*

SYNONYMS

eta śuni'—hearing this; *sanātanera*—of Sanātana Gosvāmī; *haila camatkāra*—there was astonishment; *prabhure nā bhāya*—Śrī Caitanya Mahāprabhu does not approve; *mora*—my; *maraṇa-vicāra*—decision to commit suicide.

TRANSLATION

After hearing this, Sanātana Gosvāmī was exceedingly astonished. He could understand, "My decision to commit suicide has not been greatly appreciated by Śrī Caitanya Mahāprabhu."

antya.4.73

> *sarvajña mahāprabhu niṣedhilā more*
> *prabhura caraṇa dhari' kahena tāṅhāre*

SYNONYMS

sarva-jña—who knows everything; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *niṣedhilā*—has forbidden; *more*—me; *prabhura*—of Śrī Caitanya Mahāprabhu; *caraṇa*—the feet; *dhari'*—touching; *kahena tāṅhāre*—began to speak to Him.

TRANSLATION

Sanātana Gosvāmī concIuded, "Lord Śrī Caitanya Mahāprabhu, who knows everything-past, present and future-has forbidden me to commit suicide." He then fell down, touching the lotus feet of the Lord, and spoke to Him as follows.

antya.4.74

> *"sarvajña, kṛpālu tumi īśvara svatantra*
> *yaiche nācāo, taiche nāci,—yena kāṣṭha-yantra*

SYNONYMS

sarva-jña—all-knowing; *kṛpālu*—merciful; *tumi*—You; *īśvara*—the Supreme Lord; *svatantra*—independent; *yaiche*—as; *nācāo*—You make to dance; *taiche*—so; *nāci*—I dance; *yena*—as if; *kāṣṭha-yantra*—an instrument of wood.

TRANSLATION

"My Lord, You are the omniscient, merciful, independent Supreme Lord. Exactly like an instrument of wood, I dance as You make me do so.

antya.4.75

> *nīca, adhama, pāmara muñi pāmara-svabhāva*
> *more jiyāile tomāra kibā habe lābha?"*

SYNONYMS

nīca—lowborn; *adhama*—lowest; *pāmara*—condemned; *muñi*—I; *pāmara-svabhāva*—naturally sinful; *more jiyāile*—if You save me; *tomāra*—Your; *kibā*—what; *habe*—will be; *lābha*—profit.

TRANSLATION

"I am lowborn. Indeed, I am the lowest. I am condemned, for I have all the characteristics of a sinful man. If You keep me alive, what will be the profit?"

antya.4.76

> *prabhu kahe,—"tomāra deha mora nija-dhana*
> *tumi more kariyācha ātma-samarpaṇa*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu says; *tomāra deha*—your body; *mora*—My; *nija-dhana*—personal property; *tumi*—you; *more*—to Me; *kariyācha*—have done; *ātma-samarpaṇa*—complete surrender.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu said, "Your body is My property. You have already surrendered unto Me. Therefore you no longer have any claim to your body.

antya.4.77

> *parera dravya tumi kene cāha vināśite?*
> *dharmādharma vicāra kibā nā pāra karite?*

SYNONYMS

parera dravya—another's property; *tumi*—you; *kene*—why; *cāha*—want; *vināśite*—to destroy; *dharma-adharma*—what is pious and what is impious; *vicāra*—consideration; *kibā*—why; *nā*—not; *pāra*—you can; *karite*—do.

TRANSLATION

"Why should you want to destroy another's property? Can't you consider what is right and wrong?

antya.4.78

> *tomāra śarīra—mora pradhāna 'sādhana'*
> *e śarīre sādhimu āmi bahu prayojana*

SYNONYMS

tomāra śarīra—your body; *mora*—My; *pradhāna*—chief; *sādhana*—instrument; *e śarīre*—by this body; *sādhimu*—shall carry out; *āmi*—I; *bahu*—many; *prayojana*—necessities.

TRANSLATION

"Your body is My principal instrument for executing many necessary functions. By your body I shall carry out many tasks.

antya.4.79

> *bhakta-bhakti-kṛṣṇaprema-tattvera nidhāra*
> *vaiṣṇavera kṛtya, āra vaiṣṇava-ācāra*

SYNONYMS

bhakta—devotee; *bhakti*—devotional service; *kṛṣṇa-prema*—love of Kṛṣṇa; *tattvera*—of the truth of; *nidhāra*—ascertainment; *vaiṣṇavera kṛtya*—duties of a Vaiṣṇava; *āra*—and; *vaiṣṇava-ācāra*—characteristics of a Vaiṣṇava.

TRANSLATION

"You shall have to ascertain the basic principles of a devotee, devotional service, love of Godhead, Vaiṣṇava duties, and Vaiṣṇava characteristics.

antya.4.80

> *kṛṣṇa-bhakti, kṛṣṇaprema-sevā-pravartana*
> *lupta-tīrtha-uddhāra, āra vairāgya-śikṣaṇa*

SYNONYMS

kṛṣṇa-bhakti—devotional service to Kṛṣṇa; *kṛṣṇa-prema*—love of Kṛṣṇa; *sevā*—service; *pravartana*—establishment of; *lupta-tīrtha*—the lost places of pilgrimage; *uddhāra*—excavating; *āra*—and; *vairāgya-śikṣaṇa*—instruction on the renounced order of life.

TRANSLATION

"You will also have to explain Kṛṣṇa's devotional service, establish centers for cultivation of love of Kṛṣṇa, excavate lost places of pilgrimage and teach people how to adopt the renounced order.

antya.4.81

> *nija-priya-sthāna mora—mathurā-vṛndāvana*
> *tāhāṅ eta dharma cāhi karite pracāraṇa*

SYNONYMS

nija—own; *priya-sthāna*—very dear place; *mora*—My; *mathurā-vṛndāvana*—Mathurā and Vṛndāvana; *tāhāṅ*—there; *eta*—so many; *dharma*—activities; *cāhi*—I want; *karite*—to do; *pracāraṇa*—preaching.

TRANSLATION

"Mathurā-Vṛndāvana is My own very dear abode. I want to do many things there to preach Kṛṣṇa consciousness.

PURPORT

Śrī Caitanya Mahāprabhu wanted to accomplish many purposes through the exegetical endeavors of Śrīla Sanātana Gosvāmī. First Sanātana Gosvāmī compiled the book called *Bṛhad-bhāgavatāmṛta* to teach people how to become devotees, execute devotional service and attain love of Kṛṣṇa. Second, he compiled the *Hari-bhakti-vilāsa,* wherein he collected authoritative statements from scriptural injunctions regarding how a Vaiṣṇava should behave. Only by the endeavors of Śrī Sanātana Gosvāmī were all the lost places of pilgrimage in the Vṛndāvana area excavated. He established Madana-mohana, the first Deity in the Vṛndāvana area, and by his personal behavior he taught how one should act in the renounced order, completely devoted to the service of the Lord. By his personal example, he taught people how to stay in Vṛndāvana to execute devotional service. The principal mission of Śrī Caitanya Mahāprabhu was to preach Kṛṣṇa consciousness. Mathurā and Vṛndāvana are the

abodes of Lord Kṛṣṇa. Therefore these two places are very dear to Śrī Caitanya Mahāprabhu, and He wanted to develop their glories through Sanātana Gosvāmī.

antya.4.82

> *mātāra ājñāya āmi vasi nīlācale*
> *tāhāṅ 'dharma' śikhāite nāhi nija-bale*

SYNONYMS

mātāra—of My mother; *ājñāya*—by the order; *āmi*—I; *vasi*—reside; *nīlācale*—at Jagannātha Purī; *tāhāṅ*—in Mathurā and Vṛndāvana; *dharma śikhāite*—to teach religious principles; *nāhi*—not; *nija-bale*—within My ability.

TRANSLATION

"By the order of My mother I am sitting here in Jagannātha Purī; therefore, I cannot go to Mathurā-Vṛndāvana to teach people how to live there according to religious principles.

antya.4.83

> *eta saba karma āmi ye-dehe karimu*
> *tāhā chāḍite cāha tumi, kemane sahimu?"*

SYNONYMS

eta saba—all this; *karma*—work; *āmi*—I; *ye-dehe*—by which body; *karimu*—will do; *tāhā*—that; *chāḍite*—to give up; *cāha tumi*—you want; *kemane*—how; *sahimu*—shall I tolerate.

TRANSLATION

"I have to do all this work through your body, but you want to give it up. How can I tolerate this?"

antya.4.84

> *tabe sanātana kahe,—"tomāke namaskāre*
> *tomāra gambhīra hṛdaya ke bujhite pāre?*

SYNONYMS

tabe—at that time; *sanātana kahe*—Sanātana Gosvāmī said; *tomāke namaskāre*—I offer my respectful obeisances unto You; *tomāra*—Your; *gambhīra*—deep; *hṛdaya*—heart; *ke*—who; *bujhite pāre*—can understand.

TRANSLATION

At that time Sanātana Gosvāmī said to Śrī Caitanya Mahāprabhu, "I offer my respectful obeisances unto You. No one can understand the deep ideas You plan within Your heart.

antya.4.85

> *kāṣṭhera putalī yena kuhake nācāya*
> *āpane nā jāne, putalī kibā nāce gāya!*

SYNONYMS

kāṣṭhera putalī—a doll made of wood; *yena*—as; *kuhake nācāya*—magician causes to dance; *āpane*—personally; *nā jāne*—does not know; *putalī*—the doll; *kibā*—how; *nāce*—dances; *gāya*—sings.

TRANSLATION

"A wooden doll chants and dances according to the direction of a magician but does not know how he is dancing and singing.

antya.4.86

> *yāre yaiche nācāo, se taiche kare nartane*
> *kaiche nāce, kebā nācāya, seha nāhi jāne"*

SYNONYMS

yāre—whomever; *yaiche*—as; *nācāo*—You cause to dance; *se*—that person; *taiche*—so; *kare nartane*—dances; *kaiche*—how; *nāce*—he dances; *kebā nācāya*—who causes to dance; *seha*—he; *nāhi jāne*—does not know.

TRANSLATION

"My dear Lord, as You cause one to dance, he dances accordingly, but how he dances and who is causing him to dance he does not know."

antya.4.87

> *haridāse kahe prabhu,—"śuna, haridāsa*
> *parera dravya iṅho cāhena karite vināśa*

SYNONYMS

haridāse—Haridāsa Ṭhākura; *kahe prabhu*—Śrī Caitanya Mahāprabhu addressed; *śuna haridāsa*—My dear Haridāsa, please hear; *parera dravya*—another's property; *iṅho*—this Sanātana Gosvāmī; *cāhena*—wants; *karite vināśa*—to destroy.

TRANSLATION

Śrī Caitanya Mahāprabhu then said to Haridāsa Ṭhākura, "My dear Haridāsa, please hear Me. This gentleman wants to destroy another's property.

antya.4.88

> *parera sthāpya dravya keha nā khāya, vilāya*
> *niṣedhiha iṅhāre,—yena nā kare anyāya"*

SYNONYMS

parera—by another; *sthāpya*—to be kept; *dravya*—property; *keha nā khāya*—no one uses; *vilāya*—distributes; *niṣedhiha*—forbid; *iṅhāre*—him; *yena*—so; *nā kare*—he does not do; *anyāya*—something unlawful.

TRANSLATION

"One who is entrusted with another's property does not distribute it or use it for his own purposes. Therefore, tell him not to do such an unlawful thing."

antya.4.89

> *haridāsa kahe,—"mithyā abhimāna kari*
> *tomāra gambhīra hṛdaya bujhite nā pāri*

SYNONYMS

haridāsa kahe—Haridāsa Ṭhākura replied; *mithyā*—falsely; *abhimāna kari*—are proud; *tomāra*—Your; *gambhīra*—deep; *hṛdaya*—intention; *bujhite nā pāri*—we cannot understand.

TRANSLATION

Haridāsa Ṭhākura replied, "We are falsely proud of our capabilities. Actually we cannot understand Your deep intentions.

antya.4.90

> *kon kon kārya tumi kara kon dvāre*
> *tumi nā jānāile keha jānite nā pāre*

SYNONYMS

kon kon kārya—what work; *tumi*—You; *kara*—perform; *kon dvāre*—through which; *tumi nā jānāile*—unless You make to understand; *keha jānite nā pāre*—no one can understand.

TRANSLATION

"Unless You inform us, we cannot understand what Your purpose is nor what You want to do through whom.

antya.4.91

> *etādṛśa tumi iṅhāre kariyācha aṅgīkāra*
> *eta saubhāgya ihāṅ nā haya kāhāra"*

SYNONYMS

etādṛśa—such; *tumi*—You; *iṅhāre*—him; *kariyācha aṅgīkāra*—have accepted; *eta saubhāgya*—so much fortune; *ihāṅ*—upon him; *nā haya*—is not possible; *kāhāra*—by anyone else.

TRANSLATION

"My dear sir, since You, a great personality, have accepted Sanātana Gosvāmī, he is greatly fortunate; no one can be as fortunate as he."

antya.4.92

> *tabe mahāprabhu kari' duṅhāre āliṅgana*
> *'madhyāhna' karite uṭhi' karilā gamana*

SYNONYMS

tabe—then; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kari' duṅhāre āliṅgana*—embracing both of them; *madhya-ahna karite*—to perform His noon duties; *uṭhi'*—getting up; *karilā gamana*—left.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu embraced both Haridāsa Ṭhākura and Sanātana Gosvāmī and then got up and left to perform His noon duties.

antya.4.93

> *sanātane kahe haridāsa kari' āliṅgana*
> *"tomāra bhāgyera sīmā nā yāya kathana*

SYNONYMS

sanātane—unto Sanātana Gosvāmī; *kahe*—said; *haridāsa*—Haridāsa Ṭhākura; *kari' āliṅgana*—embracing; *tomāra*—your; *bhāgyera*—of fortune; *sīmā*—limitation; *nā yāya kathana*—cannot be described.

TRANSLATION

"My dear Sanātana," Haridāsa Ṭhākura said, embracing him, "no one can find the limits of your good fortune.

antya.4.94

> *tomāra deha kahena prabhu 'mora nija-dhana'*
> *tomā-sama bhāgyavān nāhi kona jana*

SYNONYMS

tomāra deha—your body; *kahena prabhu*—Śrī Caitanya Mahāprabhu says; *mora*—My; *nija-dhana*—personal property; *tomā-sama*—like you; *bhāgyavān*—fortunate person; *nāhi*—there is not; *kona jana*—anyone.

TRANSLATION

"Śrī Caitanya Mahāprabhu has accepted your body as His own property. Therefore no one can equal you in good fortune.

antya.4.95

> *nija-dehe ye kārya nā pārena karite*
> *se kārya karāibe tomā, seha mathurāte*

SYNONYMS

nija-dehe—with His personal body; *ye kārya*—whatever business; *nā pārena karite*—He cannot do; *se kārya*—those things; *karāibe*—He will cause to do; *tomā*—you; *seha*—that; *mathurāte*—in Mathurā.

TRANSLATION

"What Śrī Caitanya Mahāprabhu cannot do with His personal body He wants to do through you, and He wants to do it in Mathurā.

antya.4.96

> *ye karāite cāhe īśvara, sei siddha haya*
> *tomāra saubhāgya ei kahiluṅ niścaya*

SYNONYMS

ye—whatever; *karāite*—to cause to do; *cāhe*—wants; *īśvara*—the Supreme Personality of Godhead; *sei*—that; *siddha*—successful; *haya*—is; *tomāra saubhāgya*—your great fortune; *ei*—this; *kahiluṅ*—I have spoken; *niścaya*—my considered opinion.

TRANSLATION

"Whatever the Supreme Personality of Godhead wants us to do will successfully be accomplished. This is your great fortune. That is my mature opinion.

antya.4.97

> *bhakti-siddhānta, śāstra-ācāra-nirṇaya*
> *tomā-dvāre karāibena, bujhiluṅ āśaya*

SYNONYMS

bhakti-siddhānta—conclusive decision in devotional service; *śāstra*—according to the scriptural injunctions; *ācāra-nirṇaya*—ascertainment of behavior; *tomā-dvāre*—by you; *karāibena*—will cause to be done; *bujhiluṅ*—I can understand; *āśaya*—His desire.

TRANSLATION

"I can understand from the words of Śrī Caitanya Mahāprabhu that He wants you to write books about the conclusive decision of devotional service and about the regulative principles ascertained from the revealed scriptures.

antya.4.98

> *āmāra ei deha prabhura kārye nā lāgila*
> *bhārata-bhūmite janmi' ei deha vyartha haila*

SYNONYMS

āmāra—my; *ei*—this; *deha*—body; *prabhura*—of Śrī Caitanya Mahāprabhu; *kārye*—in the service; *nā lāgila*—could not be used; *bhārata-bhūmite*—in the land of India; *janmi'*—taking birth; *ei deha*—this body; *vyartha haila*—has become useless.

TRANSLATION

"My body could not be used in the service of Śrī Caitanya Mahāprabhu. Therefore although it took birth in the land of India, this body has been useless."

PURPORT

For a further explanation of the importance of Bhārata-bhūmi, one may refer to the *Ādi-līlā* (9.41) and also *Śrīmad-Bhāgavatam* (5.19.19-27). The special feature of a birth in India is that a person born in India becomes automatically God conscious. In every part of India, and especially in the holy places of pilgrimage, even an ordinary uneducated man is inclined toward Kṛṣṇa consciousness, and as soon as he sees a Kṛṣṇa conscious person, he offers obeisances. India has many sacred rivers like the Ganges, Yamunā, Narmadā, Kāverī and Kṛṣṇā, and

simply by bathing in these rivers people are liberated and become Kṛṣṇa conscious. Śrī Caitanya Mahāprabhu therefore says:

> *bhārata-bhūmite haila manuṣya-janma yāra*
> *janma sārthaka kari' kara para-upakāra*

One who has taken birth in the land of Bhārata-bhūmi, India, should take full advantage of his birth. He should become completely well versed in the knowledge of the *Vedas* and spiritual culture and should distribute the experience of Kṛṣṇa consciousness all over the world. People all over the world are madly engaging in sense gratification and in this way spoiling their human lives, with the risk that in the next life they may become animals or less. Human society should be saved from such a risky civilization and the danger of animalism by awakening to God consciousness, Kṛṣṇa consciousness. The Kṛṣṇa consciousness movement has been started for this purpose. Therefore unbiased men of the highest echelon should study the principles of the Kṛṣṇa consciousness movement and fully cooperate with this movement to save human society.

antya.4.99

> *sanātana kahe,—"tomā-sama kebā āche āna*
> *mahāprabhura gaṇe tumi—mahā-bhāgyavān!*

SYNONYMS

sanātana kahe—Sanātana Gosvāmī said; *tomā-sama*—like you; *kebā*—who; *āche*—is there; *āna*—another; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *gaṇe*—among the personal associates; *tumi*—you; *mahā-bhāgyavān*—the most fortunate.

TRANSLATION

Sanātana Gosvāmī replied, "O Haridāsa Ṭhākura, who is equal to you? You are one of the associates of Śrī Caitanya Mahāprabhu. Therefore you are the most fortunate.

antya.4.100

> *avatāra-kārya prabhura—nāma-pracāre*
> *sei nija-kārya prabhu karena tomāra dvāre*

SYNONYMS

avatāra-kārya—mission of the incarnation; *prabhura*—of Śrī Caitanya Mahāprabhu; *nāma-pracāre*—spreading the importance of the holy name of the Lord; *sei*—that; *nija-kārya*—mission of His life; *prabhu*—Śrī Caitanya Mahāprabhu; *karena*—performs; *tomāra dvāre*—through you.

TRANSLATION

"The mission of Śrī Caitanya Mahāprabhu, for which He has descended as an incarnation, is to spread the importance of chanting the holy name of the Lord. Now instead of personally doing so, He is spreading it through you.

antya.4.101

> *pratyaha kara tina-lakṣa nāma-saṅkīrtana*
> *sabāra āge kara nāmera mahimā kathana*

SYNONYMS

prati-aha—daily; *kara*—you do; *tina-lakṣa*—300,000; *nāma-saṅkīrtana*—chanting of the holy name; *sabāra āge*—before everyone; *kara*—you do; *nāmera*—of the holy name; *mahimā kathana*—discussion of the glories.

TRANSLATION

"My dear sir, you are chanting the holy name 300,000 times daily and informing everyone of the importance of such chanting.

antya.4.102

> *āpane ācare keha, nā kare pracāra*
> *pracāra karena keha, nā karena ācāra*

SYNONYMS

āpane—personally; *ācare*—behaves; *keha*—someone; *nā kare pracāra*—does not do preaching work; *pracāra karena*—does preaching work; *keha*—someone; *nā karena ācāra*—does not behave strictly according to the principles.

TRANSLATION

"Some behave very well but do not preach the cult of Kṛṣṇa consciousness, whereas others preach but do not behave properly.

antya.4.103

> *'ācāra', 'pracāra',—nāmera karaha 'dui' kārya*
> *tumi—sarva-guru, tumi jagatera ārya*

SYNONYMS

ācāra pracāra—behaving well and preaching; *nāmera*—of the holy name; *karaha*—you do; *dui*—two; *kārya*—works; *tumi*—you; *sarva-guru*—everyone's spiritual master; *tumi*—you; *jagatera ārya*—the most advanced devotee within this world.

TRANSLATION

"You simultaneously perform both duties in relation to the holy name by your personal behavior and by your preaching. Therefore you are the spiritual master of the entire world, for you are the most advanced devotee in the world."

PURPORT

Sanātana Gosvāmī clearly defines herein the bona fide spiritual master of the world. The qualifications expressed in this connection are that one must act according to the scriptural injunctions and at the same time preach. One who does so is a bona fide spiritual master. Haridāsa Ṭhākura was the ideal spiritual master because he regularly chanted on his beads a prescribed number of times. Indeed, he was chanting the holy name of the Lord 300,000 times a day. Similarly, the members of the Kṛṣṇa consciousness movement chant a minimum of sixteen rounds a day, which can be done without difficulty, and at the same time they must preach the cult of Caitanya Mahāprabhu according to the gospel of *Bhagavad-gītā As It Is*. One who does so is quite fit to become a spiritual master for the entire world.

antya.4.104

> *ei-mata dui-jana nānā-kathā-raṅge*
> *kṛṣṇa-kathā āsvādaya rahi' eka-saṅge*

SYNONYMS

ei-mata—in this way; *dui-jana*—two persons; *nānā-kathā-raṅge*—in the happiness of discussing various subject matters; *kṛṣṇa-kathā*—the subject matter of Kṛṣṇa; *āsvādaya*—they taste; *rahi' eka-saṅge*—keeping together.

TRANSLATION

In this way the two of them passed their time discussing subjects concerning Kṛṣṇa. Thus they enjoyed life together.

antya.4.105

> *yātrā-kāle āilā saba gauḍera bhakta-gaṇa*
> *pūrvavat kailā sabe ratha-yātrā daraśana*

SYNONYMS

yātrā-kāle—during the time of the car festival; *āilā*—came; *saba*—all; *gauḍera bhakta-gaṇa*—devotees from Bengal; *pūrvavat*—like previously; *kailā*—did; *sabe*—all; *ratha-yātrā daraśana*—visiting the car festival of Lord Jagannātha.

TRANSLATION

During the time of Ratha-yātrā, all the devotees arrived from Bengal to visit the cart festival as they had done previously.

antya.4.106

> *ratha-agre prabhu taiche karilā nartana*
> *dekhi camatkāra haila sanātanera mana*

SYNONYMS

ratha-agre—in front of the car; *prabhu*—Śrī Caitanya Mahāprabhu; *taiche*—similarly; *karilā nartana*—performed dancing; *dekhi*—seeing; *camatkāra haila*—was astonished; *sanātanera mana*—the mind of Sanātana.

TRANSLATION

During the Ratha-yātrā festival, Śrī Caitanya Mahāprabhu again danced before the cart of Jagannātha. When Sanātana Gosvāmī saw this, his mind was astonished.

antya.4.107

> *varṣāra cāri-māsa rahilā saba nija bhakta-gaṇe*
> *sabā-saṅge prabhu milāilā sanātane*

SYNONYMS

varṣāra cāri-māsa—the four months of the rainy season; *rahilā*—remained; *saba*—all; *nija bhakta-gaṇe*—the devotees of Śrī Caitanya Mahāprabhu; *sabā-saṅge*—with all of them; *prabhu*—Śrī Caitanya Mahāprabhu; *milāilā*—introduced; *sanātane*—Sanātana.

TRANSLATION

The Lord's devotees from Bengal stayed at Jagannātha Purī during the four months of the rainy season, and Lord Śrī Caitanya Mahāprabhu introduced Sanātana Gosvāmī to them all.

antya.4.108-110

> *advaita, nityānanda, śrīvāsa, vakreśvara*
> *vāsudeva, murāri, rāghava, dāmodara*
>
> *purī, bhāratī, svarūpa, paṇḍitā gadādhara*
> *sārvabhauma, rāmānanda, jagadānanda, śaṅkara*
>
> *kāśīśvara, govindādi yata bhakta-gaṇa*
> *sabā-sane sanātanera karāilā milana*

SYNONYMS

advaita—Advaita; *nityānanda*—Nityānanda; *śrīvāsa*—Śrīvāsa; *vakreśvara*—Vakreśvara; *vāsudeva*—Vāsudeva; *murāri*—Murāri;

rāghava—Rāghava; *dāmodara*—Dāmodara; *purī*—Purī; *bhāratī*—Bhāratī; *svarūpa*—Svarūpa; *paṇḍita-gadādhara*—Gadādhara Paṇḍita; *sārvabhauma*—Sārvabhauma; *rāmānanda*—Rāmānanda; *jagadānanda*—Jagadānanda; *śaṅkara*—Śaṅkara; *kāśīśvara*—Kāśīśvara; *govinda*—Govinda; *ādi*—and others; *yata bhakta-gaṇa*—all the devotees; *sabā-sane*—with all of them; *sanātanera*—of Sanātana Gosvāmī; *karāilā milana*—made introduction.

TRANSLATION

Śrī Caitanya Mahāprabhu introduced Sanātana Gosvāmī to these and other selected devotees: Advaita, Nityānanda, Śrīvāsa, Vakreśvara, Vāsudeva, Murāri, Rāghava, Dāmodara, Paramānanda Purī, Brahmānanda Bhāratī, Svarūpa Dāmodara, Gadādhara Paṇḍita, Sārvabhauma, Rāmānanda, Jagadānanda, Śaṅkara, Kāśīśvara and Govinda.

antya.4.111

> *yathā-yogya karāila sabāra caraṇa vandana*
> *tāṅre karāilā sabāra kṛpāra bhājana*

SYNONYMS

yathā-yogya—as it is fit; *karāila*—caused to perform; *sabāra*—of all; *caraṇa vandana*—worshiping the lotus feet; *tāṅre*—him; *karāilā*—made; *sabāra*—of all of them; *kṛpāra bhājana*—object of mercy.

TRANSLATION

The Lord asked Sanātana Gosvāmī to offer obeisances to all the devotees in a way that befitted each one. Thus He introduced Sanātana Gosvāmī to them all, just to make him an object of their mercy.

antya.4.112

> *sad-guṇe, pāṇḍitye, sabāra priya—sanātana*
> *yathā-yogya kṛpā-maitrī-gaurava-bhājana*

SYNONYMS

sat-guṇe—in good qualities; *pāṇḍitye*—in learning; *sabāra priya*—dear to everyone; *sanātana*—Sanātana Gosvāmī; *yathā-yogya*—as it is suitable; *kṛpa*—mercy; *maitrī*—friendship; *gaurava*—honor; *bhājana*—worthy of being offered.

TRANSLATION

Sanātana Gosvāmī was dear to everyone because of his exalted qualities in learning. Suitably, therefore, they bestowed upon him mercy, friendship and honor.

antya.4.113

> *sakala vaiṣṇava yabe gauḍa-deśe gelā*
> *sanātana mahāprabhura caraṇe rahilā*

SYNONYMS

sakala—all; *vaiṣṇava*—devotees; *yabe*—when; *gauḍa-deśe*—to Bengal; *gelā*—returned; *sanātana*—Sanātana Gosvāmī; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *caraṇe rahilā*—stayed at the lotus feet.

TRANSLATION

When all the other devotees returned to Bengal after the Ratha-yātrā festival, Sanātana Gosvāmī stayed under the care of the lotus feet of Śrī Caitanya Mahāprabhu.

antya.4.114

> *dola-yātrā-ādi prabhura saṅgete dekhila*
> *dine-dine prabhu-saṅge ānanda bāḍila*

SYNONYMS

dola-yātrā—the festival of Dola-yātrā; *ādi*—and others; *prabhura saṅgete*—with Śrī Caitanya Mahāprabhu; *dekhila*—he saw; *dine-dine*—day after day; *prabhu-saṅge*—in the association of Śrī Caitanya Mahāprabhu; *ānanda bāḍila*—his pleasure increased.

TRANSLATION

Sanātana Gosvāmī observed the Dola-yātrā ceremony with Lord Śrī Caitanya Mahāprabhu. In this way, his pleasure increased in the company of the Lord.

antya.4.115

> *pūrve vaiśākha-māse sanātana yabe āilā*
> *jyaiṣṭha-māse prabhu tāṅre parīkṣā karilā*

SYNONYMS

pūrve—formerly; *vaiśākha-māse*—during the month of April-May; *sanātana*—Sanātana Gosvāmī; *yabe*—when; *āilā*—came; *jyaiṣṭha-māse*—in the month of May-June; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—him; *parīkṣā karilā*—tested.

TRANSLATION

Sanātana Gosvāmī had come to see Śrī Caitanya Mahāprabhu at Jagannātha Purī during the month of April-May, and during the month of May-June Śrī Caitanya Mahāprabhu tested him.

antya.4.116

> *jyaiṣṭha-māse prabhu yameśvara-ṭoṭā āilā*
> *bhakta-anurodhe tāhāṅ bhikṣā ye karilā*

SYNONYMS

jyaiṣṭha-māse—during the month of May-June; *prabhu*—Śrī Caitanya Mahāprabhu; *yameśvara-ṭoṭā*—to the garden of Lord Śiva, Yameśvara; *āilā*—came; *bhakta-anurodhe*—on the request of the devotees; *tāhāṅ*—there; *bhikṣā ye karilā*—accepted *prasāda*.

TRANSLATION

In that month of May-June, Śrī Caitanya Mahāprabhu came to the garden of Yameśvara [Lord Śiva] and accepted prasāda there at the request of the devotees.

antya.4.117

> *madhyāhna-bhikṣā-kāle sanātane bolāila*
> *prabhu bolāilā, tāṅra ānanda bāḍila*

SYNONYMS

madhya-ahna—at noon; *bhikṣā-kāle*—at the time for lunch; *sanātane*—for Sanātana Gosvāmī; *bolāila*—He called; *prabhu bolāilā*—Lord Śrī Caitanya Mahāprabhu called; *tāṅra*—his; *ānanda*—happiness; *bāḍila*—increased.

TRANSLATION

At noon, when it was time for lunch, the Lord called for Sanātana Gosvāmī, whose happiness increased because of the call.

antya.4.118

> *madhyāhne samudra-vālu hañāche agni-sama*
> *sei-pathe sanātana karilā gamana*

SYNONYMS

madhya-ahne—at noon; *samudra-vālu*—the sand by the sea; *hañāche*—was; *agni-sama*—as hot as fire; *sei-pathe*—by that path; *sanātana*—Sanātana Gosvāmī; *karilā gamana*—came.

TRANSLATION

At noon the sand on the beach was as hot as fire, but Sanātana Gosvāmī came by that path.

antya.4.119

> *'prabhu bolāñāche',—ei ānandita mane*
> *tapta-vālukāte pā poḍe, tāhā nāhi jāne*

SYNONYMS

prabhu bolāñāche—the Lord has called; *ei*—this; *ānandita*—happy; *mane*—within the mind; *tapta-vālukāte*—on the hot sand; *pā*—feet; *poḍe*—were burning; *tāhā*—that; *nāhi jāne*—could not understand.

TRANSLATION

Overwhelmed by joy at being called by the Lord, Sanātana Gosvāmī did not feel that his feet were burning in the hot sand.

antya.4.120

> *dui pāye phoskā haila, tabu gelā prabhu-sthāne*
> *bhikṣā kari' mahāprabhu kariyāchena viśrāme*

SYNONYMS

dui pāye—on the two soles; *phoskā haila*—there were blisters; *tabu*—still; *gelā*—came; *prabhu-sthāne*—to Śrī Caitanya Mahāprabhu; *bhikṣā kari'*—after finishing lunch; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kariyāchena viśrāme*—was taking rest.

TRANSLATION

Although the soles of both his feet were blistered because of the heat, he nevertheless went to Śrī Caitanya Mahāprabhu. There he found that the Lord, having taken His lunch, was resting.

antya.4.121

> *bhikṣā-avaśeṣa-pātra govinda tāre dilā*
> *prasāda pāñā sanātana prabhu-pāśe āilā*

SYNONYMS

bhikṣā-avaśeṣa—of remnants of the food; *pātra*—plate; *govinda*—Govinda; *tāre dilā*—delivered to him; *prasāda pāñā*—after taking the remnants of food; *sanātana*—Sanātana Gosvāmī; *prabhu-pāśe*—to Lord Śrī Caitanya Mahāprabhu; *āilā*—came.

TRANSLATION

Govinda gave Sanātana Gosvāmī the plate with the remnants of Lord Caitanya's food. After taking the prasāda, Sanātana Gosvāmī approached Lord Śrī Caitanya Mahāprabhu.

antya.4.122

> *prabhu kahe,—'kon pathe āilā, sanātana?'*
> *teṅha kahe,—'samudra-pathe, kariluṅ āgamana'*

SYNONYMS

prabhu kahe—the Lord inquired; *kon pathe*—through which path; *āilā sanātana*—you have come, Sanātana; *teṅha kahe*—he replied; *samudra-pathe*—on the path by the sea; *kariluṅ āgamana*—I have come.

TRANSLATION

When the Lord inquired, "By which path have you come?" Sanātana Gosvāmī replied, "I have come on the path along the beach."

antya.4.123

> *prabhu kahe,—"tapta-vālukāte kemane āilā?*
> *siṁha-dvārera patha—śītala, kene nā āilā?*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *tapta-vālukāte*—on hot sand; *kemane āilā*—how did you come; *siṁha-dvārera patha*—the path of the Siṁha-dvāra gate; *śītala*—very cool; *kene*—why; *nā āilā*—did you not come.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "How did you come through the beach where the sand is so hot? Why didn't you come by the path in front of the Siṁha-dvāra gate? It is very cool.

PURPORT

Siṁha-dvāra refers to the main gate on the eastern side of the Jagannātha temple.

antya.4.124

> *tapta-vālukāya tomāra pāya haila vraṇa*
> *calite nā pāra, kemane karilā sahana?"*

SYNONYMS

tapta-vālukāya—by the hot sand; *tomāra*—your; *pāya*—on the soles; *haila*—there were; *vraṇa*—blisters; *calite nā pāra*—you cannot walk; *kemane*—how; *karilā sahana*—did you tolerate.

TRANSLATION

"The hot sand must have blistered your soles. Now you cannot walk. How did you tolerate it?"

antya.4.125

> *sanātana kahe,—"dukha bahuta nā pāiluṅ*
> *pāye vraṇa hañāche tāhā nā jāniluṅ*

SYNONYMS

sanātana kahe—Sanātana Gosvāmī replied; *dukha*—pain; *bahuta*—much; *nā pāiluṅ*—I did not feel; *pāye*—on the soles; *vraṇa hañāche*—there were blisters; *tāhā*—that; *nā jāniluṅ*—I did not know.

TRANSLATION

Sanātana Gosvāmī replied, "I did not feel much pain, nor did I know that there are blisters because of the heat.

antya.4.126

> *siṁha-dvāre yāite mora nāhi adhikāra*
> *viśeṣe—ṭhākurera tāhāṅ sevakera pracāra*

SYNONYMS

siṁha-dvāre—in front of the main gate, known as Siṁha-dvāra; *yāite*—to go; *mora*—my; *nāhi adhikāra*—there is no right; *viśeṣe*—specifically; *ṭhākurera*—of Lord Jagannātha; *tāhāṅ*—there; *sevakera pracāra*—traffic of the servants.

TRANSLATION

"I have no right to pass by the Siṁha-dvāra, for the servants of Jagannātha are always coming and going there.

antya.4.127

> *sevaka gatāgati kare, nāhi avasara*
> *tāra sparśa haile, sarva-nāśa habe mora"*

SYNONYMS

sevaka—servants; *gatāgati kare*—come and go; *nāhi avasara*—there is no interval; *tāra sparśa haile*—if I touch them; *sarva-nāśa habe mora*—I shall be ruined.

TRANSLATION

"The servants are always coming and going without interval. If I touch them, I shall be ruined."

PURPORT

Herein it is very clearly indicated that priests performing Deity worship should be careful to keep themselves completely pure and not be touched by outsiders. Sanātana Gosvāmī and Haridāsa Ṭhākura, thinking themselves *mlecchas* and *yavanas* because of their past association with Mohammedans, did not enter the temple nor even travel on the path in front of the temple gate. It is customary for the priests of temples in India not even to touch outsiders nor enter the Deity room after having been touched. This is a very important item in temple worship.

antya.4.128

> *śuni' mahāprabhu mane santoṣa pāilā*
> *tuṣṭa hañā tāṅre kichu kahite lāgilā*

SYNONYMS

śuni'—hearing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *mane*—in the mind; *santoṣa pāilā*—became very happy; *tuṣṭa hañā*—being pleased; *tāṅre*—unto him; *kichu*—something; *kahite lāgilā*—began to speak.

TRANSLATION

Having heard all these details, Śrī Caitanya Mahāprabhu, greatly pleased, spoke as follows.

antya.4.129-130

> *"yadyapio tumi hao jagat-pāvana*
> *tomā-sparśe pavitra haya deva-muni-gaṇa*
>
> *tathāpi bhakta-svabhāva—maryādā-rakṣaṇa*
> *maryādā-pālana haya sādhura bhūṣaṇa*

SYNONYMS

yadyapio—although; *tumi*—you; *hao*—are; *jagat-pāvana*—the deliverer of the entire universe; *tomā*—you; *sparśe*—by touching; *pavitra*—purified; *haya*—becomes; *deva-muni-gaṇa*—the demigods and great saintly persons; *tathāpi*—still; *bhakta-svabhāva*—the nature of a devotee; *maryādā*—etiquette; *rakṣaṇa*—to protect or observe; *maryādā pālana*—to maintain etiquette; *haya*—is; *sādhura bhūṣaṇa*—ornament of devotees.

TRANSLATION

"My dear Sanātana, although you are the deliverer of the entire universe and although even the demigods and great saints are purified by touching you, it is the characteristic of a devotee to observe and protect the Vaiṣṇava etiquette. Maintenance of the Vaiṣṇava etiquette is the ornament of a devotee.

antya.4.131

> *maryādā-laṅghane loka kare upahāsa*
> *iha-loka, para-loka—dui haya nāśa*

SYNONYMS

maryādā-laṅghane—by surpassing the customs of etiquette; *loka*—people; *kare upahāsa*—joke; *iha-loka*—this world; *para-loka*—the next world; *dui*—two; *haya nāśa*—become vanquished.

TRANSLATION

"If one transgresses the laws of etiquette, people make fun of him, and thus he is vanquished in both this world and the next.

antya.4.132

> *maryādā rākhile, tuṣṭa kaile mora mana*
> *tumi aiche nā karile kare kon jana?"*

SYNONYMS

maryādā rākhile—since you have observed the etiquette; *tuṣṭa kaile*—you have satisfied; *mora mana*—My mind; *tumi*—you; *aiche*—like that; *nā karile*—without doing; *kare*—would do; *kon jana*—who.

TRANSLATION

"By observing the etiquette, you have satisfied My mind. Who else but you will show this example?"

antya.4.133

> *eta bali' prabhu tāṅre āliṅgana kaila*
> *tāṅra kaṇḍu-rasā prabhura śrī-aṅge lāgila*

SYNONYMS

eta bali'—saying this; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—him; *āliṅgana kaila*—embraced; *tāṅra*—his; *kaṇḍu-rasā*—moisture oozing from the itches; *prabhura*—of Śrī Caitanya Mahāprabhu; *śrī-aṅge lāgila*—smeared the body.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu embraced Sanātana Gosvāmī, and the moisture oozing from the itching sores on Sanātana's body smeared the body of the Lord.

antya.4.134

> *bāra bāra niṣedhena, tabu kare āliṅgana*
> *aṅge rasā lāge, duḥkha pāya sanātana*

SYNONYMS

bāra bāra—again and again; *niṣedhena*—forbids; *tabu*—still; *kare āliṅgana*—He embraces; *aṅge*—on the body; *rasā lāge*—oozing moisture touches; *duḥkha*—unhappiness; *pāya*—gets; *sanātana*—Sanātana Gosvāmī.

TRANSLATION

Although Sanātana Gosvāmī forbade Śrī Caitanya Mahāprabhu to embrace him, the Lord did so. Thus His body was smeared with the moisture from Sanātana's body, and Sanātana became greatly distressed.

antya.4.135

> *ei-mate sevaka-prabhu duṅhe ghara gelā*
> *āra dina jagadānanda sanātanere mililā*

SYNONYMS

ei-mate—in this way; *sevaka-prabhu*—the servant and the master; *duṅhe*—both of them; *ghara gelā*—returned to their respective places; *āra dina*—the next day; *jagadānanda*—Jagadānanda; *sanātanere mililā*—met Sanātana Gosvāmī.

TRANSLATION

Thus both servant and master departed for their respective homes. The next day, Jagadānanda Paṇḍita went to meet Sanātana Gosvāmī.

antya.4.136

> *dui-jana vasi' kṛṣṇa-kathā-goṣṭhī kailā*
> *paṇḍitere sanātana duḥkha nivedilā*

SYNONYMS

dui-jana vasi'—both of them sitting; *kṛṣṇa-kathā*—topics of Lord Kṛṣṇa; *goṣṭhī*—discussion; *kailā*—did; *paṇḍitere*—unto Jagadānanda Paṇḍita; *sanātana*—Sanātana Gosvāmī; *duḥkha nivedilā*—submitted his unhappiness.

TRANSLATION

When Jagadānanda Paṇḍita and Sanātana Gosvāmī sat together and began to discuss topics about Kṛṣṇa, Sanātana Gosvāmī submitted to Jagadānanda Paṇḍita the cause of his distress.

antya.4.137

> *"ihāṅ āilāṅ prabhure dekhi' duḥkha khaṇḍāite*
> *yebā mane, tāhā prabhu nā dilā karite*

SYNONYMS

ihāṅ—here (to Jagannātha Purī); *āilāṅ*—I have come; *prabhure*—Lord Śrī Caitanya Mahāprabhu; *dekhi'*—by seeing; *duḥkha khaṇḍāite*—to diminish my unhappiness; *yebā mane*—what was in my mind; *tāhā*—that; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *nā dilā karite*—did not allow me to do.

TRANSLATION

"I came here to diminish my unhappiness by seeing Lord Śrī Caitanya Mahāprabhu, but the Lord did not allow me to execute what was in my mind.

antya.4.138

> *niṣedhite prabhu āliṅgana karena more*
> *mora kaṇḍu-rasā lāge prabhura śarīre*

SYNONYMS

niṣedhite—although I forbid; *prabhu*—Śrī Caitanya Mahāprabhu; *āliṅgana*—embracing; *karena*—does; *more*—unto me; *mora kaṇḍu-rasā*—my wet sores; *lāge*—touches; *prabhura*—of Śrī Caitanya Mahāprabhu; *śarīre*—on the body.

TRANSLATION

"Although I forbid Him to do so, Śrī Caitanya Mahāprabhu nevertheless embraces me, and therefore His body becomes smeared with the discharges from my itching sores.

antya.4.139

> *aparādha haya mora, nāhika nistāra*
> *jagannātheha nā dekhiye,—e duḥkha apāra*

SYNONYMS

aparādha—offense; *haya*—is; *mora*—mine; *nāhika nistāra*—there is no deliverance; *jagannātheha*—also Lord Jagannātha; *nā dekhiye*—I cannot see; *e*—this; *duḥkha apāra*—great unhappiness.

TRANSLATION

"In this way I am committing offenses at His lotus feet, for which I shall certainly not be delivered. At the same time, I cannot see Lord Jagannātha. This is my great unhappiness.

antya.4.140

> *hita-nimitta āilāṅa āmi, haila viparīte*
> *ki karile hita haya nāri nirdhārite"*

SYNONYMS

hita-nimitta—for benefit; *āilāṅa*—came; *āmi*—I; *haila viparīte*—it has become just the opposite; *ki karile*—how; *hita haya*—there will be benefit; *nāri nirdhārite*—I can not ascertain.

TRANSLATION

"I came here for my benefit, but now I see that I am getting just the opposite. I do not know, nor can I ascertain, how there will be benefit for me."

antya.4.141

> *paṇḍita kahe,—"tomāra vāsa-yogya 'vṛndāvana'*
> *ratha-yātrā dekhi' tāhāṅ karaha gamana*

SYNONYMS

paṇḍita kahe—Jagadānanda Paṇḍita said; *tomāra*—your; *vāsa-yogya*—a suitable place for residence; *vṛndāvana*—Vṛndāvana; *ratha-yātrā dekhi'*—after seeing the Ratha-yātrā festival; *tāhāṅ*—there; *karaha gamana*—go.

TRANSLATION

Jagadānanda Paṇḍita said, "The most suitable place for you to reside is Vṛndāvana. After seeing the Ratha-yātrā festival, you can return there.

antya.4.142

> *prabhura ājñā hañāche tomā' dui bhāye*
> *vṛndāvane vaisa, tāhāṅ sarva-sukha pāiye*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *ājñā*—order; *hañāche*—has been; *tomā'*—you; *dui bhāye*—to the two brothers; *vṛndāvane vaisa*—sit down at Vṛndāvana; *tāhāṅ*—there; *sarva-sukha*—all happiness; *pāiye*—you will get.

TRANSLATION

"The Lord has already ordered both of you brothers to situate yourselves in Vṛndāvana. There you will achieve all happiness.

antya.4.143

> *ye-kārye āilā, prabhura dekhilā caraṇa*
> *rathe jagannātha dekhi' karaha gamana"*

SYNONYMS

ye-kārye—for which business; *āilā*—you have come; *prabhura*—of Śrī Caitanya Mahāprabhu; *dekhilā*—you have seen; *caraṇa*—the feet; *rathe*—on the car; *jagannātha*—Lord Jagannātha; *dekhi'*—after seeing; *karaha gamana*—go.

TRANSLATION

'Your purpose in coming has been fulfilled, for you have seen the lotus feet of the Lord. Therefore, after seeing Lord Jagannātha on the Ratha-yātrā car, you can leave."

antya.4.144

> *sanātana kahe,—"bhāla kailā upadeśa*
> *tāhāṅ yāba, sei mora 'prabhu-datta deśa' "*

SYNONYMS

sanātana kahe—Sanātana Gosvāmī replied; *bhāla kailā upadeśa*—you have given good advice; *tāhāṅ yāba*—I shall go there; *sei*—that; *mora*—my; *prabhu-datta*—given by the Lord; *deśa*—residential country.

TRANSLATION

Sanātana Gosvāmī replied, "You have given me very good advice. I shall certainly go there, for that is the place the Lord has given me for my residence."

PURPORT

The words *prabhu-datta deśa* are very significant. Śrī Caitanya Mahāprabhu's devotional cult teaches one not to sit down in one place but to spread the devotional cult all over the world. The Lord dispatched Sanātana Gosvāmī and Rūpa Gosvāmī to Vṛndāvana to excavate and renovate the holy places and from there establish the cult of *bhakti*. Therefore Vṛndāvana was given to Sanātana Gosvāmī and Rūpa Gosvāmī as their place of residence. Similarly, everyone in the line of Śrī Caitanya Mahāprabhu's devotional cult should accept the words of the spiritual master and thus spread the Kṛṣṇa consciousness movement. They should go everywhere, to all parts of the world, accepting those places as *prabhu-datta deśa,* the places of residence given by the spiritual master or Lord Kṛṣṇa. The spiritual master is the representative of Lord Kṛṣṇa; therefore one who has carried out the orders of the spiritual master is understood to have carried out the orders of Kṛṣṇa or Śrī Caitanya Mahāprabhu. Śrī Caitanya Mahāprabhu wanted to spread the *bhakti* cult all over the world (*pṛthivīte āche yata nagarādi grāma*). Therefore devotees in the line of Kṛṣṇa consciousness must go to different parts of the world and preach,

as ordered by the spiritual master. That will satisfy Śrī Caitanya Mahāprabhu.

antya.4.145

> *eta bali' duṅhe nija-kārye uṭhi' gelā*
> *āra dina mahāprabhu milibāre āilā*

SYNONYMS

eta bali'—talking like this; *duṅhe*—both Jagadānanda Paṇḍita and Sanātana Gosvāmī; *nija-kārye*—to their respective duties; *uṭhi'*—getting up; *gelā*—went; *āra dina*—the next day; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *milibāre āilā*—came to meet.

TRANSLATION

After talking in this way, Sanātana Gosvāmī and Jagadānanda Paṇḍita returned to their respective duties. The next day, Śrī Caitanya Mahāprabhu went to see Haridāsa and Sanātana Gosvāmī.

antya.4.146

> *haridāsa kailā prabhura caraṇa vandana*
> *haridāse kailā prabhu prema-āliṅgana*

SYNONYMS

haridāsa—Haridāsa Ṭhākura; *kailā*—did; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *caraṇa vandana*—worshiping the lotus feet; *haridāse*—unto Haridāsa; *kailā*—did; *prabhu*—Śrī Caitanya Mahāprabhu; *prema-āliṅgana*—embracing in ecstatic love.

TRANSLATION

Haridāsa Ṭhākura offered obeisances to the lotus feet of Śrī Caitanya Mahāprabhu, and the Lord embraced him in ecstatic love.

antya.4.147

> *dūra haite daṇḍa-paraṇāma kare sanātana*
> *prabhu bolāya bāra bāra karite āliṅgana*

SYNONYMS

dūra haite—from a distant place; *daṇḍa-paraṇāma*—offering obeisances and *daṇḍavats*; *kare*—did; *sanātana*—Sanātana Gosvāmī; *prabhu*—Śrī Caitanya Mahāprabhu; *bolāya*—calls; *bāra bāra*—again and again; *karite āliṅgana*—to embrace.

TRANSLATION

Sanātana Gosvāmī offered his obeisances and daṇḍavats from a distant place, but Śrī Caitanya

Mahāprabhu called him again and again to embrace him.

antya.4.148

> *aparādha-bhaye teṅha milite nā āila*
> *mahāprabhu milibāre sei ṭhāñi gela*

SYNONYMS

aparādha-bhaye—out of fear of offenses; *teṅha*—Sanātana Gosvāmī; *milite*—to meet; *nā āila*—did not come forward; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *milibāre*—to meet; *sei ṭhāñi*—to Sanātana Gosvāmī; *gela*—went.

TRANSLATION

Out of fear of committing offenses, Sanātana Gosvāmī did not come forward to meet Śrī Caitanya Mahāprabhu. The Lord, however, went forward to meet him.

antya.4.149

> *sanātana bhāgi' pāche karena gamana*
> *balātkāre dhari, prabhu kailā āliṅgana*

SYNONYMS

sanātana—Sanātana Gosvāmī; *bhāgi'*—running away; *pāche*—back; *karena gamana*—goes; *balātkāre*—by force; *dhari*—capturing; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā āliṅgana*—embraced.

TRANSLATION

Sanātana Gosvāmī backed away, but Śrī Caitanya Mahāprabhu caught him by force and embraced him.

antya.4.150

> *dui jana lañā prabhu vasilā piṇḍāte*
> *nirviṇṇa sanātana lāgilā kahite*

SYNONYMS

dui jana lañā—taking the two of them; *prabhu*—Śrī Caitanya Mahāprabhu; *vasilā*—sat down; *piṇḍāte*—on the altar; *nirviṇṇa*—advanced in renunciation; *sanātana*—Sanātana Gosvāmī; *lāgilā kahite*—began to speak.

TRANSLATION

The Lord took them both with Him and sat down in a sacred place. Then Sanātana Gosvāmī, who was advanced in renunciation, began to speak.

antya.4.151

> *"hita lāgi' āinu muñi, haila viparīta*
> *sevā-yogya nahi, aparādha karoṅ niti niti*

SYNONYMS

hita lāgi'—for benefit; *āinu muñi*—I came; *haila viparīta*—it has become just the opposite; *sevā-yogya nahi*—I am not fit to render service; *aparādha karoṅ*—I commit offenses; *niti niti*—day after day.

TRANSLATION

"I came here for my benefit," he said, "but I see that I am getting just the opposite. I am unfit to render service. I simply commit offenses day after day.

antya.4.152

> *sahaje nīca-jāti muñi, duṣṭa, 'pāpāśaya'*
> *more tumi chuṅile mora aparādha haya*

SYNONYMS

sahaje—by nature; *nīca-jāti*—lowborn; *muñi*—I; *duṣṭa*—sinful; *pāpa-āśaya*—reservoir of sinful activities; *more*—me; *tumi chuṅile*—if You touch; *mora*—my; *aparādha haya*—there is offense.

TRANSLATION

"By nature I am lowborn. I am a contaminated reservoir of sinful activities. If You touch me, sir, that will be a great offense on my part.

antya.4.153

> *tāhāte āmāra aṅge kaṇḍu-rasā-rakta cale*
> *tomāra aṅge lāge, tabu sparśaha tumi bale*

SYNONYMS

tāhāte—over and above this; *āmāra*—my; *aṅge*—on the body; *kaṇḍu-rasā*—from wet, itching sores; *rakta*—blood; *cale*—runs; *tomāra aṅge lāge*—touches Your body; *tabu*—still; *sparśaha*—touch; *tumi*—You; *bale*—by force.

TRANSLATION

"Moreover, blood is running from infected itching sores on my body, smearing Your body with moisture, but still You touch me by force.

antya.4.154

> *bībhatsa sparśite nā kara ghṛṇā-leśe*
> *ei aparādhe mora habe sarva-nāśe*

SYNONYMS

bībhatsa—horrible; *sparśite*—to touch; *nā kara*—You do not do; *ghṛṇā-leśe*—even a small bit of aversion; *ei aparādhe*—because of this offense; *mora*—my; *habe*—there will be; *sarva-nāśe*—loss of everything auspicious.

TRANSLATION

"My dear sir, You do not have even a pinch of aversion to touching my body, which is in a horrible condition. Because of this offense, everything auspicious will be vanquished for me.

antya.4.155

> *tāte ihāṅ rahile mora nā haya 'kalyāṇa'*
> *ājñā deha'—ratha dekhi' yāṅa vṛndāvana*

SYNONYMS

tāte—because of this; *ihāṅ*—here; *rahile*—if I remain; *mora*—my; *nā*—not; *haya*—there is; *kalyāṇa*—auspiciousness; *ājñā deha'*—kindly give the order; *ratha dekhi'*—after witnessing the Ratha-yātrā festival; *yāṅa vṛndāvana*—I may return to Vṛndāvana.

TRANSLATION

"Therefore I see that I will get nothing auspicious by staying here. Kindly give me orders allowing me to return to Vṛndāvana after the Ratha-yātrā festival.

antya.4.156

> *jagadānanda-paṇḍite āmi yukti puchila*
> *vṛndāvana yāite teṅha upadeśa dila"*

SYNONYMS

jagadānanda-paṇḍite—from Jagadānanda Paṇḍita; *āmi*—I; *yukti*—advice; *puchila*—inquired; *vṛndāvana yāite*—to go to Vṛndāvana; *teṅha*—he; *upadeśa dila*—has given instruction.

TRANSLATION

"I have consulted Jagadānanda Paṇḍita for his opinion, and he has also advised me to return to Vṛndāvana."

antya.4.157

> *eta śuni' mahāprabhu saroṣa-antare*
> *jagadānande kruddha hañā kare tiraṣkāre*

SYNONYMS

eta śuni'—hearing this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *sa-roṣa-antare*—in an angry mood; *jagadānande*—at Jagadānanda Paṇḍita; *kruddha hañā*—becoming very angry; *kare tiraḥ-kāre*—chastises.

TRANSLATION

Hearing this, Śrī Caitanya Mahāprabhu, in an angry mood, began to chastise Jagadānanda Paṇḍita.

antya.4.158

> *"kālikāra baṭuyā jagā aiche garvī haila*
> *tomā-sabāreha upadeśa karite lāgila*

SYNONYMS

kālikāra—new; *baṭuyā*—boy; *jagā*—Jagadānanda Paṇḍita; *aiche*—so; *garvī haila*—has become proud; *tomā-sabāreha*—persons like you; *upadeśa karite*—to advise; *lāgila*—has begun.

TRANSLATION

"Jagā [Jagadānanda Paṇḍita] is only a new boy, but he has become so proud that he thinks himself competent to advise a person like you.

antya.4.159

> *vyavahāre-paramārthe tumi—tāra guru-tulya*
> *tomāre upadeśe, nā jāne āpana-mūlya*

SYNONYMS

vyavahāre—in ordinary dealings; *parama-arthe*—in spiritual matters; *tumi*—you; *tāra*—of him; *guru-tulya*—like a spiritual master; *tomāre*—you; *upadeśe*—he advises; *nā jāne*—does not know; *āpana-mūlya*—his value.

TRANSLATION

"In affairs of spiritual advancement and even in ordinary dealings, you are on the level of his spiritual master. Yet not knowing his own value, he dares to advise you.

antya.4.160

> *āmāra upadeṣṭā tumi—prāmāṇika ārya*
> *tomāreha upadeśe—bālakā kare aiche kārya*

SYNONYMS

āmāra—My; *upadeṣṭā*—adviser; *tumi*—you; *prāmāṇika ārya*—authorized person; *tomāreha*—even you; *upadeśe*—he advises; *bālakā*—boy; *kare*—does; *aiche*—such; *kārya*—business.

TRANSLATION

"My dear Sanātana, you are on the level of My adviser, for you are an authorized person. But Jagā wants to advise you. This is but the impudence of a naughty boy."

antya.4.161

> *śuni' sanātana pāye dhari' prabhure kahila*
> *'jagadānandera saubhāgya āji se jānila*

SYNONYMS

śuni'—hearing; *sanātana*—Sanātana Gosvāmī; *pāye dhari'*—capturing the feet; *prabhure kahila*—began to say to Śrī Caitanya Mahāprabhu; *jagadānandera*—of Jagadānanda Paṇḍita; *saubhāgya*—fortune; *āji*—now; *se*—that; *jānila*—I understand.

TRANSLATION

When Śrī Caitanya Mahāprabhu was thus chastising Jagadānanda Paṇḍita, Sanātana Gosvāmī fell at the Lord's feet and said, "I can now understand the fortunate position of Jagadānanda.

antya.4.162

> *āpanāra 'asaubhāgya' āji haila jñāna*
> *jagate nāhi jagadānanda-sama bhāgyavān*

SYNONYMS

āpanāra—my personal; *asaubhāgya*—misfortune; *āji*—today; *haila jñāna*—I can understand; *jagate*—within this world; *nāhi*—there is not; *jagadānanda-sama*—like Jagadānanda Paṇḍita; *bhāgyavān*—fortunate person.

TRANSLATION

"I can also understand my misfortune. No one in this world is as fortunate as Jagadānanda.

antya.4.163

> *jagadānande piyāo ātmīyatā-sudhā-rasa*
> *more piyāo gaurava-stuti-nimba-niśindā-rasa*

SYNONYMS

jagadānande—unto Jagadānanda Paṇḍita; *piyāo*—You cause to drink; *ātmīyatā-sudhā-rasa*—the nectar of affectionate relations; *more*—me; *piyāo*—You cause to drink; *gaurava-stuti*—honorable prayers; *nimba-niśindā-rasa*—the juice of *nimba* fruit and *niśindā*.

TRANSLATION

"Sir, You are making Jagadānanda drink the nectar of affectionate relationships, whereas by offering me honorable prayers, You are making me drink the bitter juice of nimba and niśindā.

antya.4.164

> *ājiha nahila more ātmīyatā-jñāna!*
> *mora abhāgya, tumi—svatantra bhagavān!"*

SYNONYMS

ājiha—even until now; *nahila*—there has not been; *more*—unto me; *ātmīyatā-jñāna*—feeling as one of Your relations; *mora abhāgya*—my misfortune; *tumi*—You; *svatantra bhagavān*—the independent Personality of Godhead.

TRANSLATION

"It is my misfortune that You have not accepted me as one of Your intimate relations. But You are the completely independent Supreme Personality of Godhead."

antya.4.165

> *śuni' mahāprabhu kichu lajjita hailā mane*
> *tāṅre santoṣite kichu balena vacane*

SYNONYMS

śuni'—hearing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kichu*—somewhat; *lajjita*—ashamed; *hailā*—became; *mane*—within the

mind; *tāṅre*—him; *santoṣite*—to satisfy; *kichu*—some; *balena*—said; *vacane*—words.

TRANSLATION

Hearing this, Śrī Caitanya Mahāprabhu was somewhat ashamed. Just to satisfy Sanātana Gosvāmī, He spoke the following words.

antya.4.166

> *'jagadānanda priya āmāra nahe tomā haite*
> *maryādā-laṅghana āmi nā pāroṅ sahite*

SYNONYMS

jagadānanda—Jagadānanda Paṇḍita; *priya*—more dear; *āmāra*—to Me; *nahe*—is not; *tomā haite*—than you; *maryādā-laṅghana*—transgressing the etiquette; *āmi*—I; *nā*—not; *pāroṅ*—can; *sahite*—tolerate.

TRANSLATION

"My dear Sanātana, please do not think that Jagadānanda is more dear to Me than you. However, I cannot tolerate transgressions of the standard etiquette.

antya.4.167

> *kāhāṅ tumi—prāmāṇika, śāstre pravīṇa!*
> *kāhāṅ jagā—kālikāra baṭuyā navīna!*

SYNONYMS

kāhāṅ—where; *tumi*—you; *prāmāṇika*—authority; *śāstre pravīṇa*—experienced in the learning of the *śāstras*; *kāhāṅ*—where; *jagā*—Jagā; *kālikāra*—recent; *baṭuyā*—youth; *navīna*—new.

TRANSLATION

"You are an experienced authority in the śāstras, whereas Jagā is just a young boy.

antya.4.168

> *āmākeha bujhāite tumi dhara śakti*
> *kata ṭhāñi bujhāñācha vyavahāra-bhakti*

SYNONYMS

āmākeha—even Me; *bujhāite*—to convince; *tumi*—you; *dhara*—have; *śakti*—power; *kata ṭhāñi*—in how many places; *bujhāñācha*—you have convinced; *vyavahāra-bhakti*—ordinary behavior as well as devotional service.

TRANSLATION

"You have the power to convince even Me. In many places you have already convinced Me about ordinary behavior and devotional service.

antya.4.169

> *tomāre upadeśa kare, nā yāya sahana*
> *ataeva tāre āmi kariye bhartsana*

SYNONYMS

tomāre—you; *upadeśa kare*—advises; *nā yāya sahana*—I cannot tolerate; *ataeva*—therefore; *tāre*—unto him; *āmi*—I; *kariye*—do; *bhartsana*—chastisement.

TRANSLATION

"Jagā's advising you is intolerable for Me. Therefore I am chastising him.

antya.4.170

> *bahiraṅga-jñāne tomāre nā kari stavana*
> *tomāra guṇe stuti karāya yaiche tomāra guna*

SYNONYMS

bahiraṅga-jñāne—thinking outside My intimate relationship; *tomāre*—unto you; *nā kari*—I do not; *stavana*—offer praise; *tomāra*—your; *guṇe*—by qualifications; *stuti karāya*—one is induced to offer prayers; *yaiche*—as; *tomāra*—your; *guna*—attributes.

TRANSLATION

"I offer you praise not because I think of you as being outside an intimate relationship with Me but because you are actually so qualified that one is forced to praise your qualities.

antya.4.171

> *yadyapi kāhāra 'mamatā' bahu-jane haya*
> *prīti-svabhāve kāhāte kona bhāvodaya*

SYNONYMS

yadyapi—although; *kāhāra*—of someone; *mamatā*—affection; *bahu-lane*—unto many persons; *haya*—there is; *prīti-svabhāve*—according to one's affection; *kāhāte*—in someone; *kona*—some; *bhāva-udaya*—awakening of ecstatic love.

TRANSLATION

"Although one has affection for many persons, different types of ecstatic love awaken according to the nature of one's personal relationships.

antya.4.172

> *tomāra deha tumi kara bībhatsa-jñāna*
> *tomāra deha āmāre lāge amṛta-samāna*

SYNONYMS

tomāra deha—your body; *tumi*—you; *kara bībhatsa-jñāna*—consider horrible; *tomāra deha*—your body; *āmāre*—unto Me; *lāge*—appears; *amṛta-samāna*—as if made of nectar.

TRANSLATION

"You consider your body dangerous and awful, but I think that your body is like nectar.

antya.4.173

> *aprākṛta-deha tomāra 'prākṛta' kabhu naya*
> *tathāpi tomāra tāte prākṛta-buddhi haya*

SYNONYMS

aprākṛta—transcendental; *deha*—body; *tomāra*—your; *prākṛta*—material; *kabhu naya*—is never; *tathāpi*—still; *tomāra*—your; *tāte*—in that; *prākṛta-buddhi*—conception as material; *haya*—is.

TRANSLATION

"Actually your body is transcendental, never material. You are thinking of it, however, in terms of a material conception.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives his opinion about how a person completely engaged in the service of the Lord transforms his body from material to transcendental. He says: "A pure devotee engaged in the service of Lord Kṛṣṇa has no desire for his personal sense gratification, and thus he never accepts anything for that purpose. He desires only the happiness of the Supreme Personality of Godhead, Kṛṣṇa, and because of his ecstatic love for Kṛṣṇa, he acts in various ways. *Karmīs* think that the material body is an instrument for material enjoyment, and that is why they work extremely hard. A devotee, however, has no such desires. A devotee always engages wholeheartedly in the service of the Lord, forgetting about bodily conceptions and bodily activities. The body of a *karmī* is called material because the *karmī,* being too absorbed in material activities, is always eager to enjoy material facilities, but the body of a devotee who tries his best to work very hard for the satisfaction of Kṛṣṇa by

fully engaging in the Lord's service must be accepted as transcendental. Whereas *karmīs* are interested only in the personal satisfaction of their senses, devotees work for the satisfaction of the Supreme Lord. Therefore one who cannot distinguish between devotion and ordinary *karma* may mistakenly consider the body of a pure devotee material. One who knows does not commit such a mistake. Nondevotees who consider devotional activities and ordinary material activities to be on the same level are offenders to the chanting of the transcendental holy name of the Lord. A pure devotee knows that a devotee's body, being always transcendental, is just suitable for rendering service to the Lord.

A devotee on the topmost platform of devotional service always humbly thinks that he is not rendering any devotional service. He thinks that he is poor in devotional service and that his body is material. On the other hand, those known as the *sahajiyās* foolishly think that their material bodies are transcendental. Because of this, they are always bereft of the association of pure devotees, and thus they cannot behave like Vaiṣṇavas. Observing the defects of the *sahajiyās,* Śrīla Bhaktivinoda Ṭhākura has sung as follows in his book *Kalyāṇa-kalpa-taru:*

> *āmi ta' vaiṣṇava, e-buddhi ha-ile,*
> *amānī nā haba āmi*
> *pratiṣṭhāśā āsi', hṛdaya dūṣibe,*
> *ha-iba niraya-gāmī*

> *nije śreṣṭha jāni', ucchiṣṭādi-dāne,*
> *habe abhimāna bhāra*
> *tāi śiṣya tava, thākiyā sarvadā,*
> *nā la-iba pūjā kāra*

"If I think I am a Vaiṣṇava, I shall look forward to receiving respect from others. And if the desire for fame and reputation pollute my heart, certainly I shall go to hell. By giving others the remnants of my food, I shall consider myself superior and shall be burdened with the weight of false pride. Therefore, always remaining your surrendered disciple, I shall not accept worship from anyone else." Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī has written (Antya-līlā 20.28):

> *premera svabhāva—yāhāṅ premera sambandha*
> *sei māne,—'kṛṣṇe mora nāhi prema-gandha'*

"Wherever there is a relationship of love of Godhead, the natural symptoms are that the devotee does not think himself a devotee, but always thinks that he has not even a drop of love for Kṛṣṇa."

antya.4.174

> *'prākṛta' haile ha tomāra vapu nāri upekṣite*
> *bhadrābhadra-vastu-jñāna nāhika 'prākṛte'*

SYNONYMS

prākṛta—material; *haile ha*—even if it were; *tomāra*—your; *vapu*—body; *nāri*—I cannot; *upekṣite*—neglect; *bhadra-abhadra*—good and bad; *vastu-jñāna*—appreciation of things; *nāhika*—there is not; *prākṛte*—in the material world.

TRANSLATION

"Even if your body were material, I still could not neglect it, for the material body should be considered neither good nor bad.

PURPORT

Śrī Caitanya Mahāprabhu told Sanātana Gosvāmī, "Since you are a Vaiṣṇava, your body is spiritual, not material. Therefore you should not consider this body to be subjected to superior or inferior qualities. Moreover, I am a *sannyāsī*. Therefore even if your body were material, a *sannyāsī* should see no distinction between a good body and a bad body.

antya.4.175

> *kiṁ bhadraṁ kim abhadraṁ vā*
> *dvaitasyāvastunaḥ kiyat*
> *vācoditaṁ tad anṛtaṁ*
> *manasā dhyātam eva ca*

SYNONYMS

kim—what; *bhadram*—good; *kim*—what; *abhadram*—bad; *vā*—or; *dvaitasya*—of this material world; *avastunaḥ*—that which has temporary existence; *kiyat*—how much; *vācā*—by words; *uditam*—vibrated; *tat*—that; *anṛtam*—without permanent existence; *manasā*—by the mind; *dhyātam*—conceived; *eva*—certainly; *ca*—and.

TRANSLATION

“ 'Anything not conceived in relationship to Kṛṣṇa should be understood to be illusion [māyā]. None of the illusions uttered by words or conceived in the mind are factual. Because illusion is not factual, there is no distinction between what we think is good and what we think is bad. When we speak of the Absolute Truth, such speculations do not apply.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (11.28.4).

antya.4.176

> *'dvaite' bhadrābhadra-jñāna, saba—'manodharma'*
> *'ei bhāla, ei manda',—ei saba 'bhrama'*

SYNONYMS

dvaite—in the material world; *bhadra-abhadra-jñāna*—understanding of good and bad; *saba*—all; *manaḥ-dharma*—speculative mental creations; *ei bhāla*—this is good; *ei manda*—this is bad; *ei*—this; *saba*—all; *bhrama*—mistake.

TRANSLATION

"In the material world, conceptions of good and bad are all mental speculations. Therefore, saying, 'This is good, and this is bad,' is all a mistake.

PURPORT

Kṛṣṇa, the Supreme Personality of Godhead, is the Absolute Truth, ever existing with different varieties of energies. When one is absorbed in the illusory energy of Kṛṣṇa and cannot understand Kṛṣṇa, one cannot ascertain what is good and bad for him. Conceptions of good and bad are all imaginations or mental speculations. When one forgets that he is an eternal servant of Kṛṣṇa, he wants to enjoy the material world through different plans. At that time he distinguishes between material plans that are good and those that are bad. Actually, however, they are all false.

antya.4.177

> *vidyā-vinaya-sampanne*
> *brāhmaṇe gavi hastini*

śuni caiva śvapāke ca
paṇḍitāḥ sama-darśinaḥ

SYNONYMS

vidyā—knowledge; *vinaya*—gentleness; *sampanne*—endowed with; *brāhmaṇe*—unto a *brāhmaṇa*; *gavi*—unto a cow; *hastini*—unto an elephant; *śuni*—unto a dog; *ca*—and; *eva*—also; *śva-pāke*—unto a dog-eater; *ca*—also; *paṇḍitāḥ*—those who are actually learned in spiritual understanding; *sama-darśinaḥ*—equipoised.

TRANSLATION

“ 'The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brāhmaṇa, a cow, an elephant, a dog and a dog-eater.'

PURPORT

This is a quotation from *Bhagavad-gītā* (Bg. 5.18).

antya.4.178

jñāna-vijñāna-tṛptātmā
kūṭastho vijitendriyaḥ
yukta ity ucyate yogī
sama-loṣṭrāśma-kāñcanaḥ

SYNONYMS

jñāna—by acquired knowledge; *vijñāna*—realized knowledge; *tṛpta*—satisfied; *ātmā*—living entity; *kūṭa-sthaḥ*—fixed in his constitutional position; *vijita*—controlled; *indriyaḥ*—whose senses; *yuktaḥ*—in touch with the Supreme; *iti*—thus; *ucyate*—is said; *yogī*—a *yogī*; *sama*—equal; *loṣṭra*—pebbles; *aśma*—stone; *kāñcanaḥ*—gold.

TRANSLATION

“ 'One who is fully satisfied in knowledge obtained and practically applied in life, who is always determined and fixed in his spiritual position, who completely controls his senses, and who sees pebbles, stone and gold on the same level, is understood to be a perfect yogī.'

PURPORT

This is also a quotation from *Bhagavad-gītā* (Bg. 6.8).

antya.4.179

> *āmi ta'—sannyāsī, āmāra 'sama-dṛṣṭi' dharma*
> *candana-paṅkete āmāra jñāna haya 'sama'*

SYNONYMS

āmi—I; *ta'*—certainly; *sannyāsī*—in the renounced order of life; *āmāra*—My; *sama-dṛṣṭi*—seeing everything on the same platform; *dharma*—duty; *candana-paṅkete*—between sandalwood pulp and mud; *āmāra*—My; *jñāna*—knowledge; *haya*—is; *sama*—same.

TRANSLATION

"Since I am in the renounced order, My duty is to make no distinctions but instead be equipoised. My knowledge must be equally disposed toward sandalwood pulp and dirty mud.

PURPORT

It is the duty of a *sannyāsī,* a person in the renounced order, to be always equipoised, and that is also the duty of a learned man and a Vaiṣṇava. A Vaiṣṇava, a *sannyāsī* or a learned person has no conception of the material world; in other words, he has no conception of anything materially important. He has no desire to use sandalwood pulp for sense gratification, nor does sense gratification make him hate mud. Acceptance or rejection of material things is not the concern of a *sannyāsī,* a Vaiṣṇava or a learned person. An advanced devotee has no desire to enjoy or reject anything. His only duty is to accept whatever is favorable for the advancement of Kṛṣṇa consciousness. A Vaiṣṇava should be indifferent to material enjoyment and renunciation and should always hanker for the spiritual life of rendering service to the Lord.

antya.4.180

> *ei lāgi' tomā tyāga karite nā yuyāya*
> *ghṛṇā-buddhi kari yadi, nija-dharma yāya"*

SYNONYMS

ei lāgi'—for this reason; *tomā*—you; *tyāga karite*—to reject; *nā yuyāya*—is not befitting; *ghṛṇā-buddhi kari*—I regard with hatred; *yadi*—if; *nija-dharma yāya*—I deviate from My duty.

TRANSLATION

"For this reason, I cannot reject you. If I hated you, I would deviate from My occupational duty."

antya.4.181

> *haridāsa kahe,—"prabhu, ye kahilā tumi*
> *ei 'bāhya pratāraṇā' nāhi māni āmi*

SYNONYMS

haridāsa kahe—Haridāsa said; *prabhu*—my Lord; *ye*—what; *kahilā*—have spoken; *tumi*—You; *ei*—this; *bāhya pratāraṇā*—external formality; *nāhi māni āmi*—I do not accept.

TRANSLATION

Haridāsa said, "My dear Lord, what You have spoken deals with external formalities. I do not accept it.

antya.4.182

> *āmā-saba adhame ye kariyācha aṅgīkāra*
> *dīna-dayālu-guṇa tomāra tāhāte pracāra"*

SYNONYMS

āmā-saba—all of us; *adhame*—most fallen; *ye*—that; *kariyācha*—You have done; *aṅgīkāra*—acceptance; *dīna-dayālu*—merciful unto the fallen souls; *guṇa*—attribute; *tomāra*—of You; *tāhāte*—in that; *pracāra*—proclaiming.

TRANSLATION

"My Lord, we are all fallen, but You have accepted us due to Your attribute of being merciful to the fallen. This is well known all over the world."

antya.4.183

> *prabhu hāsi' kahe,—"śuna, haridāsa, sanātana*
> *tattvataḥ kahi tomā-viṣaye yaiche mora mana*

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *hāsi'*—smiling; *kahe*—says; *śuna*—hear; *haridāsa*—My dear Haridāsa; *sanātana*—My dear Sanātana; *tattvataḥ*—truly; *kahi*—I am speaking; *tomā-viṣaye*—about you; *yaiche*—as; *mora mana*—My mind.

TRANSLATION

Lord Caitanya smiled and said, "Listen, Haridāsa and Sanātana. Now I am speaking the truth about how My mind is attached to you.

antya.4.184

> *tomāre 'lālya', āpanāke 'lālaka' abhimāna*
> *lālakera lālye nahe doṣa-parijñāna*

SYNONYMS

tomāre—unto you; *lālya*—maintained; *āpanāke*—unto Me; *lālaka*—the maintainer; *abhimāna*—conception; *lālakera*—of the maintainer; *lālye*—unto the maintained; *nahe*—not; *doṣa*—fault; *parijñāna*—understanding.

TRANSLATION

"My dear Haridāsa and Sanātana, I think of you as My little boys, to be maintained by Me. The maintainer never takes seriously any faults of the maintained.

PURPORT

When a father maintains a child and the child is maintained by the father, the father never takes seriously the faults of the child. Even if they actually are faults, the father does not mind them.

antya.4.185

> *āpanāre haya mora amānya-samāna*
> *tomā-sabāre karoṅ muñi bālaka-abhimāna*

SYNONYMS

āpanāre—unto Myself; *haya*—there is; *mora*—My; *amānya*—not deserving respect; *samāna*—like; *tomā-sabāre*—unto all of you; *karoṅ*—do; *muñi*—I; *bālaka-abhimāna*—considering My sons.

TRANSLATION

"I always think of Myself as deserving no respect, but because of affection I always consider you to be like My little children.

antya.4.186

> *mātāra yaiche bālakera 'amedhya' lāge gāya*
> *ghṛṇā nāhi janme, āra mahā-sukha pāya*

SYNONYMS

mātāra—of the mother; *yaiche*—as; *bālakera*—of the child; *amedhya*—stool and urine; *lāge gāya*—touches the body; *ghṛṇā*—hatred; *nāhi janme*—does not arise; *āra*—more; *mahā-sukha*—great pleasure; *pāya*—gets.

TRANSLATION

"When a child passes stool and urine that touch the body of the mother, the mother never hates the child. On the contrary, she takes much pleasure in cleansing him.

antya.4.187

> *'lālyāmedhya' lālakera candana-sama bhāya*
> *sanātanera klede āmāra ghṛṇā nā upajāya"*

SYNONYMS

lālya—of the maintained child; *amedhya*—stool and urine; *lālakera*—of the maintainer; *candana-sama*—like sandalwood pulp; *bhāya*—appears; *sanātanera*—of Sanātana Gosvāmī; *klede*—unto the moisture of the sores; *āmāra*—My; *ghṛṇā*—hatred; *nā*—not; *upajāya*—arises.

TRANSLATION

"The stool and urine of the maintained child appear like sandalwood pulp to the mother. Similarly, when the foul moisture oozing from the itches of Sanātana touches My body, I have no hatred for him."

antya.4.188

> *haridāsa kahe,—"tumi īśvara dayā-maya*
> *tomāra gambhīra hṛdaya bujhana nā yāya*

SYNONYMS

haridāsa kahe—Haridāsa Ṭhākura said; *tumi*—You; *īśvara*—the Supreme Personality of Godhead; *dayā-maya*—merciful; *tomāra*—Your; *gambhīra*—deep; *hṛdaya*—heart; *bujhana nā yāya*—cannot be understood.

TRANSLATION

Haridāsa Ṭhākura said, "My dear sir, You are the Supreme Personality of Godhead and are most merciful toward us. No one can understand what is within Your deeply affectionate heart.

antya.4.189

> *vāsudeva—galat-kuṣṭhī, tāte aṅga—kīḍā-maya*
> *tāre āliṅgana kailā hañā sadaya*

SYNONYMS

vāsudeva—Vāsudeva; *galat-kuṣṭhī*—suffering from leprosy; *tāte*—over and above that; *aṅga*—the body; *kīḍā-maya*—full of worms; *tāre*—him; *āliṅgana*—embracing; *kailā*—You did; *hañā sa-daya*—being merciful.

TRANSLATION

"You embraced the leper Vāsudeva, whose body was fully infected by worms. You are so kind that in spite of his condition You embraced him.

antya.4.190

> *āliṅgiyā kailā tāra kandarpa-sama aṅga*
> *bujhite nā pāri tomāra kṛpāra taraṅga"*

SYNONYMS

āliṅgiyā—by embracing; *kailā*—You made; *tāra*—his; *kandarpa-sama*—as beautiful as Cupid; *aṅga*—body; *bujhite nā pāri*—we cannot understand; *tomāra*—Your; *kṛpāra taraṅga*—waves of mercy.

TRANSLATION

"By embracing him You made his body as beautiful as that of Cupid. We cannot understand the waves of Your mercy."

antya.4.191

> *prabhu kahe,—"vaiṣṇava-deha 'prākṛta' kabhu naya*
> *'aprākṛta' deha bhaktera 'cid-ānanda-maya'*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *vaiṣṇava deha*—the body of a Vaiṣṇava; *prākṛta*—material; *kabhu naya*—is never; *aprākṛta*—transcendental; *deha*—body; *bhaktera*—of a devotee; *cit-ānanda-maya*—full of transcendental bliss.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "The body of a devotee is never material. It is considered to be transcendental, full of spiritual bliss.

PURPORT

Śrī Caitanya Mahāprabhu is trying to convince Haridāsa Ṭhākura and Sanātana Gosvāmī that a devotee whose life is dedicated to the service of the Lord is never in the material conception. Because he always engages in the service of the Lord, his body is

transcendental and full of spiritual bliss. His body should never be considered material, just as the body of the Deity worshiped in the temple is never considered to be made of stone or wood. Factually, the Deity is directly the Supreme Personality of Godhead, without a doubt. The injunctions of the *Padma Purāṇa* therefore state: *arcye viṣṇau śilādhīr guruṣu nara-matir vaiṣṇave jāti-buddhiḥ. ..yasya vā nārakī saḥ.* The Deity worshiped in the temple is never stone or wood. Similarly, the body of a Vaiṣṇava fully dedicated to the service of the Lord is never considered to belong to the material modes of nature.

antya.4.192

> *dīkṣā-kāle bhakta kare ātma-samarpaṇa*
> *sei-kāle kṛṣṇa tāre kare ātma-sama*

SYNONYMS

dīkṣā-kāle—at the time of initiation; *bhakta*—the devotee; *kare*—does; *ātma*—of himself; *samarpaṇa*—full dedication; *sei-kāle*—at that time; *kṛṣṇa*—Lord Kṛṣṇa; *tāre*—him; *kare*—makes; *ātma-sama*—as spiritual as Himself.

TRANSLATION

"At the time of initiation, when a devotee fully surrenders unto the service of the Lord, Kṛṣṇa accepts him to be as good as Himself.

antya.4.193

> *sei deha kare tāra cid-ānanda-maya*
> *aprākṛta-dehe tāṅra caraṇa bhajaya*

SYNONYMS

sei deha—that body; *kare*—makes; *tāra*—his; *cit-ānanda-maya*—full of transcendental bliss; *aprākṛta-dehe*—in that transcendental body; *tāṅra*—His; *caraṇa*—feet; *bhajaya*—worships.

TRANSLATION

"When the devotee's body is thus transformed into spiritual existence, the devotee, in that transcendental body, renders service to the lotus feet of the Lord.

antya.4.194

> *martyo yadā tyakta-samasta-karmā*
> *niveditātmā vicikīrṣito me*
> *tadāmṛtatvaṁ pratipadyamāno*
> *mayātma-bhūyāya ca kalpate vai*

SYNONYMS

martyaḥ—the living entity subjected to birth and death; *yadā*—as soon as; *tyakta*—giving up; *samasta*—all; *karmāḥ*—fruitive activities; *nivedita-ātmā*—a fully surrendered soul; *vicikīrṣitaḥ*—

desired to act; *me*—by Me; *tadā*—at that time; *amṛtatvam*—immortality; *pratipadyamānaḥ*—attaining; *mayā*—with Me; *ātma-bhūyāya*—for becoming of a similar nature; *ca*—also; *kalpate*—is eligible; *vai*—certainly.

TRANSLATION

“ 'The living entity who is subjected to birth and death, when he gives up all material activities dedicating his life to Me for executing My order, and thus acts according to My direction, at that time he reaches the platform of immortality, and becomes fit to enjoy the spiritual bliss of exchange of loving mellows with Me.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (11.29.34). At the time of initiation, a devotee gives up all his material conceptions. Therefore, being in touch with the Supreme Personality of Godhead, he is situated on the transcendental platform. Thus having attained knowledge and the spiritual platform, he always engages in the service of the spiritual body of Kṛṣṇa. When one is freed from material connections in this way, his body immediately becomes spiritual, and Kṛṣṇa accepts His service. However, Kṛṣṇa does not accept anything from a person with a material conception of life. When a devotee no longer has any desire for material sense gratification, in his spiritual identity he engages in the service of the Lord, for his dormant spiritual consciousness awakens. This awakening of spiritual

consciousness makes his body spiritual, and thus he becomes fit to render service to the Lord. *Karmīs* may consider the body of a devotee material, but factually it is not, for a devotee has no conception of material enjoyment. If one thinks that the body of a pure devotee is material, he is an offender, for that is a *vaiṣṇava-aparādha*. In this connection one should consult Śrīla Sanātana Gosvāmī's *Bṛhad-bhāgavatāmṛta* (1.3.45 and 2.3.139).

antya.4.195

> *sanātanera dehe kṛṣṇa kaṇḍu upajāñā*
> *āmā parīkṣite ihāṅ dilā pāṭhāñā*

SYNONYMS

sanātanera—of Sanātana Gosvāmī; *dehe*—in the body; *kṛṣṇa*—Lord Kṛṣṇa; *kaṇḍu*—itches; *upajāñā*—manifesting; *āmā*—Me; *parīkṣite*—to test; *ihāṅ*—here; *dilā pāṭhāñā*—has sent.

TRANSLATION

"Kṛṣṇa somehow or other manifested these itching sores on the body of Sanātana Gosvāmī and sent him here to test Me.

antya.4.196

> *ghṛṇā kari' āliṅgana nā karitāma yabe*
> *kṛṣṇa-ṭhāñi aparādha-daṇḍa pāitāma tabe*

SYNONYMS

ghṛṇā kari'—hating; *āliṅgana*—embracing; *nā karitāma*—I would not do; *yabe*—when; *kṛṣṇa-ṭhāñi*—unto Lord Kṛṣṇa; *aparādha-daṇḍa*—punishment for offenses; *pāitāma*—I would have gotten; *tabe*—then.

TRANSLATION

"If I had hated Sanātana Gosvāmī and had not embraced him, I would certainly have been chastised for offenses to Kṛṣṇa.

antya.4.197

> *pāriṣada-deha ei, nā haya durgandha*
> *prathama divase pāiluṅ catuḥsama-gandha"*

SYNONYMS

pāriṣada-deha—the body of Kṛṣṇa's associate; *ei*—this; *nā haya*—is not; *durgandha*—having a bad smell; *prathama divase*—on the first day; *pāiluṅ*—I got; *catuḥsama-gandha*—the smell of *catuḥsama,* a mixture of sandalwood pulp, camphor, aguru and musk.

TRANSLATION

"Sanātana Gosvāmī is one of the associates of Kṛṣṇa. There could not be any bad odor from his body. On the first day I embraced him, I smelled the aroma of

catuḥsama [a mixture of sandalwood pulp, camphor, aguru and musk]."

PURPORT

An associate of the Lord is one whose body is fully engaged in the service of the Lord. A materialist might see Sanātana Gosvāmī's body as being full of itching sores that exuded foul moisture and a bad smell. Śrī Caitanya Mahāprabhu, however, said that actually the aroma of his body was the excellent scent of a mixture of sandalwood pulp, camphor, musk and aguru. In the *Garuḍa Purāṇa* this mixture, which is called *catuḥsama,* is described as follows:

> *kastūrikāyā dvau bhāgau*
> *catvāraś candanasya tu*
> *kuṅkumasya trayaś caikaḥ*
> *śaśinaḥ syāt catuḥsamam*

"Two parts of musk, four parts of sandalwood, three parts of *aguru* or saffron and one part of camphor, when mixed together, form *catuḥsama*." The aroma of *catuḥsama* is very pleasing. It is also mentioned in the *Hari-bhakti-vilāsa* (6.115).

antya.4.198

> *vastutaḥ prabhu yabe kailā āliṅgana*
> *tāṅra sparśe gandha haila candanera sama*

SYNONYMS

vastutaḥ—in fact; *prabhu*—Śrī Caitanya Mahāprabhu; *yabe*—when; *kailā*—did; *āliṅgana*—embracing; *tāṅra sparśe*—by His touch; *gandha haila*—there was a fragrance; *candanera sama*—exactly like that of sandalwood pulp.

TRANSLATION

In fact, however, when Śrī Caitanya Mahāprabhu embraced the body of Sanātana Gosvāmī, by the Lord's touch alone there was manifest a fragrance exactly like that of sandalwood pulp.

antya.4.199

> *prabhu kahe,—"sanātana, nā māniha duḥkha*
> *tomāra āliṅgane āmi pāi baḍa sukha*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu continued to speak; *sanātana*—My dear Sanātana; *nā māniha duḥkha*—do not be unhappy; *tomāra āliṅgane*—by embracing you; *āmi*—I; *pāi*—get; *baḍa sukha*—great happiness.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "My dear Sanātana, do not be aggrieved, for when I embrace you I actually get great pleasure.

antya.4.200

> *e-vatsara tumi ihāṅ raha āmā-sane*
> *vatsara rahi' tomāre āmi pāṭhāimu vṛndāvane*

SYNONYMS

e-vatsara—this year; *tumi*—you; *ihāṅ*—here; *raha*—remain; *āmā-sane*—with Me; *vatsara*—year; *rahi'*—remaining; *tomāre*—you; *āmi*—I; *pāṭhāimu vṛndāvane*—shall send to Vṛndāvana.

TRANSLATION

"Stay with Me at Jagannātha Purī for one year, and after that I shall send you to Vṛndāvana."

antya.4.201

> *eta bali' punaḥ tāṅre kailā āliṅgana*
> *kaṇḍu gela, aṅga haila suvarṇera sama*

SYNONYMS

eta bali'—saying this; *punaḥ*—again; *tāṅre*—him; *kailā*—did; *āliṅgana*—embracing; *kaṇḍu gela*—the itching sores disappeared; *aṅga*—the body; *haila*—became; *suvarṇera sama*—like gold.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu again embraced Sanātana Gosvāmī. Thus immediately Sanātana's itches disappeared, and his entire body resembled the color of gold.

antya.4.202

> *dekhi' haridāsa mane hailā camatkāra*
> *prabhure kahena,—"ei bhaṅgī ye tomāra*

SYNONYMS

dekhi'—seeing; *haridāsa*—Haridāsa Ṭhākura; *mane*—in the mind; *hailā camatkāra*—became astonished; *prabhure kahena*—spoke to the Lord; *ei*—this; *bhaṅgī*—transcendental activity; *ye*—which; *tomāra*—Your.

TRANSLATION

Seeing the change, Haridāsa Ṭhākura, greatly astonished, told the Lord, "This is Your pastime.

antya.4.203

> *sei jhārikhaṇḍera pānī tumi khāoyāilā*
> *sei pānī-lakṣye iṅhāra kaṇḍu upajāilā*

SYNONYMS

sei—that; *jhārikhaṇḍera*—of Jhārikhaṇḍa; *pānī*—water; *tumi*—You; *khāoyāilā*—made to drink; *sei pānī-lakṣye*—on account of this water; *iṅhāra*—of Sanātana Gosvāmī; *kaṇḍu upajāilā*—You generated the itching.

TRANSLATION

"My dear Lord, You made Sanātana Gosvāmī drink the water of Jhārikhaṇḍa, and You actually generated the consequent itching sores on his body.

antya.4.204

> *kaṇḍu kari' parīkṣā karile sanātane*
> *ei līlā-bhaṅgī tomāra keha nāhi jāne"*

SYNONYMS

kaṇḍu kari'—generating the itching sores; *parīkṣā*—examination; *karile*—You did; *sanātane*—unto Sanātana Gosvāmī; *ei*—this; *līlā*—of pastimes; *bhaṅgī*—trick; *tomāra*—Your; *keha nāhi jāne*—no one knows.

TRANSLATION

"After thus causing these itching sores, You examined Sanātana Gosvāmī. No one can understand Your transcendental pastimes."

antya.4.205

> *duṅhe āliṅgiyā prabhu gelā nijālaya*
> *prabhura guṇa kahe duṅhe hañā prema-maya*

SYNONYMS

duṅhe—both of them; *āliṅgiyā*—embracing; *prabhu*—Śrī Caitanya Mahāprabhu; *gelā*—departed; *nija-ālaya*—for His place; *prabhura guṇa*—attributes of Śrī Caitanya Mahāprabhu; *kahe*—discussed; *duṅhe*—both of them; *hañā*—being; *prema-maya*—overwhelmed by ecstasy.

TRANSLATION

After embracing both Haridāsa Ṭhākura and Sanātana Gosvāmī, Śrī Caitanya Mahāprabhu returned to His residence. Then both Haridāsa Ṭhākura and Sanātana Gosvāmī, in great ecstatic love, began to describe the Lord's transcendental attributes.

antya.4.206

> *ei-mata sanātana rahe prabhu-sthāne*
> *kṛṣṇa-caitanya-guṇa-kathā haridāsa-sane*

SYNONYMS

ei-mata—in this way; *sanātana*—Sanātana Gosvāmī; *rahe*—remained; *prabhu-sthāne*—at the shelter of Śrī Caitanya Mahāprabhu; *kṛṣṇa-caitanya*—of Lord Śrī Caitanya Mahāprabhu; *guṇa*—of the attributes; *kathā*—discussion; *haridāsa-sane*—with Haridāsa Ṭhākura.

TRANSLATION

In this way Sanātana Gosvāmī stayed under the care of Śrī Caitanya Mahāprabhu and discussed the transcendental qualities of Śrī Caitanya Mahāprabhu with Haridāsa Ṭhākura.

antya.4.207

> *dola-yātrā dekhi' prabhu tāṅre vidāya dilā*
> *vṛndāvane ye karibena, saba śikhāilā*

SYNONYMS

dola-yātrā—the festival of Dola-yātrā; *dekhi'*—seeing; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—unto him; *vidāya dilā*—bid farewell;

vṛndāvane—at Vṛndāvana; *yekaribena*—whatever he would do; *saba*—all; *śikhāilā*—instructed.

TRANSLATION

After they saw the Dola-yātrā festival, Śrī Caitanya Mahāprabhu instructed Sanātana Gosvāmī fully about what to do in Vṛndāvana and bade him farewell.

antya.4.208

> *ye-kāle vidāya hailā prabhura caraṇe*
> *dui-janāra viccheda-daśā nā yāya varṇane*

SYNONYMS

ye-kāle—when; *vidāya*—farewell; *hailā*—there was; *prabhura caraṇe*—at the lotus feet of Śrī Caitanya Mahāprabhu; *dui-janāra*—both of them; *viccheda-daśā*—condition of separation; *nā yāya varṇane*—cannot be described.

TRANSLATION

The scene of separation that took place when Sanātana Gosvāmī and Śrī Caitanya Mahāprabhu took leave of one another is so piteous that it cannot be described herein.

antya.4.209

> *yei vana-pathe prabhu gelā vṛndāvana*
> *sei-pathe yāite mana kailā sanātana*

SYNONYMS

yei—which; *vana-pathe*—on the path in the forest; *prabhu*—Śrī Caitanya Mahāprabhu; *gelā vṛndāvana*—went to Vṛndāvana; *sei-pathe*—on the very path; *yāite*—to go; *mana*—mind; *kailā*—made; *sanātana*—Sanātana Gosvāmī.

TRANSLATION

Sanātana Gosvāmī decided to go to Vṛndāvana by the very forest path Śrī Caitanya Mahāprabhu had traversed.

antya.4.210

> *ye-pathe, ye-grāma-nadī-śaila, yāhāṅ yei līlā*
> *balabhadra-bhaṭṭa-sthāne saba likhi' nilā*

SYNONYMS

ye-pathe—on which path; *ye*—which; *grāma*—villages; *nadī*—rivers; *śaila*—hills; *yāhāṅ*—where; *yei*—which; *līlā*—pastimes; *balabhadra-bhaṭṭa-sthāne*—from Balabhadra Bhaṭṭa; *saba*—everything; *likhi'*—writing; *nilā*—he took.

TRANSLATION

Sanātana Gosvāmī noted from Balabhadra Bhaṭṭācārya all the villages, rivers and hills where Śrī Caitanya Mahāprabhu had performed His pastimes.

antya.4.211

> *mahāprabhura bhakta-gaṇe sabāre miliyā*
> *sei-pathe cali' yāya se-sthāna dekhiyā*

SYNONYMS

mahāprabhura—of Śrī Caitanya Mahāprabhu; *bhakta-gaṇe*—the devotees; *sabāre*—all; *miliyā*—meeting; *sei-pathe*—on the path; *cali' yāya*—passed through; *se*—those; *sthāna*—places; *dekhiyā*—visiting.

TRANSLATION

Sanātana Gosvāmī met all the devotees of Śrī Caitanya Mahāprabhu and then, traveling by that same path, visited the places through which Śrī Caitanya Mahāprabhu had passed.

PURPORT

Śrīla Bhaktivinoda Ṭhākura writes in a song (*Śaraṇāgati* 31.3):

> *gaura āmāra, ye saba sthāne,*
> *karala bhramaṇa raṅge*
> *se-saba sthāna, heriba āmi,*
> *praṇayi-bhakata-saṅge.*

"May I visit all the holy places associated with the *līlās* of Lord Caitanya and His devotees." A devotee should make a point of visiting all the places where Śrī Caitanya Mahāprabhu performed His pastimes. Indeed, pure devotees of Śrī Caitanya Mahāprabhu even want to see the places He simply visited for only hours or minutes.

antya.4.212

> *ye-ye-līlā prabhu pathe kailā ye-ye-sthāne*
> *tāhā dekhi' premāveśa haya sanātane*

SYNONYMS

ye-ye—whatever; *līlā*—pastimes; *prabhu*—Śrī Caitanya Mahāprabhu; *pathe*—on the way; *kailā*—performed; *ye-ye-sthāne*—in whatever places; *tāhā*—those places; *dekhi'*—by seeing; *prema-āveśa*—ecstatic love; *haya*—there is; *sanātane*—in Sanātana Gosvāmī.

TRANSLATION

As soon as Sanātana Gosvāmī visited a place where Śrī Caitanya Mahāprabhu had performed His pastimes on the way, he was immediately filled with ecstatic love.

antya.4.213

> *ei-mate sanātana vṛndāvane āilā*
> *pāche āsi' rūpa-gosāñi tāṅhāre mililā*

SYNONYMS

ei-mate—in this way; *sanātana*—Sanātana Gosvāmī; *vṛndāvane āilā*—came to Vṛndāvana; *pāche āsi'*—coming after; *rūpa-gosāñi*—Śrīla Rūpa Gosvāmī; *tāṅhāre*—him; *mililā*—met.

TRANSLATION

In this way Sanātana Gosvāmī reached Vṛndāvana. Later Rūpa Gosvāmī came and met him.

antya.4.214

> *eka-vatsara rūpa-gosāñira gauḍe vilamba haila*
> *kuṭumbera 'sthiti'-artha vibhāga kari' dila*

SYNONYMS

eka-vatsara—for one year; *rūpa-gosāñira*—of Śrīla Rūpa Gosvāmī; *gauḍe*—in Bengal; *vilamba*—delay; *haila*—there was; *kuṭumbera*—of the relatives; *sthiti-artha*—wealth for maintenance; *vibhāga*—shares; *kari'*—making; *dila*—gave.

TRANSLATION

Śrīla Rūpa Gosvāmī was delayed in Bengal for a year because he was dividing his money among his relatives to situate them in their proper positions.

PURPORT

Although Śrīla Rūpa Gosvāmī renounced his family life, he nevertheless was not unjust to his family members. Even after renunciation, he returned to Bengal, where he properly divided whatever money he had and gave it to his relatives so that they would not be inconvenienced.

antya.4.215

> *gauḍe ye artha chila, tāhā ānāilā*
> *kuṭumba-brāhmaṇa-devālaye bāṅṭi' dilā*

SYNONYMS

gauḍe—in Bengal; *ye*—whatever; *artha*—money; *chila*—there was; *tāhā*—that; *ānāilā*—collected; *kuṭumba*—to relatives; *brāhmaṇa*—

brāhmaṇas; *devālaye*—temples; *bāṅṭi' dilā*—divided and distributed.

TRANSLATION

He collected whatever money he had accumulated in Bengal and divided it among his relatives, the brāhmaṇas and the temples.

antya.4.216

> *saba manaḥ-kathā gosāñi kari' nirvāhaṇa*
> *niścinta hañā śīghra āilā vṛndāvana*

SYNONYMS

saba—all; *manaḥ-kathā*—decisions; *gosāñi*—Rūpa Gosvāmī; *kari' nirvāhaṇa*—executing properly; *niścinta hañā*—being freed from all anxiety; *śīghra āilā*—very soon returned; *vṛndāvana*—to Vṛndāvana.

TRANSLATION

Thus after finishing all the tasks he had on his mind, he returned to Vṛndāvana fully satisfied.

> *dui bhāi mili' vṛndāvane vāsa kailā*
> *prabhura ye ājñā, duṅhe saba nirvāhilā*

SYNONYMS

dui bhāi—both brothers; *mili'*—meeting; *vṛndāvane*—in Vṛndāvana; *vāsa kailā*—resided; *prabhura ye ājñā*—whatever was ordered by Śrī Caitanya Mahāprabhu; *duṅhe*—both of them; *saba*—all; *nirvāhilā*—executed.

TRANSLATION

The brothers met at Vṛndāvana, where they stayed to execute the will of Śrī Caitanya Mahāprabhu.

PURPORT

śrī-caitanya-mano-'bhīṣṭaṁ \\ sthāpitaṁ yena bhū-tale \\ svayaṁ rūpaḥ kadā mahyaṁ \\ dadāti sva-padāntikam

"When will Śrīla Rūpa Gosvāmī Prabhupāda, who has established within the material world the mission to fulfill the desire of Lord Caitanya, give me shelter under his lotus feet?" Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī were previously ministers directly in charge of the government of Nawab Hussain Shah, and they were also householders, but later they became *gosvāmīs*. A *gosvāmī,* therefore, is one who executes the will of Śrī Caitanya Mahāprabhu. The title "*gosvāmī*" is not an inherited

designation; it is meant for a person who has controlled his sense gratification and dedicated his life to executing the order of Śrī Caitanya Mahāprabhu. Therefore Śrīla Sanātana Gosvāmī and Śrīla Rūpa Gosvāmī became genuine *gosvāmīs* after dedicating their lives to the service of the Lord.

antya.4.218

> *nānā-śāstra āni' lupta-tīrtha uddhārilā*
> *vṛndāvane kṛṣṇa-sevā prakāśa karilā*

SYNONYMS

nānā-śāstra—different types of revealed scripture; *āni'*—bringing together; *lupta-tīrtha*—the lost sites of the holy places; *uddhārilā*—excavated; *vṛndāvane*—at Vṛndāvana; *kṛṣṇa-sevā*—Lord Kṛṣṇa's direct service; *prakāśa karilā*—manifested.

TRANSLATION

Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī collected many revealed scriptures, and from the evidence in those scriptures they excavated all the lost sites of pilgrimage. Thus they established temples for the worship of Lord Kṛṣṇa.

antya.4.219

> *sanātana grantha kailā 'bhāgavatāmṛte'*
> *bhakta-bhakti-kṛṣṇa-tattva jāni yāhā haite*

SYNONYMS

sanātana—Sanātana Gosvāmī; *grantha*—books; *kailā*—compiled; *bhāgavata-amṛte*—in the *Bhāgavatāmṛta*; *bhakta*—devotee; *bhakti*—devotional service; *kṛṣṇa-tattva*—Kṛṣṇa, the Absolute Truth; *jāni*—we know; *yāhā haite*—from which.

TRANSLATION

Śrīla Sanātana Gosvāmī compiled the Bhāgavatāmṛta. From this book one can understand who is a devotee, what is the process of devotional service, and who is Kṛṣṇa, the Absolute Truth.

antya.4.220

> *siddhānta-sāra grantha kailā 'daśama-ṭippanī'*
> *kṛṣṇa-līlā-rasa-prema yāhā haite jāni*

SYNONYMS

siddhānta-sāra—mature understanding; *grantha*—book; *kailā*—compiled; *daśama-ṭippanī*—commentary on the Tenth Canto; *kṛṣṇa-līlā*—of pastimes of Lord Kṛṣṇa; *rasa*—of the transcendental

mellow; *prema*—ecstatic love; *yāhā haite*—from which; *jāni*—we can understand.

TRANSLATION

Śrīla Sanātana Gosvāmī wrote a commentary on the Tenth Canto known as Daśama-ṭippanī, from which we can understand the transcendental pastimes and ecstatic love of Lord Kṛṣṇa.

antya.4.221

> *'hari-bhakti-vilāsa'-grantha kailā vaiṣṇava-ācāra*
> *vaiṣṇavera kartavya yāhāṅ pāiye pāra*

SYNONYMS

hari-bhakti-vilāsa—of the name *Hari-bhakti-vilāsa*; *grantha*—book; *kailā*—compiled; *vaiṣṇava-ācāra*—the standard behavior of a Vaiṣṇava; *vaiṣṇavera*—of a devotee; *kartavya*—duty; *yāhāṅ*—in which; *pāiye pāra*—one can understand up to the extreme limit.

TRANSLATION

He also compiled the Hari-bhakti-vilāsa, from which we can understand the standard behavior of a devotee and the full extent of a Vaiṣṇava's duty.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura writes: "The *Hari-bhakti-vilāsa* was originally compiled by Śrīla Sanātana Gosvāmī. Later, Gopāla Bhaṭṭa Gosvāmī produced a shortened version of it and added the *Dig-darśinī-ṭīkā*. In the *Hari-bhakti-vilāsa* there are so many quotations from the *sātvata* scriptures that sometimes it is inquired how the atheistic *smārtas* can refuse to accept them and instead imagine some other opinions. What is recorded in the *Hari-bhakti-vilāsa* strictly follows the Vedic scriptures and is certainly pure, but the attitude of the *karmīs* is always one of giving up the conclusion of pure Vaiṣṇava understanding. Because the *karmīs* are very much attached to the world and material activities, they always try to establish atheistic principles that oppose the understanding of the Vaiṣṇavas.

antya.4.222

> *āra yata grantha kailā, tāhā ke kare gaṇana*
> *'madana-gopāla-govindera sevā'-prakāśana*

SYNONYMS

āra yata—all other; *grantha*—books; *kailā*—compiled; *tāhā*—that; *ke kare gaṇana*—who can enumerate; *madana-gopāla*—the Deity named Madana-mohana; *govindera*—of the Deity named Śrī Govinda; *sevā*—service; *prakāśana*—exhibition.

TRANSLATION

Śrīla Sanātana Gosvāmī also compiled many other books. Who can enumerate them? The basic principle of all these books is to show us how to love Madana-mohana and Govindajī.

PURPORT

The *Bhakti-ratnākara* refers to the following books by Śrīla Sanātana Gosvāmī: (1) *Bṛhad-bhāgavatāmṛta,* (2) *Hari-bhakti-vilāsa* and his commentary known as *Dig-darśinī,* (3) *Līlā-stava* and (4) the commentary on the Tenth Canto of *Śrīmad-Bhāgavatam* known as *Vaiṣṇava-toṣaṇī*. Sanātana Gosvāmī compiled many, many books, all with the aim of describing how to serve the principal Deities of Vṛndāvana-Govinda and Madana-gopāla. Later, other Deities were gradually established, and the importance of Vṛndāvana increased.

antya.4.223

> *rūpa-gosāñi kailā 'rasāmṛta-sindhu' sāra*
> *kṛṣṇa-bhakti-rasera yāhāṅ pāiye vistāra*

SYNONYMS

rūpa-gosāñi—Śrīla Rūpa Gosvāmī; *kailā*—compiled; *rasāmṛta-sindhu*—the book known as *Bhakti-rasāmṛta-sindhu*; *sāra*—the essence of knowledge in devotional service; *kṛṣṇa-bhakti-rasera*—

of the transcendental mellow in devotional service; *yāhāṅ*—wherein; *pāiye*—we can get; *vistāra*—elaboration.

TRANSLATION

Śrīla Rūpa Gosvāmī also wrote many books, the most famous of which is Bhakti-rasāmṛta-sindhu. From that book one can understand the essence of devotional service to Kṛṣṇa and the transcendental mellow one can derive from such service.

antya.4.224

> *'ujjvala-nīlamaṇi'-nāma grantha kaila āra*
> *rādhā-kṛṣṇa-līlā-rasa tāhāṅ pāiye pāra*

SYNONYMS

ujjvala-nīla-maṇi—*Ujjvala-nīlamaṇi*; *nāma*—named; *grantha*—scripture; *kaila*—compiled; *āra*—also; *rādhā-kṛṣṇa-līlā-rasa*—the transcendental mellow of the pastimes of Rādhā and Kṛṣṇa; *tāhāṅ*—there; *pāiye*—we get; *pāra*—the extreme limit.

TRANSLATION

Śrīla Rūpa Gosvāmī also compiled the book named Ujjvala-nīlamaṇi, from which one can understand, to the fullest limits, the loving affairs of Śrī Śrī Rādhā and Kṛṣṇa.

antya.4.225

> *'vidagdha-mādhava', 'lalita-mādhava,—nāṭaka-yuga la*
> *kṛṣṇa-līlā-rasa tāhāṅ pāiye sakala*

SYNONYMS

vidagdha-mādhava—*Vidagdha-mādhava*; *lalita-mādhava*—*Lalita-mādhava*; *nāṭaka-yugala*—two dramas; *kṛṣṇa-līlā-rasa*—the mellow derived from the pastimes of Lord Kṛṣṇa; *tāhāṅ*—there; *pāiye sakala*—we can understand all.

TRANSLATION

Śrīla Rūpa Gosvāmī also compiled two important dramas named Vidagdha-mādhava and Lalita-mādhava, from which one can understand all the mellows derived from the pastimes of Lord Kṛṣṇa.

antya.4.226

> *'dāna-keli-kaumudī' ādi lakṣa-grantha kaila*
> *sei saba granthe vrajera rasa vicārila*

SYNONYMS

dāna-keli-kaumudī—the book named *Dāna-keli-kaumudī*; *ādi*—beginning with; *lakṣa*—100,000; *grantha*—verses; *kaila*—compiled;

sei—those; *saba*—all; *granthe*—in scriptures; *vrajera*—of Vṛndāvana; *rasa vicārila*—elaborately explained the transcendental mellows.

TRANSLATION

Śrīla Rūpa Gosvāmī compiled 100,000 verses, beginning with the book Dāna-keli-kaumudī. In all these scriptures he elaborately explained the transcendental mellows of the activities of Vṛndāvana.

PURPORT

Referring to the words *lakṣa-grantha* ("100,000 verses"), Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that the total number of verses written by Śrīla Rūpa Gosvāmī is 100,000 (*eka-lakṣa* or *lakṣa-grantha*). The copyists count both the verses and the prose sections of the Sanskrit works. One should not mistakenly think that Śrīla Rūpa Gosvāmī compiled 100,000 books. He actually wrote sixteen books, as mentioned in the First Wave of the *Bhakti-ratnākara* (*śrī-rūpa-gosvāmī grantha ṣoḍaśa karila*).

antya.4.227

> *tāṅra laghu-bhrātā—śrī-vallabha-anupama*
> *tāṅra putra mahā-paṇḍita—jīva-gosāñi nāma*

SYNONYMS

tāṅra—his; *laghu-bhrātā*—younger brother; *śrī-vallabha-anupama*—named Śrī Vallabha or Anupama; *tāṅra putra*—his son; *mahā-paṇḍita*—very learned scholar; *jīva-gosāñi*—Śrīla Jīva Gosvāmī; *nāma*—named.

TRANSLATION

The son of Śrī Vallabha, or Anupama, Śrīla Rūpa Gosvāmī's younger brother, was the great learned scholar named Śrīla Jīva Gosvāmī.

antya.4.228

> *sarva tyāji' teṅho pāche āilā vṛndāvana*
> *teṅha bhakti-śāstra bahu kailā pracāraṇa*

SYNONYMS

sarva tyāji'—renouncing everything; *teṅho*—he (Śrīla Jīva Gosvāmī); *pāche*—later; *āilā vṛndāvana*—came to Vṛndāvana; *teṅha*—he; *bhakti-śāstra*—books on devotional service; *bahu*—many; *kailā*—did; *pracāraṇa*—spreading.

TRANSLATION

After renouncing everything, Śrīla Jīva Gosvāmī went to Vṛndāvana. Later he also wrote many books on devotional service and expanded the work of preaching.

antya.4.229

> *'bhāgavata-sandarbha'-nāma kaila grantha-sāra*
> *bhāgavata-siddhāntera tāhāṅ pāiye pāra*

SYNONYMS

bhāgavata-sandarbha—the *Bhāgavata-sandarbha,* which is also known as *Ṣaṭ-sandarbha*; *nāma*—named; *kaila*—made; *grantha-sāra*—the essence of all scriptures; *bhāgavata-siddhāntera*—of conclusive information about the Supreme Personality of Godhead and His service; *tāhāṅ*—there; *pāiye*—we get; *pāra*—the limit.

TRANSLATION

In particular, Śrīla Jīva Gosvāmī compiled the book named Bhāgavata-sandarbha, or Ṣaṭ-sandarbha, which is the essence of all scriptures. From this book one can obtain a conclusive understanding of devotional service and the Supreme Personality of Godhead.

antya.4.230

> *'gopāla-campū' nāma grantha sāra kaila*
> *vraja-prema-līlā-rasa-sāra dekhāila*

SYNONYMS

gopāla-campū—Gopāla-campū; *nāma*—named; *grantha sāra*—the essence of all Vedic literature; *kaila*—made; *vraja*—of Vṛndāvana; *prema*—of love; *līlā*—of pastimes; *rasa*—of mellows; *sāra*—essence; *dekhāila*—exhibited.

TRANSLATION

He also compiled the book named Gopāla-campū, which is the essence of all Vedic literature. In this book he has exhibited the ecstatic loving transactions and pastimes of Rādhā and Kṛṣṇa in Vṛndāvana.

antya.4.231

> *'ṣaṭ sandarbhe' kṛṣṇa-prema-tattva prakāśila*
> *cāri-lakṣa grantha teṅho vistāra karila*

SYNONYMS

ṣaṭ sandarbhe—in the *Ṣaṭ-sandarbha*; *kṛṣṇa-prema-tattva*—the truth about transcendental love of Kṛṣṇa; *prakāśila*—he exhibited; *cāri-lakṣa grantha*—400,000 verses; *teṅho*—he; *vistāra karila*—expanded.

TRANSLATION

In the Ṣaṭ-sandarbha Śrīla Jīva Gosvāmī set forth the truths about the transcendental love of Kṛṣṇa. In this way he expanded 400,000 verses in all his books.

antya.4.232

> *jīva-gosāñi gauḍa haite mathurā calilā*
> *nityānanda-prabhu-ṭhāñi ājñā māgilā*

SYNONYMS

jīva-gosāñi—Śrīpāda Jīva Gosvāmī; *gauḍa haite*—from Bengal; *mathurā calilā*—started for Mathurā; *nityānanda-prabhu-ṭhāñi*—from Śrīla Nityānanda Prabhu; *ājñā māgilā*—he asked permission.

TRANSLATION

When Jīva Gosvāmī wanted to go to Mathurā from Bengal, he requested permission from Śrīla Nityānanda Prabhu.

antya.4.233

> *prabhu prītye tāṅra māthe dharilā caraṇa*
> *rūpa-sanātana-sambandhe kailā āliṅgana*

SYNONYMS

prabhu prītye—because of the mercy of Śrī Caitanya Mahāprabhu; *tāṅra*—his; *māthe*—on the head; *dharilā caraṇa*—rested His lotus feet; *rūpa-sanātana-sam-bandhe*—because of his relationship with Rūpa Gosvāmī and Sanātana Gosvāmī; *kailā āliṅgana*—embraced.

TRANSLATION

Because of Jīva Gosvāmī's relationship with Rūpa Gosvāmī and Sanātana Gosvāmī, who were greatly favored by Śrī Caitanya Mahāprabhu, Lord Nityānanda Prabhu placed His feet on the head of Śrīla Jīva Gosvāmī and embraced him.

antya.4.234

> *ājñā dilā,—"śīghra tumi yāha vṛndāvane*
> *tomāra vaṁśe prabhu diyāchena sei-sthāne*

SYNONYMS

ājñā dilā—He gave orders; *śīghra*—very soon; *tumi*—you; *yāha*—go; *vṛndāvane*—to Vṛndāvana; *tomāra*—your; *vaṁśe*—to the family; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *diyāchena*—has given; *sei-sthāne*—that place.

TRANSLATION

Lord Nityānanda Prabhu ordered, "Yes, go soon to Vṛndāvana. That place has been awarded to your family, to your father and uncles, by Śrī Caitanya Mahāprabhu, and therefore you must go there immediately."

antya.4.235

> *tāṅra ājñāya āilā, ājñā-phala pāilā*
> *śāstra kari' kata-kāla 'bhakti' pracārilā*

SYNONYMS

tāṅra ājñāya—by His order; *āilā*—came; *ājñā-phala*—the result of His order; *pāilā*—got; *śāstra kari'*—compiling various scriptures; *kata-kāla*—for a long time; *bhakti pracārilā*—preached devotional service.

TRANSLATION

By the order of Nityānanda Prabhu, he went and actually achieved the result of His order, for he compiled many books for a long time and preached the cult of bhakti from Vṛndāvana.

antya.4.236

> *ei tina-guru, āra raghunātha-dāsa*
> *iṅhā-sabāra caraṇa vandoṅ, yāṅra muñi 'dāsa'*

SYNONYMS

ei—these; *tina-guru*—three spiritual masters; *āra*—also; *raghunātha-dāsa*—Raghunātha dāsa Gosvāmī; *iṅhā-sabāra*—of all of them; *caraṇa*—the lotus feet; *vandoṅ*—I worship; *yāṅra*—of whom; *muñi*—I; *dāsa*—the servant.

TRANSLATION

These three-Rūpa Gosvāmī, Sanātana Gosvāmī and Jīva Gosvāmī-are my spiritual masters, and so also is Raghunātha dāsa Gosvāmī. I therefore offer prayers at their lotus feet, for I am their servant.

antya.4.237

> *ei ta' kahiluṅ punaḥ sanātana-saṅgame*
> *prabhura āśaya jāni yāhāra śravaṇe*

SYNONYMS

ei ta' kahiluṅ—thus I have described; *punaḥ*—again; *sanātana-saṅgame*—the meeting with Sanātana Gosvāmī; *prabhura āśaya*—

Lord Śrī Caitanya Mahāprabhu's desire; *jāni*—I can understand; *yāhāra śravaṇe*—by hearing of which.

TRANSLATION

Thus I have described the Lord's meeting again with Sanātana Gosvāmī. By hearing this I can understand the Lord's desire.

antya.4.238

> *caitanya-caritra ei—ikṣu-daṇḍa-sama*
> *carvaṇa karite haya rasa-āsvādana*

SYNONYMS

caitanya-caritra—the characteristics of Lord Śrī Caitanya Mahāprabhu; *ei*—this; *ikṣu-daṇḍa-sama*—exactly like sugar cane; *carvaṇa karite*—chewing; *haya*—there is; *rasa-āsvādana*—a taste of juice.

TRANSLATION

These characteristics of Śrī Caitanya Mahāprabhu are like sugar cane that one can chew to relish transcendental juice.

> *śrī-rūpa-raghunātha-pade yāra āśa*
> *caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet of; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇa-dāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps. *Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Fourth Chapter, describing Sanātana Gosvāmī's stay with the Lord at Jagannātha Purī.*

Chapter 5

antya.5.1

vaiguṇya-kīṭa-kalitaḥ
paiśunya-vraṇa-pīḍitaḥ
dainyārṇave nimagno 'haṁ
caitanya-vaidyam āśraye

SYNONYMS

vaiguṇya—of material activities; *kīṭa*—by the germs; *kalitaḥ*—bitten; *paiśunya*—of envy; *vraṇa*—from boils; *pīḍitaḥ*—suffering; *dainya-arṇave*—in the ocean of humility; *nimagnaḥ*—merged; *aham*—I; *caitanya-vaidyam*—to the physician known as Lord Śrī Caitanya Mahāprabhu; *āśraye*—I surrender.

TRANSLATION

I am infected by germs of material activity and suffering from boils due to envy. Therefore, falling in an ocean of humility, I take shelter of the great physician Lord Śrī Caitanya Mahāprabhu.

antya.5.2

> *jaya jaya śacī-suta śrī-kṛṣṇa-caitanya*
> *jaya jaya kṛpā-maya nityānanda dhanya*

SYNONYMS

jaya jaya—all glories; *śacī-suta*—to the son of mother Śacī; *śrī-kṛṣṇa-caitanya*—Śrī Caitanya Mahāprabhu; *jaya jaya*—all glories; *kṛpā-maya*—to the most merciful; *nityānanda dhanya*—the glorious Śrīla Nityānanda Prabhu.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu, the son of mother Śacī! All glories to Śrī Nityānanda Prabhu! Indeed, He is the most glorious and merciful.

antya.5.3

> *jayādvaita kṛpā-sindhu jaya bhakta-gaṇa*
> *jaya svarūpa, gadādhara, rūpa, sanātana*

SYNONYMS

jaya advaita—all glories to Advaita Prabhu; *kṛpā-sindhu*—the ocean of mercy,; *jaya bhakta-gaṇa*—all glories to the devotees; *jaya svarūpa*—all glories to Svarūpa Dāmodara; *gadādhara*—Gadādhara Paṇḍita; *rūpa*—Śrīla Rūpa; *sanātana*—Sanātana Gosvāmī.

TRANSLATION

I offer my respectful obeisances unto Advaita Prabhu, the ocean of mercy, and to all the devotees, such as Svarūpa Dāmodara Gosvāmī, Gadādhara Paṇḍita, Śrī Rūpa Gosvāmī and Śrī Sanātana Gosvāmī.

antya.5.4

> *eka-dina pradyumna-miśra prabhura caraṇe*
> *daṇḍavat kari' kichu kare nivedane*

SYNONYMS

eka-dina—one day; *pradyumna-miśra*—the devotee named Pradyumna Miśra; *prabhura caraṇe*—at the lotus feet of Śrī Caitanya Mahāprabhu; *daṇḍavat kari'*—offering his respects; *kichu*—something; *kare nivedane*—submits as a petition.

TRANSLATION

One day Pradyumna Miśra came to see Śrī Caitanya Mahāprabhu, offering his respects and inquiring from Him with great submission.

antya.5.5

> *"śuna, prabhu, muñi dīna gṛhastha adhama!*
> *kona bhāgye pāñāchoṅ tomāra durlabha caraṇa*

SYNONYMS

śuna—please hear; *prabhu*—my Lord; *muñi*—I; *dīna*—very fallen; *gṛhastha*—householder; *adhama*—the lowest of men; *kona bhāgye*—by some good fortune; *pāñāchoṅ*—i have gotten; *tomāra*—Your; *durlabha*—rarely achieved; *caraṇa*—lotus feet.

TRANSLATION

"My Lord," he said, "kindly hear me. I am a cripple-minded householder, the most fallen of men, but somehow, by my good fortune, I have received the shelter of Your lotus feet, which are rarely to be seen.

antya.5.6

> *kṛṣṇa-kathā śunibāre mora icchā haya*
> *kṛṣṇa-kathā kaha more hañā sadaya"*

SYNONYMS

kṛṣṇa-kathā—discussions on the subject of Lord Kṛṣṇa; *śunibāre*—to hear; *mora*—my; *icchā*—desire; *haya*—is; *kṛṣṇa-kathā*—talks about Lord Śrī Kṛṣṇa; *kaha*—kindly speak; *more*—unto me; *hañā*—being; *sa-daya*—kind.

TRANSLATION

"I wish to hear topics concerning Lord Kṛṣṇa constantly. Be merciful unto me and kindly tell me something about Kṛṣṇa."

antya.5.7

> *prabhu kahena,—"kṛṣṇa-kathā āmi nāhi jāni*
> *sabe rāmānanda jāne, tāṅra mukhe śuni*

SYNONYMS

prabhu kahena—the Lord replied; *kṛṣṇa-kathā*—talks about Lord Kṛṣṇa; *āmi*—I; *nāhi jāni*—do not know; *sabe*—only; *rāmānanda jāne*—Rāmānanda Rāya knows; *tāṅra mukhe*—from his mouth; *śuni*—I hear.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "I do not know about topics concerning Lord Kṛṣṇa. I think that only Rāmānanda Rāya knows, for I hear these topics from him.

antya.5.8

> *bhāgye tomāra kṛṣṇa-kathā śunite haya mana*
> *rāmānanda-pāśa yāi' karaha śravaṇa*

SYNONYMS

bhāgye—by fortune; *tomāra*—your; *kṛṣṇa-kathā*—topics about Lord Kṛṣṇa; *śunite*—to hear; *haya mana*—there is an inclination; *rāmānanda-pāśa*—to Rāmānanda Rāya; *yāi'*—going; *karaha śravaṇa*—hear.

TRANSLATION

"It is your good fortune that you are inclined to hear topics regarding Kṛṣṇa. The best course for you would be to go to Rāmānanda Rāya and hear these topics from him.

antya.5.9

> *kṛṣṇa-kathāya ruci tomāra—baḍa bhāgyavān*
> *yāra kṛṣṇa-kathāya ruci, sei bhāgyavān*

SYNONYMS

kṛṣṇa-kathāya—in talking of Kṛṣṇa; *ruci*—taste; *tomāra*—your; *baḍa bhāgyavān*—very fortunate; *yāra*—of whom; *kṛṣṇa-kathāya*—in hearing about Kṛṣṇa; *ruci*—taste; *sei bhāgyavān*—he is very fortunate.

TRANSLATION

"I see that you have acquired a taste for hearing talks regarding Kṛṣṇa. Therefore you are extremely

fortunate. Not only you but anyone who has awakened such a taste is considered most fortunate.

antya.5.10

> *dharmaḥ svanuṣṭhitaḥ puṁsāṁ*
> *viṣvaksena-kathāsu yaḥ*
> *notpādayed yadi ratiṁ*
> *śrama eva hi kevalam*

SYNONYMS

dharmaḥ—execution of the system of *varṇa* and *āśrama*; *su-anuṣṭhitaḥ*—properly executed; *puṁsām*—of men; *viṣvaksena-kathāsu*—in talks about Viṣvaksena, or Kṛṣṇa; *yaḥ*—which; *na*—not; *utpādayet*—awakens; *yadi*—if; *ratim*—taste; *śrama*—labor; *eva*—without doubt; *hi*—certainly; *kevalam*—only.

TRANSLATION

"A person who properly performs his regulative duties according to varṇa and āśrama but does not develop his dormant attachment for Kṛṣṇa or awaken his taste to hear and chant about Kṛṣṇa is certainly laboring fruitlessly.' "

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (1.2.8).

antya.5.11

> *tabe pradyumna-miśra gelā rāmānandera sthāne*
> *rāyera sevaka tāṅre vasāila āsane*

SYNONYMS

tabe—thereafter; *pradyumna-miśra*—of the name Pradyumna Miśra; *gelā*—went; *rāmānandera sthāne*—to the place of Rāmānanda Rāya; *rāyera sevaka*—the servant of Rāmānanda Rāya; *tāṅre*—unto him; *vasāila āsane*—gave a sitting place.

TRANSLATION

Pradyumna Miśra, being thus advised by Śrī Caitanya Mahāprabhu, went to the home of Rāmānanda Rāya. There the servant of Rāmānanda Rāya gave him a proper place to sit down.

antya.5.12

> *darśana nā pāñā miśra sevake puchila*
> *rāyera vṛttānta sevaka kahite lāgila*

SYNONYMS

darśana—audience; *nā*—not; *pāñā*—getting; *miśra*—Pradyumna Miśra; *sevake*—unto the servant; *puchila*—inquired; *rāyera*—of

Rāmānanda Rāya; *vṛttānta*—description; *sevaka*—the servant; *kahite lāgila*—began to speak.

TRANSLATION

Unable to see Rāmānanda Rāya immediately, Pradyumna Miśra inquired from the servant, who then gave a description of Śrī Rāmānanda Rāya.

antya.5.13

> *"dui deva-kanyā haya parama-sundarī*
> *nṛtya-gīte sunipuṇā, vayase kiśorī*

SYNONYMS

dui—two; *deva-kanyā*—dancing girls; *haya*—are; *parama-sundarī*—very, very beautiful; *nṛtya-gīte*—in singing and dancing; *su-nipuṇā*—very expert; *vayase*—in age; *kiśorī*—very young.

TRANSLATION

"There are two dancing girls who are extremely beautiful. They are very youthful, and they are expert in dancing and singing.

antya.5.14

> *sei duṅhe lañā rāya nibhṛta udyāne*
> *nija-nāṭaka-gītera śikhāya nartane*

SYNONYMS

sei duṅhe—those two; *lañā*—taking; *rāya*—Rāmānanda Rāya; *nibhṛta udyāne*—in a solitary place in the garden; *nija-nāṭaka*—of the drama composed by him; *gītera*—of the songs; *śikhāya*—gives direction; *nartane*—in dancing.

TRANSLATION

"Śrīla Rāmānanda Rāya has taken these two girls to a solitary place in his garden, where he is teaching and directing them to dance according to the songs he has composed for his drama.

PURPORT

The drama being rehearsed by Rāmānanda Rāya and the two young girls was the well-known *jagannātha-vallabha-nāṭaka*. The songs and dances were meant for the pleasure of Lord Jagannātha; therefore Rāmānanda Rāya was personally giving instructions on how to sing and dance for the drama.

antya.5.15

> *tumi ihāṅ vasi' raha, kṣaṇeke āsibena*
> *tabe yei ājñā deha, sei karibena"*

SYNONYMS

tumi—you; *ihāṅ*—here; *vasi'*—sitting; *raha*—just wait; *kṣaṇeke āsibena*—he will come within a moment; *tabe*—then; *yei*—whatever; *ājñā*—order; *deha*—you give; *sei*—he; *karibena*—will do.

TRANSLATION

"Please sit here and wait for a few moments. As soon as he comes, he will execute whatever order you give him."

antya.5.16

> *tabe pradyumna-miśra tāhāṅ rahila vasiyā*
> *rāmānanda nibhṛte sei dui-jana lañā*

SYNONYMS

tabe—then; *pradyumna-miśra*—of the name Pradyumna Miśra; *tāhāṅ*—there; *rahila vasiyā*—remained seated; *rāmānanda*—Rāmānanda Rāya; *nibhṛte*—in a solitary place; *sei*—those; *dui-jana*—two girls; *lañā*—taking.

TRANSLATION

While Pradyumna Miśra remained seated there, Rāmānanda Rāya took the two girls to a solitary place.

antya.5.17

> *sva-haste karena tāra abhyaṅga-mardana*
> *sva-haste karāna snāna, gātra sammārjana*

SYNONYMS

sva-haste—with his own hand; *karena*—does; *tāra*—of those two girls; *abhyaṅga-mardana*—massaging the body with oil; *sva-haste*—with his own hand; *karāna snāna*—bathes them; *gātra sammārjana*—cleansing the whole body.

TRANSLATION

With his own hand, Śrī Rāmānanda Rāya massaged their bodies with oil and bathed them with water. Indeed, Rāmānanda Rāya cleansed their entire bodies with his own hand.

antya.5.18

> *sva-haste parāna vastra, sarvāṅga maṇḍana*
> *tabu nirvikāra rāya-rāmānandera mana*

SYNONYMS

sva-haste—with his own hand; *parāna vastra*—dresses them; *sarvāṅga maṇḍana*—decorating the whole body; *tabu*—still; *nirvikāra*—without transformation; *rāya-rāmānandera*—of Rāmānanda Rāya; *mana*—the mind.

TRANSLATION

Although he dressed the two young girls and decorated their bodies with his own hand, he remained unchanged. Such is the mind of Śrīla Rāmānanda Rāya.

antya.5.19

> *kāṣṭha-pāṣāṇa-sparśe haya yaiche bhāva*
> *taruṇī-sparśe rāmānandera taiche 'svabhāva'*

SYNONYMS

kāṣṭha—wood; *pāṣāṇa*—stone; *sparśe*—by touching; *haya*—there is; *yaiche*—as; *bhāva*—mental position; *taruṇī-sparśe*—by touching the young girls; *rāmānandera*—of Rāmānanda Rāya; *taiche*—like that; *svabhāva*—nature.

TRANSLATION

While touching the young girls, he was like a person touching wood or stone, for his body and mind were unaffected.

antya.5.20

> *sevya-bujhi āropiyā karena sevana*
> *svābhāvika dāsī-bhāva karena āropaṇa*

SYNONYMS

sevya-bujhi āropiyā—considering worshipable; *karena sevana*—engages in service; *svābhāvika*—by his natural position; *dāsī-bhāva*—as a maidservant; *karena āropaṇa*—considers.

TRANSLATION

Śrīla Rāmānanda Rāya used to act in that way because he thought of himself in his original position as a maidservant of the gopīs. Thus although externally he appeared to be a man, internally, in his original spiritual position, he considered himself a maidservant and considered the two girls gopīs.

PURPORT

Śrīla Bhaktivinoda Ṭhākura writes in his *Amṛta-pravāha-bhāṣya:* "Śrīla Rāmānanda Rāya composed a drama named *Jagannātha-vallabha-nāṭaka,* and he engaged two young girls who were professional dancers and singers to demonstrate the ideology of the drama. Such girls, who are called *deva-dāsīs,* are still employed in the temple of Jagannātha, where they are called *māhārīs*. Śrī Rāmānanda Rāya engaged two such girls, and

because they were meant to play the parts of *gopīs,* he taught them how to awaken thoughts like those of the *gopīs*. Because the gopīs are worshipable personalities, Rāmānanda Rāya, who considered the two girls *gopīs* and himself their maidservant, engaged in their service by massaging their bodies with oil to cleanse them completely. Because Rāmānanda Rāya always placed himself in the position of a maidservant of the *gopīs,* his rehearsal with the girls was actually on the spiritual platform."

Because there was no question of personal sense gratification when Śrī Rāmānanda Rāya was serving the girls, his mind was steady and his body untransformed. This is not to be imitated, nor is such a mentality possible for anyone but Śrī Rāmānanda Rāya, as Śrī Caitanya Mahāprabhu will explain. The example of Śrī Rāmānanda Rāya is certainly unique. The author of *Śrī Caitanya-caritāmṛta* has given this description because in perfect devotional service one can attain such a position. Nevertheless, one must understand this subject very seriously and never attempt to imitate such activities.

antya.5.21

> *mahāprabhura bhakta-gaṇera durgama mahimā*
> *tāhe rāmānandera bhāva-bhakti-prema-sīmā*

SYNONYMS

mahāprabhura—of Lord Śrī Caitanya Mahāprabhu; *bhakta-gaṇera*—of the devotees; *durgama*—difficult *to understand*; *mahimā*—

greatness; *tāhe*—in that connection; *rāmānandera*—of Śrī Rāmānanda Rāya; *bhāva-bhakti*—of ecstatic devotion; *prema-sīmā*—the limit of love of Kṛṣṇa.

TRANSLATION

The greatness of the devotees of Śrī Caitanya Mahāprabhu is exceedingly difficult to understand. Śrī Rāmānanda Rāya is unique among them all, for he showed how one can extend his ecstatic love to the extreme limit.

antya.5.22

> *tabe sei dui-jane nṛtya śikhāilā*
> *gītera gūḍha artha abhinaya karāilā*

SYNONYMS

tabe—thereupon; *sei*—those; *dui-jane*—two young girls; *nṛtya śikhāilā*—directed how to dance; *gītera*—of the songs; *gūḍha artha*—the deep meaning; *abhinaya karāilā*—taught how to express by dramatic performances.

TRANSLATION

Rāmānanda Rāya directed the two girls how to dance and express the deep meaning of his songs through dramatic performances.

antya.5.23

> *sañcārī, sāttvika, sthāyi-bhāvera lakṣaṇa*
> *mukhe netre abhinaya kare prakaṭana*

SYNONYMS

sañcārī—passing; *sāttvika*—natural; *sthāyi*—continuously existing; *bhāvera*—of ecstasies; *lakṣaṇa*—symptoms; *mukhe*—in the facial expressions; *netre*—in the movement of the eyes; *abhinaya*—the dramatic performance; *kare prakaṭana*—he demonstrates.

TRANSLATION

He taught them how to express the symptoms of continuous, natural and transitional ecstasies with the movements of their faces, their eyes and the other parts of their bodies.

antya.5.24

> *bhāva-prakaṭana-lāsya rāya ye śikhāya*
> *jagannāthera āge duṅhe prakaṭa dekhāya*

SYNONYMS

bhāva—ecstasy; *prakaṭana*—manifesting; *lāsya*—feminine poses and dancing; *rāya*—Rāmānanda Rāya; *ye*—which; *śikhāya*—was

teaching; *jagannāthera āge*—in front of Lord Jagannātha; *duṅhe*—both of them; *prakaṭa dekhāya*—demonstrated.

TRANSLATION

Through the feminine poses and dances they were taught by Rāmānanda Rāya, the two girls precisely exhibited all these expressions of ecstasy before Lord Jagannātha.

antya.5.25

> *tabe sei dui-jane prasāda khāoyāilā*
> *nibhṛte duṅhāre nija-ghare pāṭhāilā*

SYNONYMS

tabe—then; *sei*—to those; *dui-jane*—two girls; *prasāda khāoyāilā*—gave *prasāda* to eat; *nibhṛte*—without being exposed; *duṅhāre*—both of them; *nija-ghare*—their homes; *pāṭhāilā*—sent.

TRANSLATION

Then Rāmānanda Rāya fed the two girls sumptuous prasāda and sent them to their homes unexposed.

antya.5.26

> *prati-dina rāya aiche karāya sādhana*
> *kon jāne kṣudra jīva kāṅhā tāṅra mana?*

SYNONYMS

prati-dina—daily; *rāya*—Rāmānanda Rāya; *aiche*—in this way; *karāya sādhana*—teaches regularly; *kon jāne*—who can know; *kṣudra jīva*—an insignificant living entity; *kāṅhā*—where; *tāṅra*—his; *mana*—mind.

TRANSLATION

Every day he trained the two deva-dāsīs how to dance. Who among the small living entities, their minds always absorbed in material sense gratification, could understand the mentality of Śrī Rāmānanda Rāya?

PURPORT

Rāmānanda Rāya's service to the *gopīs* for the satisfaction of Kṛṣṇa is purely an affair of the spiritual world. Unless one is fully situated in the spiritual atmosphere, the activities of Rāmānanda Rāya are most difficult to understand.

antya.5.27

> *miśrera āgamana rāye sevaka kahilā*
> *śīghra rāmānanda tabe sabhāte āilā*

SYNONYMS

miśrera—of Pradyumna Miśra; *āgamana*—arrival; *rāye*—to Rāmānanda Rāya; *sevaka kahilā*—the servant informed; *śīghra*—very soon; *rāmānanda*—Rāmānanda Rāya; *tabe*—thereupon; *sabhāte āilā*—came to the assembly room.

TRANSLATION

When the servant informed Rāmānanda Rāya of Pradyumna Miśra's arrival, Rāmānanda Rāya immediately went to the assembly room.

antya.5.28

> *miśrere namaskāra kare sammāna kariyā*
> *nivedana kare kichu vinīta hañā*

SYNONYMS

miśrere—unto Pradyumna Miśra; *namaskārakare*—offers respectful obeisances; *sammānakariyā*—with all respect; *nivedana kare*—submitted; *kichu*—something; *vinīta hañā*—with great humility.

TRANSLATION

He offered his obeisances to Pradyumna Miśra with all respect and then, with great humility, spoke as follows.

antya.5.29

> *"bahu-kṣaṇa āilā, more keha nā kahila*
> *tomāra caraṇe mora aparādha ha-ila*

SYNONYMS

bahu-kṣaṇa—long ago; *āilā*—you came; *more*—me; *keha nā kahila*—no one informed; *tomāra caraṇe*—unto your lotus feet; *mora*—my; *aparādha*—offense; *ha-ila*—there was.

TRANSLATION

"Sir, you came here long ago, but no one informed me. Therefore I have certainly become an offender at your lotus feet.

antya.5.30

> *tomāra āgamane mora pavitra haila ghara*
> *ājñā kara, kyā karoṅ tomāra kiṅkara"*

SYNONYMS

tomāra āgamane—because of your arrival; *mora*—my; *pavitra*—purified; *haila*—became; *ghara*—house; *ājñā kara*—kindly order; *kyā karoṅ*—what can I do; *tomāra kiṅkara*—I am your servant.

TRANSLATION

"My entire home has been purified by your arrival. Kindly order me. What can I do for you? I am your servant."

antya.5.31

> *miśra kahe,—"tomā dekhite haila āgamane*
> *āpanā pavitra kailuṅ tomāra daraśane"*

SYNONYMS

miśra kahe—Pradyumna Miśra replied; *tomā*—you; *dekhite*—to see; *haila āgamane*—I came; *āpanā*—myself; *pavitra kailuṅ*—I have purified; *tomāra daraśane*—by seeing you.

TRANSLATION

Pradyumna Miśra replied, "I came simply to see you. Now I have purified myself by seeing Your Honor."

antya.5.32

> *atikāla dekhi' miśra kichu nā kahila*
> *vidāya ha-iyā miśra nija-ghara gela*

SYNONYMS

atikāla dekhi'—seeing that it was too late; *miśra*—Pradyumna Miśra; *kichu*—anything; *nā kahila*—did not say; *vidāya ha-iyā*—taking leave; *miśra*—Pradyumna Miśra; *nija-ghara*—to his own place; *gela*—returned.

TRANSLATION

Because Pradyumna Miśra saw that it was late, he did not say anything else to Rāmānanda Rāya. Instead, he took leave of him and returned to his own home.

antya.5.33

> *āra dina miśra āila prabhu-vidyamāne*
> *prabhu kahe,—'kṛṣṇa-kathā śunilā rāya-sthāne'?*

SYNONYMS

āra dina—the next day; *miśra*—Pradyumna Miśra; *āila*—came; *prabhu-vidyamāne*—in the presence of Śrī Caitanya Mahāprabhu; *prabhukahe*—Śrī Caitanya Mahāprabhu inquired; *kṛṣṇa-kathā*—

talks about Kṛṣṇa; *śunilā*—have you heard; *rāya-sthāne*—from Śrī Rāmānanda Rāya.

TRANSLATION

The next day, when Pradyumna Miśra arrived in the presence of Śrī Caitanya Mahāprabhu, the Lord inquired, "Have you heard talks about Kṛṣṇa from Śrī Rāmānanda Rāya?"

antya.5.34

> *tabe miśra rāmānandera vṛttānta kahilā*
> *śuni' mahāprabhu tabe kahite lāgilā*

SYNONYMS

tabe—thereupon; *miśra*—Pradyumna Miśra; *rāmānandera*—of Śrī Rāmānanda Rāya; *vṛttānta kahilā*—described the activities; *śuni'*—hearing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tabe*—then; *kahite lāgilā*—began to speak.

TRANSLATION

Pradyumna Miśra thereupon described the activities of Śrī Rāmānanda Rāya. After hearing about these activities, Śrī Caitanya Mahāprabhu began to speak.

antya.5.35-36

> *"āmi ta' sannyāsī, āpanāre virakta kari' māni*
> *darśana rahu dūre, 'prakṛtira' nāma yadi śuni*
>
> *tabahiṅ vikāra pāya mora tanu-mana*
> *prakṛti-darśane sthira haya kon jana?"*

SYNONYMS

āmi—I; *ta'*—certainly; *sannyāsī*—in the renounced order of life; *āpanāre*—Myself; *virakta kari'*—having renounced everything; *māni*—I consider; *darśana rahu dūre*—what to speak of seeing; *prakṛtira*—of a woman; *nāma*—name; *yadi*—if; *śuni*—I hear; *tabahiṅ*—immediately; *vikāra*—transformation; *pāya*—gets; *mora*—My; *tanu-mana*—mind and body; *prakṛti-darśane*—by seeing a woman; *sthira*—steady; *haya*—is; *kon jana*—what person.

TRANSLATION

"I am a sannyāsī," He said, "and I certainly consider Myself renounced. But not to speak of seeing a woman, if I even hear the name of a woman, I feel changes in My mind and body. Therefore who could remain unmoved by the sight of a woman? It is very difficult.

antya.5.37

> *rāmānanda rāyera kathā śuna, sarva-jana*
> *kahibāra kathā nahe, yāhā āścarya-kathana*

SYNONYMS

rāmānanda rāyera—of Śrī Rāmānanda Rāya; *kathā*—topics; *śuna*—please hear; *sarva-jana*—all people; *kahibāra*—to be spoken; *kathā*—talks; *nahe*—they are not; *yāhā*—which; *āścarya-kathana*—wonderful and uncommon talks.

TRANSLATION

"Everyone please hear these topics about Rāmānanda Rāya, although they are so wonderful and uncommon that they should not be spoken.

antya.5.38

> *eke deva-dāsī, āra sundarī taruṇī*
> *tāra saba aṅga-sevā karena āpani*

SYNONYMS

eke—on one side; *deva-dāsī*—the professional dancing girls; *āra*—and; *sundarī taruṇī*—very beautiful and youthful; *tāra*—their; *saba*—all; *aṅga*—of the body,; *sevā*—service; *karena āpani*—performs personally.

TRANSLATION

"The two professional dancing girls are beautiful and youthful, yet Śrī Rāmānanda Rāya personally massages oil upon their bodies.

antya.5.39

> *snānādi karāya, parāya vāsa-vibhūṣaṇa*
> *guhya aṅgera haya tāhā darśana-sparśana*

SYNONYMS

snāna-ādi karāya—he performs their bathing and so on; *parāya vāsa-vibhūṣaṇa*—dresses and decorates the body with various types of ornaments; *guhya aṅgera*—of the private parts of the body; *haya*—there is; *tāhā*—that; *darśana-sparśana*—seeing and touching.

TRANSLATION

"He personally bathes and dresses them and decorates them with ornaments. In this way, he naturally sees and touches the private parts of their bodies.

antya.5.40

> *tabu nirvikāra rāya-rāmānandera mana*
> *nānā-bhāvodgāra tāre karāya śikṣaṇa*

SYNONYMS

tabu—still; *nirvikāra*—unchanged; *rāya-rāmānandera mana*—the mind of Śrī Rāmānanda Rāya; *nānā-bhāva-udgāra*—all the symptoms and transformations of ecstasy; *tāre*—unto them; *karāya śikṣaṇa*—he teaches.

TRANSLATION

"Nevertheless, the mind of Śrī Rāmānanda Rāya never changes, although he teaches the girls how to physically express all the transformations of ecstasy.

antya.5.41

> *nirvikāra deha-mana—kāṣṭha-pāṣāṇa-sama!*
> *āścarya,—taruṇī-sparśe nirvikāra mana*

SYNONYMS

nirvikāra—unchanged; *deha-mana*—body and mind; *kāṣṭha-pāṣāṇa-sama*—like wood or stone; *āścarya*—wonderful; *taruṇī-sparśe*—in touching young girls; *nirvikāra*—unchanged; *mana*—mind.

TRANSLATION

"His mind is as steady as wood or stone. Indeed, it is wonderful that even when he touches such young girls, his mind never changes.

antya.5.42

> *eka rāmānandera haya ei adhikāra*
> *tāte jāni aprākṛta-deha tāṅhāra*

SYNONYMS

eka—only one; *rāmānandera*—of Śrī Rāmānanda Rāya; *haya*—there is; *ei*—this; *adhikāra*—special authority; *tāte*—in that way; *jāni*—we can understand; *aprākṛta*—spiritual; *deha*—body; *tāṅhāra*—his.

TRANSLATION

"The authority for such acts is the prerogative of Rāmānanda Rāya alone, for I can understand that his body is not material but has been completely transformed into a spiritual entity.

antya.5.43

> *tāṅhāra manera bhāva teṅha jāne mātra*
> *tāhā jānibāre āra dvitīya nāhi pātra*

SYNONYMS

tāṅhāra—his; *manera*—of the mind; *bhāva*—position; *teṅha*—he; *jāne*—knows; *mātra*—only; *tāhā jānibāre*—to understand that; *āra*—other; *dvitīya*—second; *nāhi*—there is not; *pātra*—eligible person.

TRANSLATION

"He alone, and no one else, can understand the position of his mind.

antya.5.44

> *kintu śāstra-dṛṣṭye eka kari anumāna*
> *śrī-bhāgavata-śāstra—tāhāte pramāṇa*

SYNONYMS

kintu—but; *śāstra-dṛṣṭye*—according to the direction of the *śāstra*; *eka*—one; *kari anumāna*—I make a guess; *śrī-bhāgavata-śāstra*—*Śrīmad-Bhāgavatam,* the Vedic scripture; *tāhāte*—in that connection; *pramāṇa*—evidence.

TRANSLATION

"But I can make a guess in terms of directions from the śāstra. Śrīmad Bhāgavatam, the Vedic scripture, gives the direct evidence in this matter.

antya.5.45-46

> *vraja-vadhū-saṅge kṛṣṇera rāsādi-vilāsa*
> *yei jana kahe, śune kariyā viśvāsa*

> *hṛd-roga-kāma tāṅra tat-kāle haya kṣaya*
> *tina-guṇa-kṣobha nahe, 'mahā-dhīra' haya*

SYNONYMS

vraja-vadhū-saṅge—in the association of the damsels of Vrajabhūmi; *kṛṣṇera*—of Lord Kṛṣṇa; *rāsa-ādi-vilāsa*—pastimes like the *rāsa* dance; *yei*—which; *jana*—person; *kahe*—describes; *śune*—hears; *kariyā viśvāsa*—with great faith; *hṛt-roga*—the disease of the heart; *kāma*—lust; *tāṅra*—of him; *tat-kāle*—at that time; *haya kṣaya*—becomes nullified; *tina-guṇa*—of the three modes of material nature; *kṣobha*—agitation; *nahe*—is not; *mahā-dhīra*—very sober; *haya*—becomes.

TRANSLATION

"When one hears or describes with great faith the pastimes of Lord Kṛṣṇa, such as His rāsa dance with the gopīs, the disease of lusty desires in his heart and the agitation caused by the three modes of material nature are immediately nullified, and he becomes sober and silent.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments in this connection, "Any person seriously inclined to hear about the pastimes of Kṛṣṇa's *rāsa* dance, as mentioned in *Śrīmad-Bhāgavatam,* with great faith and a transcendental, spiritually

inspired mind, is immediately freed from the natural lusty desires found within the heart of a materialistic man."

When a pure Vaiṣṇava speaks on *Śrīmad-Bhāgavatam* and another pure Vaiṣṇava hears *Śrīmad-Bhāgavatam* from such a realized soul, both of them live in the transcendental world, where the contamination of the modes of material nature cannot touch them. Freed from the contamination of the modes of nature, the speaker and hearer are fixed in a transcendental mentality, knowing that their position on the transcendental platform is to serve the Supreme Lord. The class known as *prākṛta-sahajiyā,* who consider the transcendental pastimes of Lord Kṛṣṇa something like the behavior between a man and a woman in the material field, artificially think that hearing the *rāsa-līlā* will help them by diminishing the lusty desires of their diseased hearts. But because they do not follow the regulative principles but instead violate even ordinary morals, their contemplation of *rāsa-līlā* is a futile attempt, which sometimes results in their imitating the dealings of the *gopīs* and Lord Kṛṣṇa. To forbid such habits of the *prākṛta-sahajiyās,* Śrī Caitanya Mahāprabhu has excluded their material intelligence by using the word *viśvāsa* ("faith"). In *Śrīmad-Bhāgavatam* (10.33.30), Śrīla Śukadeva Gosvāmī says:

> *naitat samācarej jātu*
> *manasāpi hy anīśvaraḥ*
> *vinaśyaty ācaran mauḍhyād*
> *yathā rudro 'bdhijaṁ viṣam*

"Certainly one who is not the Supreme Personality of Godhead should never, even within his mind, imitate the activities of the transcendental *rāsa-līlā* of Kṛṣṇa. If out of ignorance one does so, he will be destroyed, just as if he were to imitate Lord Śiva, who drank poison produced from the ocean."

antya.5.47

> *ujjvala madhura prema-bhakti sei pāya*
> *ānande kṛṣṇa-mādhurye vihare sadāya*

SYNONYMS

ujjvala—illuminated; *madhura*—sweet; *prema-bhakti*—ecstatic love of Kṛṣṇa; *sei*—he; *pāya*—gets; *ānande*—in transcendental bliss; *kṛṣṇa-mādhurye*—the sweetness of Kṛṣṇa's pastimes; *vihare*—enjoys; *sadāya*—always.

TRANSLATION

"Tasting the transcendental, effulgent, sweetly ecstatic love of Kṛṣṇa, such a person can enjoy life twenty-four hours a day in the transcendental bliss of the sweetness of Kṛṣṇa's pastimes.

antya.5.48

> *vikrīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ*
> *śraddhānvito 'nuśṛṇuyād atha varṇayed yaḥ*

bhaktiṁ parāṁ bhagavati pratilabhya kāmaṁ
hṛd-rogam āśv apahinoty acireṇa dhīraḥ

SYNONYMS

vikrīḍitam—the activity of the rāsa dance; *vraja-vadhūbhiḥ*—the damsels of Vraja, the *gopīs*; *idam*—this; *ca*—and; *viṣṇoḥ*—of Lord Kṛṣṇa; *śraddhā-anvitaḥ*—with transcendental faith; *anuśṛṇuyāt*—continuously hears in the *paramparā* system; *atha*—also; *varṇayet*—describes; *yaḥ*—one who; *bhaktim*—devotional service; *parām*—transcendental; *bhagavati*—unto the Supreme Personality of Godhead; *pratilabhya*—attaining; *kāmam*—lusty material desires; *hṛt-rogam*—the disease of the heart; *āśu*—very soon; *apahinoti*—gives up; *acireṇa*—without delay; *dhīraḥ*—one who is sober because of advanced devotional service

TRANSLATION

"A transcendentally sober person who, with faith and love continuously hears from a realized soul about the activities of Lord Kṛṣṇa in His rāsa dance with the gopīs, or one who describes such activities, can attain full transcendental devotional service at the lotus feet of the Supreme Personality of Godhead. Thus lusty material desires, which are the heart disease of all materialistic persons, are for him quickly and completely vanquished.'

PURPORT

All the activities of Lord Kṛṣṇa are transcendental, and the *gopīs* are also transcendentally situated. Therefore the activities of the *gopīs* and Lord Kṛṣṇa, if seriously understood, will certainly free one from material attachment. Then there is no possibility that lusty material desires will awaken.

antya.5.49-50

> *ye śune, ye paḍe, tāṅra phala etādṛśī*
> *sei bhāvāviṣṭa yei seve ahar-niśi*
>
> *tāṅra phala ki kahimu, kahane nā yāya*
> *nitya-siddha sei, prāya-siddha tāṅra kāya*

SYNONYMS

ye śune—anyone who hears; *ye paḍe*—anyone who recites; *tāṅra*—of him; *phala*—the result; *etādṛśī*—this; *sei*—he; *bhāva-āviṣṭa*—always absorbed in thoughts of Kṛṣṇa; *yei seve*—who serves; *ahaḥ-niśi*—day and night; *tāṅra*—his; *phala*—result; *ki kahimu*—what shall I say; *kahane nā yāya*—it is impossible to express; *nitya-siddha*—eternally liberated; *sei*—such a person; *prāya-siddha*—transcendental; *tāṅra*—his; *kāya*—body.

TRANSLATION

"If a transcendentally situated person, following in the footsteps of Śrīla Rūpa Gosvāmī, hears and speaks about the rāsa-līlā dance of Kṛṣṇa and is always absorbed in thoughts of Kṛṣṇa while serving the Lord day and night within his mind, what shall I say about the result? It is so spiritually exalted that it cannot be expressed in words. Such a person is an eternally liberated associate of the Lord, and his body is completely spiritualized. Although he is visible to material eyes, he is spiritually situated, and all his activities are spiritual. By the will of Kṛṣṇa, such a devotee is understood to possess a spiritual body.

antya.5.51

> *rāgānuga-mārge jāni rāyera bhajana*
> *siddha-deha-tulya, tāte 'prākṛta' nahe mana*

SYNONYMS

rāgānuga-mārge—on the path of spontaneous love of Kṛṣṇa; *jāni*—we can understand; *rāyera bhajana*—the devotional service of Rāmānanda Rāya; *siddha-deha*—spiritual body; *tulya*—equal to; *tāte*—therefore; *prākṛta*—material; *nahe*—is not; *mana*—mind.

TRANSLATION

"Śrīla Rāmānanda Rāya is situated on the path of spontaneous love of Godhead. Therefore he is in his spiritual body, and his mind is not materially affected.

antya.5.52

> *āmiha rāyera sthāne śuni kṛṣṇa-kathā*
> *śunite icchā haya yadi, punaḥ yāha tathā*

SYNONYMS

āmiha—I also; *rāyera sthāne*—from Rāmānanda Rāya; *śuni*—hear; *kṛṣṇa-kathā*—talks of Kṛṣṇa; *śunite*—to hear; *icchā*—desire; *haya*—there is; *yadi*—if; *punaḥ*—again; *yāha*—go; *tathā*—there.

TRANSLATION

"I also hear topics about Kṛṣṇa from Rāmānanda Rāya. If you want to hear such topics, go to him again.

antya.5.53

> *mora nāma la-iha,—'teho pāṭhāilā more*
> *toṁāra sthāne kṛṣṇa-kathā śunibāra tare'*

SYNONYMS

mora—My; *nāma*—name; *la-iha*—take; *teho*—He; *pāṭhāilā*—sent; *more*—me; *tomāra sthāne*—from you; *kṛṣṇa-kathā*—topics of Kṛṣṇa; *śunibāra tare*—to hear.

TRANSLATION

"You can take My name before him, saying, 'He has sent me to hear about Lord Kṛṣṇa from you.'

antya.5.54

> *śīghra yāha, yāvat teṅho āchena sabhāte"*
> *eta śuni' pradyumna-miśra calilā turite*

SYNONYMS

śīghra yāha—go hastily; *yāvat*—while; *teṅho*—he; *āchena*—is; *sabhāte*—in the assembly room; *eta śuni'*—hearing this; *pradyumna-miśra*—Pradyumna Miśra; *calilā*—went; *turite*—very hastily.

TRANSLATION

"Go hastily while he is in the assembly room." Hearing this, Pradyumna Miśra immediately departed.

antya.5.55

> *rāya-pāśa gela, rāya praṇati karila*
> *'ājñā kara, ye lāgi' āgamana haila'*

SYNONYMS

rāya-pāśa—to Rāmānanda Rāya; *gela*—he went; *rāya*—Rāmānanda Rāya; *praṇati karila*—offered his respects; *ājñā kara*—please order me; *ye lāgi'*—for what purpose; *āgamana haila*—have you come.

TRANSLATION

Pradyumna Miśra went to Rāmānanda Rāya, who offered him respectful obeisances and said, "Please order me. For what purpose have you come?"

antya.5.56

> *miśra kahe,—'mahāprabhu pāṭhāilā more*
> *tomāra sthāne kṛṣṇa-kathā śunibāra tare'*

SYNONYMS

miśra kahe—Pradyumna Miśra said; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *pāṭhāilā more*—has sent me; *tomāra sthāne*—from you; *kṛṣṇa-kathā*—topics of Lord Kṛṣṇa; *śunibāra tare*—to hear.

TRANSLATION

Pradyumna Miśra answered, "Śrī Caitanya Mahāprabhu has sent me to hear topics about Lord Kṛṣṇa from you."

antya.5.57

> *śuni' rāmānanda rāya hailā premāveśe*
> *kahite lāgilā kichu manera hariṣe*

SYNONYMS

śuni'—hearing; *rāmānanda rāya*—Rāmānanda Rāya; *hailā*—became; *prema-āveśe*—absorbed in ecstatic love; *kahite lāgilā*—began to speak; *kichu*—something; *manera hariṣe*—in transcendental pleasure.

TRANSLATION

Hearing this, Rāmānanda Rāya became absorbed in ecstatic love and began to speak with great transcendental pleasure.

antya.5.58

> *"prabhura ājñāya kṛṣṇa-kathā śunite āilā ethā*
> *ihā va-i mahā-bhāgya āmi pāba kothā?"*

SYNONYMS

prabhura ājñāya—under the instruction of Śrī Caitanya Mahāprabhu; *kṛṣṇa-kathā*—topics of Lord Kṛṣṇa; *śunite*—to hear; *āilā ethā*—you have come here; *ihā va-i*—without this; *mahā-bhāgya*—great fortune; *āmi*—I; *pāba*—will get; *kothā*—where.

TRANSLATION

"Following the instruction of Śrī Caitanya Mahāprabhu, you have come to hear about Kṛṣṇa. This is my great fortune. How else would I get such an opportunity?"

antya.5.59

> *eta kahi tāre lañā nibhṛte vasilā*
> *'ki kathā śunite cāha?' miśrere puchilā*

SYNONYMS

eta kahi—saying this; *tāre*—him; *lañā*—taking; *nibhṛte vasilā*—sat in a secluded place; *ki kathā*—what kind of topics; *śunite cāha*—do you want to hear; *miśrere puchilā*—he inquired from Pradyumna Miśra.

TRANSLATION

Saying this, Śrī Rāmānanda Rāya took Pradyumna Miśra to a secluded place and inquired from him,

"What kind of kṛṣṇa-kathā do you want to hear from me?"

antya.5.60

> *teṅho kahe,—"ye kahilā vidyānagare*
> *sei kathā krame tumi kahibā āmāre*

SYNONYMS

teṅho kahe—he replied; *ye*—what; *kahilā*—you spoke; *vidyā-nagare*—at Vidyānagara; *sei kathā*—those topics; *krame*—according to the order; *tumi*—you; *kahibā*—please speak; *āmāre*—to me.

TRANSLATION

Pradyumna Miśra replied, "Kindly tell me about the same topics you spoke about at Vidyānagara.

antya.5.61

> *ānera ki kathā, tumi—prabhura upadeṣṭā!*
> *āmi ta' bhikṣuka vipra, tumi—mora poṣṭā*

SYNONYMS

ānera ki kathā—what to speak of others; *tumi*—you; *prabhura upadeṣṭā*—an instructor of Śrī Caitanya Mahāprabhu; *āmi*—I; *ta'*—

certainly; *bhikṣuka*—beggar; *vipra*—brāhmaṇa; *tumi*—you; *mora*—my; *poṣṭā*—maintainer.

TRANSLATION

"You are an instructor even for Śrī Caitanya Mahāprabhu, not to speak of others. I am but a beggar brāhmaṇa, and you are my maintainer.

antya.5.62

> *bhāla, manda—kichu āmi puchite nā jāni*
> *'dīna' dekhi' kṛpā kari' kahibā āpani"*

SYNONYMS

bhāla—good; *manda*—bad; *kichu*—something; *āmi*—I; *puchite*—to inquire; *nā jāni*—do not know; *dīna*—very poor in knowledge; *dekhi'*—seeing (me); *kṛpā kari'*—very mercifully; *kahibā*—please; *āpani*—by your own good will.

TRANSLATION

"I do not know how to inquire, for I do not know what is good and what is bad. Seeing me to be poor in knowledge, kindly speak whatever is good for me by your own good will."

antya.5.63

> *tabe rāmānanda krame kahite lāgilā*
> *kṛṣṇa-kathā-rasāmṛta-sindhu uthalilā*

SYNONYMS

tabe—thereupon; *rāmānanda*—Rāmānanda Rāya; *krame*—gradually; *kahite lāgilā*—began to speak; *kṛṣṇa-kathā*—of the topics of Kṛṣṇa; *rasāmṛta-sindhu*—the ocean of transcendental mellow; *uthalilā*—became agitated.

TRANSLATION

Thereupon Rāmānanda Rāya gradually began speaking on topics of Kṛṣṇa. Thus the ocean of the transcendental mellow of those topics became agitated.

antya.5.64

> *āpane praśna kari' pāche karena siddhānta*
> *tṛtīya prahara haila, nahe kathā-anta*

SYNONYMS

āpane—personally; *praśna kari'*—making the question; *pāche*—after that; *karena siddhānta*—gives the conclusion; *tṛtīya prahara haila*—it became afternoon; *nahe kathā-anta*—there was no end to such topics.

TRANSLATION

He began personally posing questions and then answering them with conclusive statements. When afternoon came, the topics still did not end.

antya.5.65

> *vaktā śrotā kahe śune duṅhe premāveśe*
> *ātma-smṛti nāhi, kāhāṅ jāniba dina-śeṣe*

SYNONYMS

vaktā—the speaker; *śrotā*—the listener; *kahe*—speaks; *śune*—hears; *duṅhe*—both of them; *prema-āveśe*—in ecstatic love; *ātma-smṛti nāhi*—there was no bodily consciousness; *kāhāṅ*—where; *jāniba*—can understand; *dina-śeṣe*—the end of day.

TRANSLATION

The speaker and listener spoke and heard in ecstatic love. Thus they forgot their bodily consciousness. How, then, could they perceive the end of the day?

antya.5.66

> *sevaka kahila,—'dina haila avasāna'*
> *tabe rāya kṛṣṇa-kathāra karilā viśrāma*

SYNONYMS

sevaka kahila—the servant informed; *dina*—the day; *haila avasāna*—has ended; *tabe*—at that time; *rāya*—Rāmānanda Rāya; *kṛṣṇa-kathāra*—the talks of Kṛṣṇa; *karilā viśrāma*—ended.

TRANSLATION

The servant informed them, "The day has already ended." Then Rāmānanda Rāya ended his discourses about Kṛṣṇa.

antya.5.67

> *bahu-sammāna kari' miśre vidāya dilā*
> *'kṛtārtha ha-ilāṅa' bali' miśra nācite lāgilā*

SYNONYMS

bahu-sammāna—much respectful behavior; *kari'*—doing; *miśre*—unto Pradyumna Miśra; *vidāya dilā*—bade farewell; *kṛtārtha ha-ilāṅa*—i have become very satisfied; *bali'*—saying; *miśra*—Pradyumna Miśra; *nācite lāgilā*—began to dance.

TRANSLATION

Rāmānanda Rāya paid great respect to Pradyumna Miśra and bade him farewell. Pradyumna Miśra said, "I have become very satisfied." He then began to dance.

antya.5.68

> *ghare giyā miśra kaila snāna, bhojana*
> *sandhyā-kāle dekhite āila prabhura caraṇa*

SYNONYMS

ghare giyā—returning home; *miśra*—Pradyumna Miśra; *kaila*—performed; *snāna*—bathing; *bhojana*—eating; *sandhyā-kāle*—in the evening; *dekhite*—to see; *āila*—came; *prabhura caraṇa*—the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

After returning home, Pradyumna Miśra bathed and ate his meal. In the evening he came to see the lotus feet of Śrī Caitanya Mahāprabhu.

antya.5.69

> *prabhura caraṇa vande ullasita-mane*
> *prabhu kahe,—'kṛṣṇa-kathā ha-ila śravaṇe'?*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *caraṇa*—the lotus feet; *vande*—he worships; *ullasita-mane*—in great happiness; *prabhu kahe*—Śrī Caitanya Mahāprabhu says; *kṛṣṇa-kathā*—talks of Kṛṣṇa; *ha-ila śravaṇe*—did you hear.

TRANSLATION

In great happiness he worshiped the lotus feet of Śrī Caitanya Mahāprabhu. The Lord inquired, "Have you heard topics about Kṛṣṇa?"

antya.5.70

> *miśra kahe,—"prabhu, more kṛtārtha karilā*
> *kṛṣṇa-kathāmṛtārṇave more ḍubāilā*

SYNONYMS

miśra kahe—Pradyumna Miśra said; *prabhu*—my dear Lord; *more*—me; *kṛtārtha*—satisfied; *karilā*—You have made; *kṛṣṇa-kathā*—of talks about Kṛṣṇa; *amṛta-arṇave*—in the ocean of the nectar; *more*—me; *ḍubāilā*—You have drowned.

TRANSLATION

Pradyumna Miśra said, "My dear Lord, You have made me extremely obliged to You because You have drowned me in a nectarean ocean of talks about Kṛṣṇa.

antya.5.71

> *rāmānanda rāya-kathā kahile nā haya*
> *'manuṣya' nahe rāya, kṛṣṇa-bhakti-rasa-maya*

SYNONYMS

rāmānanda rāya-kathā—the speeches of Rāmānanda Rāya; *kahile*—describing; *nā haya*—is not possible; *manuṣya*—an ordinary human being; *nahe*—is not; *rāya*—Rāmānanda Rāya; *kṛṣṇa-bhakti-rasa-maya*—absorbed in the devotional service of Lord Kṛṣṇa.

TRANSLATION

"I cannot properly describe the discourses of Rāmānanda Rāya, for he is not an ordinary human being. He is fully absorbed in the devotional service of the Lord.

PURPORT

One is forbidden to accept the guru, or spiritual master, as an ordinary human being (*guruṣu nara-matiḥ)*. When Rāmānanda Rāya spoke to Pradyumna Miśra, Pradyumna Miśra could understand that Rāmānanda Rāya was not an ordinary human being. A spiritually advanced person who acts with authority, as the spiritual master, speaks as the Supreme Personality of Godhead dictates from within. Thus it is not he that is personally speaking. When a pure devotee or spiritual master speaks, what he says should be accepted as having been directly spoken by the Supreme Personality of Godhead in the *paramparā* system.

antya.5.72

> *āra eka kathā rāya kahilā āmāre*
> *'kṛṣṇa-kathā-vaktā kari' nā jāniha more*

SYNONYMS

āra—another; *eka*—one; *kathā*—topic; *rāya*—Rāmānanda Rāya; *kahilā āmāre*—said to me; *kṛṣṇa-kathā-vaktā*—the speaker on the talks of Kṛṣṇa; *kari'*—as; *nā jāniha more*—do not consider me.

TRANSLATION

"There is one other thing Rāmānanda Rāya said to me. 'Do not consider me the speaker in these talks about Kṛṣṇa.

antya.5.73

> *mora mukhe kathā kahena āpane gauracandra*
> *yaiche kahāya, taiche kahi,—yena vīṇā-yantra*

SYNONYMS

mora mukhe—in my mouth; *kathā*—topics; *kahena*—speaks; *āpane*—personally; *gaura-candra*—Lord Śrī Caitanya Mahāprabhu; *yaiche kahāya*—as He causes to speak; *taiche kahi*—so I speak; *yena*—like; *vīṇā-yantra*—the stringed instrument called the *vīṇā*.

TRANSLATION

"Whatever I speak is personally spoken by Lord Śrī Caitanya Mahāprabhu. Like a stringed instrument, I vibrate whatever He causes me to speak.

antya.5.74

> *mora mukhe kahāya kathā, kare paracāra*
> *pṛthivīte ke jānibe e-līlā tāṅhāra?'*

SYNONYMS

mora mukhe—in my mouth; *kahāya*—causes to speak; *kathā*—words; *kare paracāra*—preaches; *pṛthivīte*—in this world; *ke jānibe*—who will understand; *e-līlā*—this pastime; *tāṅhāra*—His.

TRANSLATION

"In this way the Lord speaks through my mouth to preach the cult of Kṛṣṇa consciousness. Within the world, who will understand this pastime of the Lord?'

antya.5.75

> *ye-saba śuniluṅ, kṛṣṇa-rasera sāgara*
> *brahmādi-devera e saba nā haya gocara*

SYNONYMS

ye-saba—all that; *śuniluṅ*—I heard; *kṛṣṇa-rasera*—of the nectar of Lord Kṛṣṇa; *sāgara*—the ocean; *brahmā-ādi-devera*—of the demigods, beginning with Lord Brahmā; *e saba*—all this; *nā haya gocara*—is not possible to be understood.

TRANSLATION

"What I have heard from Rāmānanda Rāya is like a nectarean ocean of discourses about Kṛṣṇa. Even the demigods, beginning with Lord Brahmā, cannot understand all these topics.

antya.5.76

> *hena 'rasa' pāna more karāilā tumi*
> *janme janme tomāra pāya vikāilāṅa āmi*

SYNONYMS

hena rasa—such transcendental mellows; *pāna*—to drink; *more*—me; *karāilā tumi*—You have caused; *janme janme*—life after life; *tomāra pāya*—at Your feet; *vikāilāṅa āmi*—I have become sold.

TRANSLATION

"My dear Lord, You have made me drink this transcendental nectar of kṛṣṇa-kathā. Therefore I am sold to Your lotus feet, life after life."

antya.5.77

> *prabhu kahe,—"rāmānanda vinayera khani*
> *āpanāra kathā para-muṇḍe dena āni'*

SYNONYMS

prabhu kahe—the Lord replied; *rāmānanda*—Rāmānanda Rāya; *vinayera khani*—the mine of humility; *āpanāra kathā*—his own words; *para-muṇḍe*—on another's head; *dena*—confers; *āni'*—bringing.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Rāmānanda Rāya is a source of all humility. Therefore he has attributed his own words to another's intelligence.

antya.5.78

> *mahānubhavera ei sahaja 'svabhāva' haya*
> *āpanāra guṇa nāhi āpane kahaya"*

SYNONYMS

mahānubhavera—of those who are advanced in realization; *ei*—this; *sahaja*—natural; *svabhāva*—characteristic; *haya*—is; *āpanāra guṇa*—their own personal qualities; *nāhi*—do not; *āpane*—personally; *kahaya*—speak.

TRANSLATION

"This is a natural characteristic of those advanced in devotional service. They do not personally speak of their own good qualities."

antya.5.79

> *rāmānanda-rāyera ei kahilu guṇa-leśa*
> *pradyumna miśrere yaiche kailā upadeśa*

SYNONYMS

rāmānanda-rāyera—of Śrī Rāmānanda Rāya; *ei*—this; *kahilu*—I have spoken; *guṇa-leśa*—a fraction of the transcendental attributes; *pradyumna miśrere*—unto Pradyumna Miśra; *yaiche*—in which way; *kailā upadeśa*—he gave instruction.

TRANSLATION

I have described but a fraction of the transcendental attributes of Rāmānanda Rāya, as revealed when he instructed Pradyumna Miśra.

antya.5.80

> *'gṛhastha' hañā nahe rāya ṣaḍ-vargera vaśe*
> *'viṣayī' hañā sannyāsīre upadeśe*

SYNONYMS

gṛhastha hañā—being a householder; *nahe*—is not; *rāya*—Rāmānanda Rāya; *ṣaṭ-vargera vaśe*—under the control of the six kinds of bodily change; *viṣayī hañā*—being a pounds-and-shillings man; *sannyāsīre upadeśe*—advises persons in the renounced order of life.

TRANSLATION

Although Rāmānanda Rāya was a householder, he was not under the control of the six kinds of bodily change. Although apparently a pounds-and-shillings man, he advised even persons in the renounced order.

PURPORT

Śrī Rāmānanda Rāya externally appeared to be a *gṛhastha* who was under the influence of the external, material energy, not a self-controlled *brahmacārī, vānaprastha* or *sannyāsī. Gṛhasthas* (householders) who are under the influence of the external energy accept householder life for the purpose of sense enjoyment, but a transcendentally situated Vaiṣṇava is not subjected to the influence of the senses by the Lord's material rule of the six kinds of bodily change (*kāma, krodha, lobha, moha, mada, and mātsarya),* even when he plays the part of a gṛhastha. Thus although Śrīla Rāmānanda Rāya acted as a *gṛhastha* and was accepted as an ordinary pounds-and-shillings man, he was always absorbed in the transcendental pastimes of Lord Kṛṣṇa. Therefore his mind was spiritually situated, and he

was interested only in the subject of Kṛṣṇa. Rāmānanda Rāya was not among the Māyāvādī impersonalists or materialistic logicians who are opposed to the principles of Lord Kṛṣṇa's transcendental pastimes. He was already spiritually situated in the order of renounced life; therefore he was able to turn sand into gold by spiritual potency, or, in other words, to elevate a person from a material to a spiritual position.

antya.5.81

> *ei-saba guṇa tāṅra prakāśa karite*
> *miśrere pāṭhāilā tāhāṅ śravaṇa karite*

SYNONYMS

ei-saba—all these; *guṇa*—attributes; *tāṅra*—of Rāmānanda Rāya; *prakāśa karite*—to demonstrate; *miśrere*—Pradyumna Miśra; *pāṭhāilā*—He sent; *tāhāṅ*—there; *śravaṇa karite*—to hear.

TRANSLATION

To demonstrate the transcendental attributes of Rāmānanda Rāya, Śrī Caitanya Mahāprabhu sent Pradyumna Miśra to hear discourses about Kṛṣṇa from him.

antya.5.82

> *bhakta-guṇa prakāśite prabhu bhāla jāne*
> *nānā-bhaṅgīte guṇa prakāśi' nija-lābha māne*

SYNONYMS

bhakta-guṇa—the attributes of a devotee; *prakāśite*—to manifest; *prabhu*—Śrī Caitanya Mahāprabhu; *bhāla jāne*—knows very well how; *nānā-bhaṅgīte*—by various ways; *guṇa*—attributes; *prakāśi'*—manifesting; *nija-lābha*—His profit; *māne*—He considers.

TRANSLATION

The Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu, knows very well how to demonstrate the qualities of His devotees. Therefore, acting like an artistic painter, He does so in various ways and considers this His personal profit.

antya.5.83

> *āra eka 'svabhāva' gaurera śuna, bhakta-gaṇa*
> *aiśvarya-svabhāva gūḍha kare prakaṭana*

SYNONYMS

āra—another; *eka*—one; *svabhāva*—characteristic; *gaurera*—of Lord Śrī Caitanya Mahāprabhu; *śuna*—hear; *bhakta-gaṇa*—O

devotees; *aiśvarya-svabhāva*—opulences and characteristics; *gūḍha*—very deep; *kare*—does; *prakaṭana*—manifestation.

TRANSLATION

There is yet another characteristic of Lord Śrī Caitanya Mahāprabhu. O devotees, listen carefully to how He manifests His opulence and characteristics, although they are exceptionally deep.

antya.5.84

> *sannyāsī paṇḍita-gaṇera karite garva nāśa*
> *nīca-śūdra-dvārā karena dharmera prakāśa*

SYNONYMS

sannyāsī—persons in the renounced order; *paṇḍita-gaṇera*—of the learned scholars; *karite*—to do; *garva*—pride; *nāśa*—vanquishing; *nīca*—lowborn; *śūdra*—a fourth-class man; *dvārā*—through; *karena*—does; *dharmeraprakāśa*—spreading of real religious principles.

TRANSLATION

To vanquish the false pride of so-called renunciants and learned scholars, He spreads real religious principles, even through a śūdra, or lowborn fourth-class man.

PURPORT

When a man is greatly learned in the *Vedānta-sūtras,* he is known as *paṇḍita,* or a learned scholar. Generally this qualifications attributed to *brāhmaṇas* and *sannyāsīs*. *Sannyāsa,* the renounced order of life, is the topmost position for a *brāhmaṇa,* a member of the highest of the four *varṇas* (*brāhmaṇa, kṣatriya, vaiśya and śūdra).* According to public opinion, a person born in a *brāhmaṇa* family, duly reformed by the purificatory processes and properly initiated by a spiritual master, is an authority on Vedic literature. When such a person is offered the *sannyāsa* order, he comes to occupy the topmost position. The *brāhmaṇa* is supposed to be the spiritual master of the other three *varṇas,* namely *kṣatriya, vaiśya* and *śūdra,* and the *sannyāsī* is supposed to be the spiritual master even of the exalted *brāhmaṇas*.

Generally *brāhmaṇas* and *sannyāsīs* are very proud of their spiritual positions. Therefore, to cut down their false pride, Śrī Caitanya Mahāprabhu preached Kṛṣṇa consciousness through Rāmānanda Rāya, who was neither a member of the renounced order nor a born *brāhmaṇa*. indeed, Śrī Rāmānanda Rāya was a *gṛhastha* belonging to the *śūdra* class, yet Śrī Caitanya Mahāprabhu arranged for him to be the master who taught Pradyumna Miśra, a highly qualified *brāhmaṇa* born in a *brāhmaṇa* family. Even Śrī Caitanya Mahāprabhu Himself, although belonging to the renounced order, took instruction from Śrī Rāmānanda Rāya. In this way Śrī Caitanya Mahāprabhu

exhibited His opulence through Śrī Rāmānanda Rāya. That is the special significance of this incident.

According to Śrī Caitanya Mahāprabhu's philosophy, *yei kṛṣṇa-tattva-vettā, sei 'guru' haya:* anyone who knows the science of Kṛṣṇa can become a spiritual master, without reference to whether or not he is a *brāhmaṇa* or *sannyāsī*. Ordinary people cannot understand the essence of śāstra, nor can they understand the pure character, behavior and abilities of strict followers of Śrī Caitanya Mahāprabhu's principles. The Kṛṣṇa consciousness movement is creating pure, exalted Vaiṣṇavas even from those born in families considered lower than those of *śūdras*. This is proof that a Vaiṣṇava may appear in any family, as confirmed in *Śrīmad-Bhāgavatam:*

> *kirāta-hūṇāndhra-pulinda-pulkaśā*
> *ābhīra-śumbhā yavanāḥ khasādayaḥ*
> *ye 'nye ca pāpā yad-apāśrayāśrayāḥ*
> *śudhyanti tasmai prabhaviṣṇave namaḥ*

"Kirāta, Hūṇa, Āndhra, Pulinda, Pulkaśa, Ābhīra, Śumbha, Yavana and the *Khasa* races, and even others addicted to sinful acts, can be purified by taking shelter of the devotees of the Lord, for He is the supreme power. I beg to offer my respectful obeisances unto Him." (Bhāg. 2.4.18) By the grace of the Supreme Lord Viṣṇu, one can be completely purified, become a preacher of Kṛṣṇa consciousness, and become the spiritual master of the entire world. This principle is accepted in all Vedic

literature. Evidence can be quoted from authoritative *śāstras* showing how a lowborn person can become the spiritual master of the entire world. Śrī Caitanya Mahāprabhu is to be considered the most munificent personality, for He distributes the real essence of Vedic *śāstras* to anyone who becomes qualified by becoming His sincere servant.

antya.5.85

> *'bhakti', 'prema', 'tattva' kahe rāye kari' 'vaktā'*
> *āpani pradyumna-miśra-saha haya 'śrotā'*

SYNONYMS

bhakti—devotional service; *prema*—ecstatic love; *tattva*—truth; *kahe*—He says; *rāye*—Rāmānanda Rāya; *kari'*—by making; *vaktā*—the speaker; *āpani*—Himself; *pradyumna-miśra*—Pradyumna Miśra; *saha*—with; *haya śrotā*—becomes the listener.

TRANSLATION

Śrī Caitanya Mahāprabhu preached about devotional service, ecstatic love and the Absolute Truth by making Rāmānanda Rāya, a gṛhastha born in a low family, the speaker. Then Śrī Caitanya Mahāprabhu Himself, the exalted brāhmaṇa-sannyāsī, and Pradyumna Miśra, the purified brāhmaṇa, both became the hearers of Rāmānanda Rāya.

PURPORT

Śrīla Bhaktivinoda Ṭhākura says in his *Amṛta-pravāha-bhāṣya* that *sannyāsīs* in the line of Śaṅkarācārya always think that they have performed all the duties of *brāhmaṇas* and that, furthermore, having understood the essence of *Vedānta-sūtra* and become *sannyāsīs,* they are the natural spiritual masters of all society. Similarly, persons born in brāhmaṇa families think that because they execute the ritualistic ceremonies recommended in the *Vedas* and follow the principles of *smṛti,* they alone can become spiritual masters of society. These highly exalted *brāhmaṇas* think that unless one is born in a *brāhmaṇa* family, one cannot become a spiritual master and teach the Absolute Truth. To cut down the pride of these birthright *brāhmaṇas* and Māyāvādī *sannyāsīs,* Śrī Caitanya Mahāprabhu proved that a person like Rāmānanda Rāya, although born in a *śūdra* family and situated in the *gṛhastha-āśrama,* can become the spiritual master of such exalted personalities as Himself and Pradyumna Miśra. This is the principle of the Vaiṣṇava cult, as evinced in the teachings of Śrī Caitanya Mahāprabhu. A person who knows what is spiritual and what is material and who is firmly fixed in the spiritual position can be *jagad-guru,* the spiritual master of the entire world. One cannot become *jagad-guru* simply by advertising oneself as *jagad-guru* without knowing the essential principles for becoming *jagad-guru*. Even people who never see what a *jagad-guru* is and never talk with other people become puffed-up *sannyāsīs* and declare themselves *jagad-gurus*. Śrī Caitanya Mahāprabhu did not like

this. Any person who knows the science of Kṛṣṇa and who is fully qualified in spiritual life can become *jagad-guru*. Thus Śrī Caitanya Mahāprabhu personally took lessons from Śrī Rāmānanda Rāya and also sent Pradyumna Miśra, an exalted *brāhmaṇa,* to take lessons from him.

antya.5.86

> *haridāsa-dvārā nāma-māhātmya-prakāśa*
> *sanātana-dvārā bhakti-siddhānta-vilāsa*

SYNONYMS

haridāsa-dvārā—by Haridāsa Ṭhākura; *nāma-māhātmya*—of the glories of chanting the Hare Kṛṣṇa *mahā-mantra*; *prakāśa*—manifestation; *sanātana-dvārā*—by Sanātana Gosvāmī; *bhakti-siddhānta-vilāsa*—spreading the essence of devotional life.

TRANSLATION

Śrī Caitanya Mahāprabhu exhibited the glories of the holy name of the Lord through Haridāsa Ṭhākura, who was born in a Mohammedan family. Similarly, He exhibited the essence of devotional service through Sanātana Gosvāmī, who had almost been converted into a Mohammedan.

antya.5.87

> *śrī-rūpa-dvārā vrajera prema-rasa-līlā*
> *ke bujhite pāre gambhīra caitanyera khelā?*

SYNONYMS

śrī-rūpa-dvārā—through Śrī Rūpa Gosvāmī; *vrajera*—of Vṛndāvana; *prema-rasa-līlā*—description of ecstatic love and pastimes; *ke*—who; *bujhite pāre*—can understand; *gambhīra*—deep; *caitanyera khelā*—the activities of Śrī Caitanya Mahāprabhu.

TRANSLATION

The Lord also fully exhibited the ecstatic love and transcendental pastimes of Vṛndāvana through Śrīla Rūpa Gosvāmī. Considering all this, who can understand the deep plans of Lord Śrī Caitanya Mahāprabhu?

antya.5.88

> *śrī-caitanya-līlā ei—amṛtera sindhu*
> *trijagat bhāsāite pāre yāra eka bindu*

SYNONYMS

śrī-caitanya-līlā—transcendental activities of Śrī Caitanya Mahāprabhu; *ei*—these; *amṛtera sindhu*—the ocean of nectar; *tri-*

jagat—the three worlds; *bhāsāite*—to inundate; *pāre*—is able; *yāra*—of which; *eka bindu*—one drop.

TRANSLATION

The activities of Śrī Caitanya Mahāprabhu are just like an ocean of nectar. Even a drop of this ocean ca inundate all the three worlds.

PURPORT

To inundate the three worlds with nectar is the purpose of the pastimes of Śrī Caitanya Mahāprabhu. How this could be possible was exhibited by Śrīla Raghunātha Gosvāmī and later by Ṭhākura Narottama dāsa and Śyāmānanda Gosvāmī, who all represented the mercy of Śrī Caitanya Mahāprabhu. Now that same mercy is overflooding the entire world through the Kṛṣṇa consciousness movement. The present Kṛṣṇa consciousness movement is nondifferent from the pastimes performed by Śrī Caitanya Mahāprabhu when He was personally present, for the same principles are being followed and the same actions performed without fail.

antya.5.89

> *caitanya-caritāmṛta nitya kara pāna*
> *yāhā haite 'premānanda', 'bhakti-tattva-jñāna'*

SYNONYMS

caitanya-caritāmṛta—this transcendental literature known as *Caitanya-caritāmṛta*; *nitya*—daily; *kara pāna*—do relish; *yāhā haite*—by which; *prema-ānanda*—transcendental bliss; *bhakti-tattva-jñāna*—transcendental knowledge in devotional service.

TRANSLATION

O devotees, relish daily the nectar of Śrī Caitanya-caritāmṛta and the pastimes of Śrī Caitanya Mahāprabhu, for by doing so one can merge in the transcendental bliss and full knowledge of devotional service.

antya.5.90

> *ei-mata mahāprabhu bhakta-gaṇa lañā*
> *nīlācale viharaye bhakti pracāriyā*

SYNONYMS

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *bhakta-gaṇa lañā*—accompanied by His pure devotees; *nīlācale*—at Jagannātha Purī; *viharaye*—enjoys transcendental bliss; *bhakti pracāriyā*—preaching the cult of devotional service.

TRANSLATION

Thus Lord Śrī Caitanya Mahāprabhu, accompanied by His associates, His pure devotees, enjoyed transcendental bliss in Jagannātha Purī [Nīlācala] preaching the bhakti cult in many ways.

antya.5.91

> *baṅga-deśī eka vipra prabhura carite*
> *nāṭaka kari' lañā āila prabhuke śunāite*

SYNONYMS

baṅga-deśī—from Bengal; *eka vipra*—one *brāhmaṇa*; *prabhura carite*—about Śrī Caitanya Mahāprabhu's characteristics; *nāṭaka kari'*—making a drama; *lañā*—taking; *āila*—came; *prabhuke śunāite*—to induce Lord Śrī Caitanya Mahāprabhu to hear.

TRANSLATION

A brāhmaṇa from Bengal wrote a drama about the characteristics of Śrī Caitanya Mahāprabhu and came with his manuscript to induce the Lord to hear it.

antya.5.92

> *bhagavān-ācārya-sane tāra paricaya*
> *tāṅre mili' tāṅra ghare karila ālaya*

SYNONYMS

bhagavān-ācārya—the devotee of Lord Śrī Caitanya Mahāprabhu named Bhagavān Ācārya; *sane*—with; *tāra paricaya*—his acquaintance; *tāṅre mili'*—meeting him; *tāṅra ghare*—at his place; *karila ālaya*—made residence.

TRANSLATION

The brāhmaṇa was acquainted with Bhagavān Ācārya, one of the devotees of Śrī Caitanya Mahāprabhu. Therefore after meeting him at Jagannātha Purī, the brāhmaṇa made his residence at Bhagavān Ācārya' s home.

antya.5.93

> *prathame nāṭaka teṅho tāṅre śunāila*
> *tāṅra saṅge aneka vaiṣṇava nāṭaka śunila*

SYNONYMS

prathame—at first; *nāṭaka*—the drama; *teṅho*—he; *tāṅre*—him; *śunāila*—made to hear; *tāṅra saṅge*—with him; *aneka*—many; *vaiṣṇava*—devotees; *nāṭaka śunila*—listened to the drama.

TRANSLATION

First the brāhmaṇa induced Bhagavān Ācārya to hear the drama, and then many other devotees joined Bhagavān Ācārya in listening to it.

antya.5.94

> *sabei praśaṁse nāṭaka 'parama uttama'*
> *mahāprabhure śunāite sabāra haila mana*

SYNONYMS

sabei—all; *praśaṁse*—praised; *nāṭaka*—the drama; *parama uttama*—"very good, very good"; *mahāprabhure*—Śrī Caitanya Mahāprabhu; *śunāite*—to cause to hear; *sabāra*—of everyone; *haila*—there was; *mana*—mind.

TRANSLATION

All the Vaiṣṇavas praised the drama, saying, "Very good, very good." They also desired for Śrī Caitanya Mahāprabhu to hear the drama.

antya.5.95

> *gīta, śloka, grantha, kavitva—yei kari' āne*
> *prathame śunāya sei svarūpera sthāne*

SYNONYMS

gīta—song; *śloka*—verse; *grantha*—literature; *kavitva*—poetry; *yei*—anyone who; *kari'*—making; *āne*—brings; *prathame*—first; *śunāya*—recites; *sei*—that person; *svarūpera sthāne*—before Svarūpa Dāmodara Gosvāmī.

TRANSLATION

Customarily, anyone who composed a song, verse, literary composition or poem about Śrī Caitanya Mahāprabhu first had to bring it to Svarūpa Dāmodara Gosvāmī to be heard.

antya.5.96

> *svarūpa-ṭhāñi uttare yadi, lañā, tāṅra mana*
> *tabe mahāprabhu-ṭhāñi karāya śravaṇa*

SYNONYMS

svarūpa-ṭhāñi—before Svarūpa Dāmodara Gosvāmī; *uttare*—passes; *yadi*—if one; *lañā*—taking; *tāṅra mana*—his mind; *tabe*—thereafter; *mahāprabhu-ṭhāñi*—before Śrī Caitanya Mahāprabhu; *karāya śravaṇa*—causes to be heard.

TRANSLATION

If passed by Svarūpa Dāmodara Gosvāmī, it could be presented for Śrī Caitanya Mahāprabhu to hear.

> *'rasābhāsa' haya yadi 'siddhānta-virodha'*
> *sahite nā pāre prabhu, mane haya krodha*

SYNONYMS

rasa-ābhāsa—overlapping of transcendental mellows; *haya*—there is; *yadi*—if; *siddhānta-virodha*—against the principles of the bhakti cult; *sahite nā pāre*—cannot tolerate; *prabhu*—Śrī Caitanya Mahāprabhu; *mane*—within the mind; *haya*—is; *krodha*—anger.

TRANSLATION

If there were a hint that transcendental mellows overlapped in a manner contrary to the principles of the bhakti cult, Śrī Caitanya Mahāprabhu would not tolerate it and would become very angry.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura quotes the following definition of *rasābhāsa* from the *Bhakti-rasāmṛta-sindhu* (*Uttara-vibhāga,* Ninth Wave, 1-3,20,22,24):

> *pūrvam evānuśiṣṭena*
> *vikalā rasa-lakṣaṇā*
> *rasā eva rasābhāsā*
> *rasajñair anukīrtitāḥ*

syus tridhoparasāś cānu-
rasāś cāparasāś ca te
uttamā madhyamāḥ proktāḥ
kaniṣṭhāś cety amī kramāt

prāptaiḥ sthāyi-vibhāvānu-
bhāvādyais tu virūpatām
śāntādayo rasā eva
dvādaśoparasā matāḥ

bhaktādibhir vibhāvādyaiḥ
kṛṣṇa-sambandha-varjitaiḥ
rasā hāsyādayaḥ sapta
śāntaś cānurasā matāḥ

kṛṣṇa-tat-pratipakṣaś ced
viṣayāśrayatāṁ gatāḥ
hāsādīnāṁ tadā te 'tra
prājñair aparasā matāḥ

bhāvāḥ sarve tadābhāsā
rasābhāsāś ca kecana
amī prokta-rasābhijñaiḥ
sarve 'pi rasanād rasāḥ

A mellow temporarily appearing transcendental but contradicting mellows previously stated and lacking some of a mellow's necessities is called *rasābhāsa,* an overlapping mellow, by advanced devotees who know how to taste transcendental

mellows. Such mellows are called *uparasa* (submellows), *anurasa* (imitation transcendental mellows) and *aparasa* (opposing transcendental mellows). Thus the overlapping of transcendental mellows is described as being first *grade,* second grade or third grade. When the twelve mellows-such as neutrality, servitorship and friendship-are characterized by adverse *sthāyi-bhāva, vibhāva* and *anubhāva* ecstasies, they are known as *uparasa,* submellows. When the seven indirect transcendental mellows and the dried up mellow of neutrality are produced by devotees and moods not directly related to Kṛṣṇa and devotional service in ecstatic love, they are described as *anurasa,* imitation mellows. If Kṛṣṇa and the enemies who harbor feelings of opposition toward Him are respectively the object and abodes of the mellow of laughter, the resulting feelings are called *aparasa,* opposing mellows. Experts in distinguishing one mellow from another sometimes accept some overlapping transcendental mellows (rasābhāsa) as *rasas* due to their being pleasurable and tasteful. Śrīla Viśvanātha Cakravartī Ṭhākura says, *paraspara-vairayor yadi yogas tadā rasābhāsaḥ:* "When two opposing transcendental mellows overlap, they produce *rasābhāsa,* or an overlapping of transcendental mellows."

antya.5.98

> *ataeva prabhu kichu āge nāhi śune*
> *ei maryādā prabhu kariyāche niyame*

SYNONYMS

ataeva—therefore; *prabhu*—Śrī Caitanya Mahāprabhu; *kichu*—anything; *āge*—ahead; *nāhi śune*—does not hear; *ei maryādā*—this etiquette; *prabhu*—Śrī Caitanya Mahāprabhu; *kariyāche niyame*—has made a regulative principle.

TRANSLATION

Therefore Śrī Caitanya Mahāprabhu would not hear anything before Svarūpa Dāmodara heard it first. The Lord made this etiquette a regulative principle.

antya.5.99

> *svarūpera ṭhāñi ācārya kailā nivedana*
> *eka vipra prabhura nāṭaka kariyāche uttama*

SYNONYMS

svarūpera ṭhāñi—before Svarūpa Dāmodara Gosvāmī; *ācārya*—Bhagavān Ācārya; *kailā*—did; *nivedana*—submission; *eka vipra*—one *brāhmaṇa*; *prabhura*—of Śrī Caitanya Mahāprabhu; *nāṭaka*—drama; *kariyāche*—has composed; *uttama*—very nice.

TRANSLATION

Bhagavān Ācārya submitted to Svarūpa Dāmodara Gosvāmī, "A good brāhmaṇa has prepared a drama

about Śrī Caitanya Mahāprabhu that appears exceptionally well composed.

antya.5.100

> *ādau tumi śuna, yadi tomāra mana māne*
> *pāche mahāprabhure tabe karāimu śravaṇe*

SYNONYMS

ādau—in the beginning; *tumi*—you; *śuna*—hear; *yadi*—if; *tomāra mana māne*—you accept; *pāche*—thereafter; *mahāprabhure*—Śrī Caitanya Mahāprabhu; *tabe*—then; *karāimu śravaṇe*—I shall request to hear.

TRANSLATION

"First you hear it, and if it is acceptable to your mind, I shall request Śrī Caitanya Mahāprabhu to hear it."

antya.5.101

> *svarūpa kahe,—"tumi 'gopa' parama-udāra*
> *ye-se śāstra śunite icchā upaje tomāra*

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara Gosvāmī said; *tumi*—you; *gopa*—cowherd boy; *parama-udāra*—very liberal; *ye-se śāstra*—

anything written as scripture; *śunite*—to hear; *icchā*—desire; *upaje*—awakens; *tomāra*—of you.

TRANSLATION

Svarūpa Dāmodara Gosvāmī replied, "Dear Bhagavān Ācārya, you are a very liberal cowherd boy. Sometimes the desire awakens within you to hear any kind of poetry.

antya.5.102

> *'yadvā-tadvā' kavira vākye haya 'rasābhāsa'*
> *siddhānta-viruddha śunite nā haya ullāsa*

SYNONYMS

yadvā-tadvā kavira—of any so-called poet; *vākye*—in the words; *haya*—there is; *rasa-ābhāsa*—overlapping of transcendental mellows; *siddhānta-viruddha*—against the conclusive understanding; *śunite*—to hear; *nā*—not; *haya*—there is; *ullāsa*—joy.

TRANSLATION

"In the writings of so-called poets there is generally a possibility of overlapping transcendental mellows. When the mellows thus go against the conclusive understanding, no one likes to hear such poetry.

PURPORT

Yadvā-tadvā kavi refers to anyone who writes poetry without knowledge of how to do so. Writing poetry, especially poetry concerning the Vaiṣṇava conclusion, is very difficult. If one writes poetry without proper knowledge, there is every possibility that the mellows will overlap. When this occurs, no learned or advanced Vaiṣṇava will like to hear it.

antya.5.103

> *'rasa', 'rasābhāsa' yāra nāhika vicāra*
> *bhakti-siddhānta-sindhu nāhi pāya pāra*

SYNONYMS

rasa—transcendental mellows; *rasa-ābhāsa*—overlapping of transcendental mellows; *yāra*—of whom; *nāhika vicāra*—there is no consideration; *bhakti-siddhānta-sindhu*—the ocean of the conclusions of devotional service; *nāhi*—not; *pāya*—attains; *pāra*—the limit.

TRANSLATION

"A so-called poet who has no knowledge of transcendental mellows and the overlapping of transcendental mellows cannot cross the ocean of the conclusions of devotional service.

> *'vyākaraṇa' nāhi jāne, nā jāne 'alaṅkāra'*
> *'nāṭakālaṅkāra'-jñāna nāhika yāhāra*

> *kṛṣṇa-līlā varṇite nā jāne sei chāra!*
> *viśeṣe durgama ei caitanya-vihāra*

SYNONYMS

vyākaraṇa—grammar; *nāhi jāne*—does not know; *nā jāne*—does not know; *alaṅkāra*—metaphorical ornaments; *nāṭaka-alaṅkāra*—of the metaphorical ornaments of drama; *jñāna*—knowledge; *nāhika*—there is not; *yāhāra*—of whom; *kṛṣṇa-līlā*—the pastimes of Lord Kṛṣṇa; *varṇite*—to describe; *nā jāne*—does not know; *sei*—he; *chāra*—condemned; *viśeṣe*—especially; *durgama*—very, very difficult; *ei*—these; *caitanya-vihāra*—the pastimes of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

"A poet who does not know the grammatical regulative principles, who is unfamiliar with metaphorical ornaments, especially those employed in drama, and who does not know how to present the pastimes of Lord Kṛṣṇa is condemned. Moreover, the pastimes of Śrī Caitanya Mahāprabhu are especially difficult to understand.

antya.5.106

> *kṛṣṇa-līlā, gaura-līlā se kare varṇana*
> *gaura-pāda-padma yāṅra haya prāṇa-dhana*

SYNONYMS

kṛṣṇa-līlā—the pastimes of Lord Kṛṣṇa; *gaura-līlā*—the pastimes of Lord Śrī Caitanya Mahāprabhu; *se*—he; *kare varṇana*—describes; *gaura-pāda-padma*—the lotus feet of Lord Śrī Caitanya Mahāprabhu; *yāṅra*—whose; *haya*—is; *prāṇa-dhana*—the life and soul.

TRANSLATION

"One who has accepted the lotus feet of Śrī Caitanya Mahāprabhu as his life and soul can describe the pastimes of Lord Kṛṣṇa or the pastimes of Lord Śrī Caitanya Mahāprabhu.

antya.5.107

> *grāmya-kavira kavitva śunite haya 'duḥkha'*
> *vidagdha-ātmīya-vākya śunite haya 'sukha'*

SYNONYMS

grāmya-kavira—of a poet who writes poetry concerning man and woman; *kavitva*—poetry; *śunite*—to hear; *haya*—there is; *duḥkha*—

unhappiness; *vidagdha-ātmīya*—of a devotee fully absorbed in ecstatic love; *vākya*—the words; *śunite*—to hear; *haya*—there is; *sukha*—happiness.

TRANSLATION

"Hearing the poetry of a person who has no transcendental knowledge and who writes about the relationships between man and woman simply causes unhappiness, whereas hearing the words of a devotee fully absorbed in ecstatic love causes great happiness.

PURPORT

Grāmya-kavi refers to a poet or writer such as the authors of novels and other fiction who write only about the relationships between man and woman. *Vidagdha-ātmīya-vākya,* however, refers to words written by a devotee who fully understands pure devotional service. Such devotees, who follow the *paramparā* system, are sometimes described as *sajātīyāśaya-snigdha,* or "pleasing to the same class of people." Only the poetry and other writings of such devotees are accepted with great happiness by devotees.

antya.5.108

> *rūpa yaiche dui nāṭaka kariyāche ārambhe*
> *śunite ānanda bāḍe yāra mukha-bandhe"*

SYNONYMS

rūpa—Rūpa Gosvāmī; *yaiche*—as; *dui*—two; *nāṭaka*—dramas; *kariyāche ārambhe*—has compiled; *śunite*—to hear; *ānanda bāḍe*—transcendental happiness increases; *yāra*—of which; *mukha-bandhe*—even the introductory portion.

TRANSLATION

"The standard for writing dramas has been set by Rūpa Gosvāmī. If a devotee hears the introductory portions of his two dramas, they enhance his transcendental pleasure."

antya.5.109

> *bhagavān-ācārya kahe,—'śuna eka-bāra*
> *tumi śunile bhāla-manda jānibe vicāra'*

SYNONYMS

bhagavān-ācārya—Bhagavān Ācārya; *kahe*—says; *śuna*—please hear; *eka-bāra*—once; *tumi śunile*—if you hear; *bhāla-manda*—good or bad; *jānibe vicāra*—will be able to understand.

TRANSLATION

Despite the explanation of Svarūpa Dāmodara, Bhagavān Ācārya requested, "Please hear the drama

once. If you hear it, you can consider whether it is good or bad."

antya.5.110

> *dui tina dina ācārya āgraha karila*
> *tāṅra āgrahe svarūpera śunite icchā ha-ila*

SYNONYMS

dui tina dina—for two or three days; *ācārya*—Bhagavān Ācārya; *āgraha karila*—expressed his ardent desire; *tāṅra āgrahe*—by his eagerness; *svarūpera*—of Svarūpa Dāmodara; *śunite*—to hear; *icchā*—desire; *ha-ila*—there was.

TRANSLATION

For two or three days Bhagavān Ācārya continually asked Svarūpa Dāmodara Gosvāmī to hear the poetry. Because of his repeated requests, Svarūpa Dāmodara Gosvāmī wanted to hear the poetry written by the brāhmaṇa from Bengal.

antya.5.111

> *sabā lañā svarūpa gosāñi śunite vasilā*
> *tabe sei kavi nāndī-śloka paḍilā*

SYNONYMS

sabā lañā—in the company of other devotees; *svarūpa gosāñi*—Svarūpa Dāmodara Gosvāmī; *śunite vasilā*—sat down to hear; *tabe*—thereafter; *sei kavi*—that poet; *nāndī-śloka*—the introductory verse; *paḍilā*—read.

TRANSLATION

Svarūpa Dāmodara Gosvāmī sat down with other devotees to hear the poetry, and then the poet began to read the introductory verse.

antya.5.112

> *vikaca-kamala-netre śrī-jagannātha-saṁjñe*
> *kanaka-rucir ihātmany ātmatāṁ yaḥ prapannaḥ*
> *prakṛti-jaḍam aśeṣaṁ cetayann āvirāsīt*
> *sa diśatu tava bhavyaṁ kṛṣṇa-caitanya-devaḥ*

SYNONYMS

vikaca—expanded; *kamala-netre*—whose lotus eyes; *śrī-jagannātha-saṁjñe*—named Śrī Jagannātha; *kanaka-rucih*—possessing a golden hue; *iha*—here in Jagannātha Purī; *ātmani*—in the body; *ātmatām*—the state of being the self; *yaḥ*—who; *prapannaḥ*—has obtained; *prakṛti*—matter; *jaḍam*—inert; *aśeṣam*—unlimitedly; *cetayan*—enlivening; *āvirāsīt*—has appeared; *saḥ*—He; *diśatu*—may bestow; *tava*—unto you; *bhavyam*—

auspiciousness; *kṛṣṇa-caitanya-devaḥ*—Lord Śrī Caitanya Mahāprabhu, known as Kṛṣṇa Caitanya.

TRANSLATION

"The Supreme Personality of Godhead has assumed a golden complexion and has become the soul of the body named Lord Jagannātha, whose blooming lotus eyes are widely expanded. Thus He has appeared in Jagannātha Purī and brought dull matter to life. May that Lord, Śrī Kṛṣṇa Caitanyadeva, bestow upon you all good fortune."

antya.5.113

> *śloka śuni' sarva-loka tāhāre vākhāne*
> *svarūpa kahe,—'ei śloka karaha vyākhyāne'*

SYNONYMS

śloka śuni'—hearing the verse; *sarva-loka*—everyone; *tāhāre*—him; *vākhāne*—praised; *svarūpa kahe*—Svarūpa Dāmodara Gosvāmī said; *ei śloka*—this verse; *karaha vyākhyāne*—kindly explain.

TRANSLATION

When everyone present heard the verse, they all commended the poet, but Svarūpa Dāmodara Gosvāmī requested him, "Kindly explain this verse."

> *kavi kahe,—'jagannātha—sundara-śarīra*
> *caitanya-gosāñi—śarīrī mahā-dhīra*

SYNONYMS

kavi kahe—the poet said; *jagannātha*—Lord Jagannātha; *sundara-śarīra*—very beautiful body; *caitanya-gosāñi*—Śrī Caitanya Mahāprabhu; *śarīrī*—possessor of the body; *mahā-dhīra*—very grave.

TRANSLATION

The poet said, "Lord Jagannātha is a most beautiful body, and Śrī Caitanya Mahāprabhu, who is exceptionally grave, is the owner of that body.

PURPORT

Śarīrī refers to a person who owns the *śarīra,* or body. As stated in *Bhagavad-gītā:*

> *dehino 'smin yathā dehe*
> *kaumāraṁ yauvanaṁ jarā*
> *tathā dehāntara-prāptir*
> *dhīras tatra na muhyati*

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into

another body at death. The self-realized soul is not bewildered by such a change." (Bg. 2.13) For the ordinary living being in material existence there is a division or distinction between the body and the owner of the body. In spiritual existence, however, there is no such distinction, for the body is the owner himself and the owner is the body itself. In spiritual existence, everything must be spiritual. Therefore there is no distinction between the body and its owner.

antya.5.115

> *sahaje jaḍa-jagatera cetana karāite*
> *nīlācale mahāprabhu hailā āvirbhute*

SYNONYMS

sahaje—naturally; *jaḍa-jagatera*—the dull material world; *cetana karāite*—to inspire to spiritual consciousness; *nīlācale*—at Jagannātha Purī; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *hailā āvirbhute*—has appeared.

TRANSLATION

"Śrī Caitanya Mahāprabhu has appeared here in Nīlācala [Jagannātha Purī] to spiritualize the entire dull material world."

antya.5.116

> *śuniyā sabāra haila ānandita-mana*
> *duḥkha pāñā svarūpa kahe sakrodha vacana*

SYNONYMS

śuniyā—hearing; *sabāra*—of all of them; *haila*—there was; *ānandita-mana*—great happiness in the mind; *duḥkha pāñā*—becoming unhappy; *svarūpa kahe*—Svarūpa Dāmodara Gosvāmī began to speak; *sa-krodha vacana*—angry words.

TRANSLATION

Hearing this, everyone present was greatly happy. But Svarūpa Dāmodara, who alone was very unhappy, began to speak in great anger.

antya.5.117

> *"āre mūrkha, āpanāra kaili sarva-nāśa!*
> *dui ta' īśvare tora nāhika viśvāsa*

SYNONYMS

āre mūrkha—O fool; *āpanāra*—of yourself; *kaili*—you have done; *sarva-nāśa*—loss of all auspiciousness; *dui ta' īśvare*—in the two controllers; *tora*—your; *nāhika viśvāsa*—there is no faith.

TRANSLATION

"You are a fool," he said. "You have brought ill fortune upon yourself, for you have no knowledge of the existence of the two Lords, Jagannāthadeva and Śrī Caitanya Mahāprabhu, nor have you faith in Them.

antya.5.118

> *pūrṇānanda-cit-svarūpa jagannātha-rāya*
> *tāṅre kaili jaḍa-naśvara-prākṛta-kāya!!*

SYNONYMS

pūrṇa-ānanda—complete transcendental bliss; *cit-svarūpa*—the spiritual identity; *jagannātha-rāya*—Lord Jagannātha; *tāṅre*—Him; *kaili*—you have made; *jaḍa*—inert; *naśvara*—perishable; *prākṛta*—material; *kāya*—possessing a body.

TRANSLATION

"Lord Jagannātha is completely spiritual and full of transcendental bliss, but you have compared Him to a dull, destructible body composed of the inert, external energy of the Lord.

PURPORT

If one thinks that the form of Lord Jagannātha is an idol made of wood, he immediately brings ill fortune into his life. According to

the direction of the *Padma Purāṇa: arcye viṣṇau śilā-dhīḥ. ..yasya vā nārakī saḥ.* Thus one who thinks that the body of Lord Jagannātha is made of matter and who distinguishes between Lord Jagannātha's body and soul is condemned, for he is an offender. A pure devotee who knows the science of Kṛṣṇa consciousness makes no distinction between Lord Jagannātha and His body. He knows that they are identical, just as Lord Kṛṣṇa and His soul are one and the same. When one's eyes are purified by devotional service performed on the spiritual platform, one can actually envision Lord Jagannātha and His body as being completely spiritual. The advanced devotee, therefore, does not see the worshipable Deity to have a soul within a body like an ordinary human being. There is no distinction between the body and soul of Lord Jagannātha, for Lord Jagannātha is *sac-cid-ānanda-vigraha,* just as the body of Kṛṣṇa is *sac-cid-ānanda-vigraha*. There is actually no difference between Lord Jagannātha and Śrī Caitanya Mahāprabhu, but the ignorant poet from Bengal applied a material distinction to the body of Lord Śrī Jagannātha.

antya.5.119

> *pūrṇa-ṣaḍ-aiśvarya caitanya—svayaṁ bhagavān*
> *tāṅre kaili kṣudra jīva sphuliṅga-samāna!!*

SYNONYMS

pūrṇa—complete; *ṣaṭ-aiśvarya*—possessing six opulences; *caitanya*—Lord Śrī Caitanya Mahāprabhu; *svayam*—Himself; *bhagavān*—the Supreme Personality of Godhead; *tāṅre*—Him; *kaili*—you have made; *kṣudra jīva*—an ordinary living entity; *sphuliṅga-samāna*—exactly equal to the spark.

TRANSLATION

"You have calculated Śrī Caitanya Mahāprabhu, who is the Supreme Personality of Godhead, full in six opulences, to be on the level of an ordinary living being. Instead of knowing Him as the supreme fire, you have accepted Him as a spark."

PURPORT

In the *Upaniṣads* it is said, *yathāgner visphuliṅgā vyuccaranti:* the living entities are like sparks of fire, and His Lordship the Supreme Personality of Godhead is considered the original great fire. When we hear this *śruti-vākya,* or message from the *Vedas,* we should understand the distinction between the Supreme Lord Kṛṣṇa and the living entities. A person under the control of the external energy, however, cannot understand that distinction. Such a person cannot understand that the Supreme Person is the original great fire, whereas the living entities are simply small fragmental parts of that Supreme Personality of Godhead. As Kṛṣṇa says in *Bhagavad-gītā* (Bg. 15.7):

mamaivāṁśo jīva-loke
jīva-bhūtaḥ sanātanaḥ
manaḥ ṣaṣṭhānīndriyāṇi
prakṛti-sthāni karṣati

"The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind."

There is a distinction between the body and soul of the materially existing living being, but because Śrī Caitanya Mahāprabhu and Lord Jagannātha do not possess material bodies, there is no distinction between Their bodies and souls. On the spiritual platform, body and soul are identical; there is no distinction between them. As stated in *Śrīmad-Bhāgavatam:*

etad īśanam īśasya
prakṛti-stho 'pi tad-guṇaiḥ
na yujyate sadātma-sthair
yathā buddhis tad-āśrayā

"This is the divinity of the Personality of Godhead. He is not affected by the qualities of material nature, even though He is in contact with them. Similarly, the devotees who have taken shelter of the Lord cannot be influenced by the material qualities." (Bhāg. 1.11.38) His Lordship the Supreme Personality of Godhead, Kṛṣṇa, is unaffected by the influence of the three modes of material nature. Indeed, His devotees are also

unpolluted by the influence of the external energy because they engage in the service of His Lordship. Even the very body of a devotee becomes spiritualized, just as an iron rod put into fire becomes as qualified as fire because it becomes red hot and will immediately burn anything it touches. Therefore the poet from Bengal committed a great offense by treating Lord Jagannātha's body and Lord Jagannātha, the Supreme Personality of Godhead, as two different entities, material and spiritual, as if the Lord were an ordinary living being. The Lord is always the master of the material energy; therefore He is not doomed to be covered by the material energy like an ordinary living entity.

antya.5.120

> *dui-ṭhāñi aparādhe pāibi durgati!*
> *atattva-jña 'tattva' varṇe, tāra ei rīti!*

SYNONYMS

dui-ṭhāñi—unto both; *aparādhe*—by offense; *pāibi*—you will get; *durgati*—hellish destination; *a-tattva-jña*—one who has no knowledge of the Absolute Truth; *tattva varṇe*—describes the Absolute Truth; *tāra*—his; *ei*—this; *rīti*—course.

TRANSLATION

Svarūpa Dāmodara continued, "Because you have committed an offense to Lord Jagannātha and Śrī Caitanya Mahāprabhu, you will attain a hellish

destination. You do not know how to describe the Absolute Truth, but nevertheless you have tried to do so. Therefore you must be condemned.

PURPORT

The *brāhmaṇa* poet from Bengal was an offender in the estimation of Svarūpa Dāmodara Gosvāmī, for although the poet had no knowledge of the Absolute Truth, he had nevertheless tried to describe it. The Bengali poet was an offender to both Śrī Caitanya Mahāprabhu and Lord Jagannātha. Because he had made a distinction between Lord Jagannātha's body and soul and because he had indicated that Lord Śrī Caitanya Mahāprabhu was different from Lord Jagannātha, he had committed offenses to Them both. *A-tattva-jña* refers to one who has no knowledge of the Absolute Truth or who worships his own body as the Supreme personality of Godhead. If an *ahaṅgrahopāsaka-māyāvādī,* a person engaged in fruitive activities or a person interested only in sense gratification, describes the Absolute Truth, he immediately becomes an offender.

antya.5.121

> *āra eka kariyācha parama 'pramāda'!*
> *deha-dehi-bheda īśvare kaile 'aparādha'!*

SYNONYMS

āra eka—another one; *kariyācha*—you have done; *parama*—the supreme; *pramāda*—illusion; *deha-dehi-bheda*—the distinction between the body and soul; *īśvare*—in His Lordship; *kaile*—you have done; *aparādha*—an offense.

TRANSLATION

"You are in complete illusion, for you have distinguished between the body and soul of His Lordship [Lord Jagannātha or Śrī Caitanya Mahāprabhu]. That is a great offense.

PURPORT

When one differentiates between the body and soul of the Supreme Personality of Godhead, he immediately becomes an offender. Because the living entities in the material world are generally covered by material bodies, the body and soul of an ordinary human being cannot be identical. The Supreme Lord bestows the fruits of one's activities, for He is the Lord of the results of fruitive action. He is also the cause of all causes, and He is the master of the material energy. Therefore He is supreme. An ordinary living being, however, in his material condition, enjoys the results of his own fruitive activities and therefore falls under their influence. Even in the liberated stage of *brahma-bhūta* identification, he engages in rendering service to His Lordship. Thus there are distinctions between an ordinary human being and the Supreme Lord. *Karmīs* and *jñānīs* who

ignore these distinctions are offenders against the lotus feet of the Supreme Personality of Godhead.

An ordinary human being is prone to be subjugated by the material energy, whereas His Lordship the Supreme Personality of Godhead-Śrī Caitanya Mahāprabhu, Lord Kṛṣṇa or Lord Jagannātha-is always the master of the material energy and is therefore never subject to its influence. His Lordship the Supreme Personality of Godhead has an unlimited spiritual identity, never to be broken, whereas the consciousness of the living entity is limited and fragmented. The living entities are fragmental portions of the Supreme Personality of Godhead eternally (*mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ*). It is not that they are covered by the material energy in conditioned life but become one with the Supreme Personality of Godhead when freed from the influence of material energy. Such an idea is offensive.

According to the considerations of Māyāvādī fools, the Supreme Personality of Godhead accepts a material body when He appears in the material world. A Vaiṣṇava, however, knows perfectly well that for Kṛṣṇa, Lord Jagannātha or Śrī Caitanya Mahāprabhu-unlike ordinary human beings—there is no distinction between the body and the soul. Even in the material world His Lordship retains His spiritual identity; therefore Lord Kṛṣṇa exhibited all opulences even in His childhood body. There is no distinction between the body and soul of Kṛṣṇa; whether He is in His childhood body or His youthful body, He is always

identical with His body. Even though Kṛṣṇa appears like an ordinary human being, He is never subjected to the rules and regulations of the material world. He is *svarāṭ,* or fully independent. He can appear in the material world, but contrary to the offensive conclusion of the Māyāvāda school, He has no material body. In this connection one may again refer to the above-mentioned verse from *Śrīmad-Bhāgavatam* (1.11.38):

> *etad īśanam īśasya*
> *prakṛti-stho 'pi tad-guṇaiḥ*
> *na yujyate sadātma-sthair*
> *yathā buddhis tad-āśrayā*

The Supreme Person has an eternal spiritual body. If one tries to distinguish between the body and soul of the Supreme Personality of Godhead, he commits a great offense.

antya.5.122

> *īśvarera nāhi kabhu deha-dehi-bheda*
> *svarūpa, deha,—cid-ānanda, nāhika vibheda*

SYNONYMS

īśvarera—of the Supreme Personality of Godhead; *nāhi*—there is not; *kabhu*—at any time; *deha-dehi-bheda*—distinction between the body and soul; *svarūpa*—personal identity; *deha*—body; *cit-ānanda*—all made of blissful spiritual energy; *nāhika vibheda*—there is no distinction.

TRANSLATION

"At no time is there a distinction between the body and soul of the Supreme Personality of Godhead. His personal identity and His body are made of blissful spiritual energy. There is no distinction between them.

PURPORT

Lord Kṛṣṇa, the son of Nanda Mahārāja, is *advaya-jñāna;* in other words, there is no distinction between His body and soul, for His existence is completely spiritual. According to the verse from *Śrīmad-Bhāgavatam* beginning with the words *vadanti tat tattva-vidas tattvam* (1.2.11), the Absolute Truth is always to be understood from three angles of vision as Brahman, Paramātmā and Bhagavān. Unlike the objects of the material world, however, the Absolute Truth is always one and always the same. Thus there is no distinction between His body and soul. His form, name, attributes and pastimes, therefore, are completely distinct from those of the material world. One should know perfectly well that there is no difference between the body and soul of the Supreme Personality of Godhead. When one conceives of a distinction between His body and soul, one is immediately conditioned by material nature. Because a person in the material world makes such distinctions, he is called *baddha-jīva,* a conditioned soul.

antya.5.123

> *"deha-dehi-vibhāgo 'yaṁ*
> *neśvare vidyate kvacit"*

SYNONYMS

deha—of the body; *dehi*—of the embodied; *vibhāgaḥ*—distinction; *ayam*—this; *na*—not; *īśvare*—in the Supreme Personality of Godhead; *vidyate*—exists; *kvacit*—at any time.

TRANSLATION

"There is no distinction between the body and soul of the Supreme Personality of Godhead at any time.'

PURPORT

This quotation, which is included in the *Laghu-bhāgavatāmṛta* (1.5.342), is from the *Kūrma Purāṇa*.

antya.5.124-125

> *nātaḥ paraṁ parama yad bhavataḥ svarūpam*
> *ānanda-mātram avikalpam aviddha-varcaḥ*
> *paśyāmi viśva-sṛjam ekam aviśvam ātman*
> *bhūtendriyātmaka-madas ta upāśrito 'smi*

tad vā idaṁ bhuvana-maṅgala maṅgalāya
dhyāne sma no daraśitaṁ ta upāsakānām
tasmai namo bhagavate 'nuvidhema tubhyaṁ
yo 'nādṛto naraka-bhāgbhir asat-prasaṅgaiḥ

SYNONYMS

na—do not; *ataḥ param*—here after; *parama*—O Supreme; *yat*—that which; *bhavataḥ*—of Your Lordship; *svarūpam*—eternal form; *ānanda-mātram*—impersonal Brahman effulgence; *avikalpam*—without changes; *aviddha-varcaḥ*—without deterioration of potency; *paśyāmi*—do I see; *viśva-sṛjam*—creator of the cosmic manifestation; *ekam*—one without a second; *aviśvam*—and yet not of matter; *ātman*—O supreme cause; *bhūta*—body; *indriya*—senses; *ātmaka*—on such identification; *madaḥ*—pride; *te*—unto You; *upāśritaḥ*—surrendered; *asmi*—I am; *tat*—the Supreme Personality of Godhead; *vā*—or; *idam*—this present form; *bhuvana-maṅgala*—they are all-auspicious for all the universes; *maṅgalāya*—for the sake of all prosperity; *dhyāne*—in meditation; *sma*—as it were; *naḥ*—unto us; *daraśitam*—manifested; *te*—Your; *upāsakānām*—of the devotees; *tasmai*—unto Him; *namaḥ*—my respectful obeisances; *bhagavate*—unto the Personality of Godhead; *anuvidhema*—I perform; *tubhyam*—unto You; *yaḥ*—which; *anādṛtaḥ*—is neglected; *naraka-bhāgbhiḥ*—by persons destined for hell; *asat-prasaṅgaiḥ*—by material topics.

TRANSLATION

"O my Lord, I do not see a form superior to Your present form of eternal bliss and knowledge. In Your impersonal Brahman effulgence in the spiritual sky, there is no occasional change and no deterioration of internal potency. I surrender unto You because, whereas I am proud of my material body and senses, Your Lordship is the cause of the cosmic manifestation. Yet You are untouched by matter. \\ " 'This present form, or any transcendental form expanded by the Supreme Personality of Godhead, Śrī Kṛṣṇa, is equally auspicious for all the universes. Since You have manifested this eternal personal form upon whom Your devotees meditate, I therefore offer my respectful obeisances unto You. Those who are destined to be dispatched to the path of hell neglect Your personal form because of speculating on material topics.'

PURPORT

These verses from *Śrīmad-Bhāgavatam* (3.9.3-4) were spoken by Lord Brahmā.

antya.5.126

> *kāhāṅ 'pūrṇānandaiśvarya' kṛṣṇa 'māyeśvara'!*
> *kāhāṅ'kṣudra' jīva 'duḥkhī', 'māyāra kiṅkara'!*

SYNONYMS

kāhāṅ—whereas; *pūrṇa*—full; *ānanda*—bliss; *aiśvarya*—opulences; *kṛṣṇa*—Lord Kṛṣṇa; *māyā-īśvara*—the master of the material energy; *kāhāṅ*—whereas; *kṣudra jīva*—the little conditioned soul; *duḥkhī*—unhappy; *māyāra kiṅkara*—the servant of the material energy.

TRANSLATION

"Whereas Kṛṣṇa, the Absolute Truth, the Supreme Personality of Godhead, is full of transcendental bliss, possesses all six spiritual opulences in full, and is the master of the material energy, the small conditioned soul, who is always unhappy, is the servant of the material energy.

PURPORT

The living entity is an ever-conditioned servant of the material energy, whereas Kṛṣṇa, the Supreme Personality of Godhead, is master of the material energy. How, then, could they be on an equal level? There can be no comparison between them. His Lordship is always in a happy condition of transcendental bliss, whereas the conditioned soul is always unhappy because of his contact with the material energy. The Supreme Lord controls the material energy, and the material energy controls the conditioned souls. There is therefore no comparison between the Supreme Personality of Godhead and the ordinary living entities.

antya.5.127

> *"hlādinyā samvidāśliṣṭaḥ*
> *sac-cid-ānanda-īśvaraḥ*
> *svāvidyā saṁvṛto jīvaḥ*
> *saṅkleśa-nikārākara"*

SYNONYMS

hlādinyā—by the *hlādinī* potency; *samvidā*—by the *samvit* potency; *āśliṣṭaḥ*—surrounded; *sat-cit-ānanda*—always transcendentally blissful; *īśvaraḥ*—the Supreme Controller; *sva*—own; *avidyā*—by ignorance; *saṁvṛtaḥ*—surrounded; *jīvaḥ*—the living entity; *saṅkleśa*—of the three fold miseries; *nikāra*—of the multitude; *ākara*—the mine.

TRANSLATION

"The Supreme Personality of Godhead, the Supreme Controller, is always full of transcendental bliss and is accompanied by the potencies known as hlādinī and samvit. The conditioned soul, however, is always covered by ignorance and embarassed by the threefold miseries of life. Thus he is a treasure house of all kinds of tribulations."

PURPORT

This verse is found in Śrīdhara Svāmī's *Bhāvārtha-dīpikā* (1.7.6), wherein he quotes Śrī Viṣṇusvāmī.

antya.5.128

> *śuni' sabhā-sadera citte haila camatkāra*
> *'satya kahe gosāñi, duṅhāra kariyāche tiraskāra'*

SYNONYMS

śuni'—hearing; *sabhā-sadera*—of all the members of the assembly; *citte*—in the minds; *haila*—there was; *camatkāra*—wonder; *satya*—the truth; *kahe*—said; *gosāñi*—Svarūpa Dāmodara Gosvāmī; *duṅhāra*—of both; *kariyāche*—has done; *tiraskāra*—offense.

TRANSLATION

Hearing this explanation, all the members of the assembly were struck with wonder. "Svarūpa Dāmodara Gosvāmī has spoken the real truth," they admitted. "The brāhmaṇa from Bengal has committed an offense by wrongly describing Lord Jagannātha and Lord Śrī Caitanya Mahāprabhu."

antya.5.129

> *śuniyā kavira haila lajjā, bhaya, vismaya*
> *haṁsa-madhye baka yaiche kichu nāhi kaya*

SYNONYMS

śuniyā—hearing; *kavira*—of the poet; *haila*—there was; *lajjā*—shame; *bhaya*—fear; *vismaya*—astonishment; *haṁsa-madhye*—in a society of white swans; *baka*—a duck; *yaiche*—just as; *kichu*—anything; *nāhi*—not; *kaya*—utters.

TRANSLATION

When the Bengali poet heard this chastisement from Svarūpa Dāmodara Gosvāmī, he was ashamed, fearful and astonished. Indeed, being like a duck in a society of white swans, he could not say anything.

antya.5.130

> *tāra duḥkha dekhi, svarūpa sadaya-hṛdaya*
> *upadeśa kailā tāre yaiche 'hita' haya*

SYNONYMS

tāra—his; *duḥkha dekhi*—observing the unhappiness; *svarūpa*—Svarūpa Dāmodara Gosvāmī; *sadaya-hṛdaya*—very kindhearted;

upadeśa kailā—gave instruction; *tāre*—unto him; *yaiche*—so that; *hita*—benefit; *haya*—there can be.

TRANSLATION

Seeing the poet's unhappiness, Svarūpa Dāmodara Gosvāmī, who was naturally very kindhearted, advised him so that he could derive some benefit.

antya.5.131

> *"yāha, bhāgavata paḍa vaiṣṇavera sthāne*
> *ekānta āśraya kara caitanya-caraṇe*

SYNONYMS

yāha—just go; *bhāgavata paḍa*—read *Śrīmad-Bhāgavatam*; *vaiṣṇavera sthāne*—from a self-realized Vaiṣṇava; *ekānta āśraya kara*—fully surrender; *caitanya-caraṇe*—at the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

"If you want to understand *Śrīmad-Bhāgavatam,*" he said, "you must approach a self-realized Vaiṣṇava and hear from him. You can do this when you have completely taken shelter of the lotus feet of Śrī Caitanya Mahāprabhu."

PURPORT

Herein Svarūpa Dāmodara Gosvāmī instructs the poet from Bengal to hear *Śrīmad-Bhāgavatam* from a pure Vaiṣṇava and learn from him. In India especially, there is now a class of professional *Bhāgavatam* readers whose means of livelihood is to go from village to village, town to town, reading *Bhāgavatam* and collecting *dakṣiṇa,* or rewards, in the form of money or goods, like umbrellas, cloth and fruit. Thus there is now a system of *Bhāgavata* business, with recitations called *Bhāgavata-saptāha* that continue for one week, although this is not mentioned in *Śrīmad-Bhāgavatam*. Nowhere does *Śrīmad-Bhāgavatam* say that the *Bhāgavatam* should be heard for one week from professionals. Rather, *Śrīmad-Bhāgavatam* (1.2.17) says: *śṛṇvatāṁ sva-kathāḥ kṛṣṇaḥ puṇya-śravaṇa-kīrtanaḥ*. One should regularly hear *Śrīmad-Bhāgavatam* from a self-realized Vaiṣṇava. By such hearing, one becomes pious. *Hṛdy antaḥstho hy abhadrāṇi vidhunoti suhṛt-satām*. As one thus hears the *Bhāgavatam* regularly and sincerely, his heart is purified of all material contamination.

> *naṣṭa-prāyeṣv abhadreṣu*
> *nityaṁ bhāgavata-sevayā*
> *bhagavaty uttama-śloke*
> *bhaktir bhavati naiṣṭhikī*

"As one regularly hears the *Bhāgavatam* or renders service unto the pure devotee, all that is troublesome to the heart is practically destroyed, and loving service unto the glorious Lord,

who is praised with transcendental songs, is established as an irrevocable fact." (Bhāg. 1.2.18)

This is the proper process, but people are accustomed to being misled by professional *Bhāgavatam* reciters. Therefore Svarūpa Dāmodara Gosvāmī herein advises that one should not hear *Śrīmad-Bhāgavatam* from professional reciters. Instead, one must hear and learn the *Bhāgavatam* from a self-realized Vaiṣṇava. Sometimes it is seen that when a Māyāvādī *sannyāsī* reads the *Bhāgavatam,* flocks of men go to hear jugglery of words that cannot awaken their dormant love for Kṛṣṇa. Sometimes people go to see professional dramas and offer food and money to the players, who are expert at collecting these offerings very nicely. The result is that the members of the audience remain in the same position of *gṛham andha-kūpam,* family affection, and do not awaken their love for Kṛṣṇa.

In the *Bhāgavatam* (7.5.30), it is said, *matir na kṛṣṇe parataḥ svato vā mitho 'bhipadyeta gṛha-vratānām:* the *gṛhavratas,* those who are determined to continue following the materialistic way of life, will never awaken their dormant love of Kṛṣṇa, fur they hear the *Bhāgavatam* only to solidify their position in household life and to be happy in family affairs and sex. Condemning this process of hearing the *Bhāgavatam* from professionals, Svarūpa Dāmodara Gosvāmī says, *yāha, bhāgavata paḍa vaiṣṇavera sthāne:* "To understand the *Śrīmad-Bhāgavatam,* you must approach a self-realized Vaiṣṇava." One should rigidly avoid hearing the *Bhāgavatam*

from a Māyāvādī or other nondevotee who simply performs a grammatical jugglery of words to twist some meaning from the text, collect money from the innocent public, and thus keep people in darkness.

Svarūpa Dāmodara Gosvāmī strictly prohibits the behavior of the materialistic so-called hearers of *Śrīmad-Bhāgavatam*. Instead of awakening real love for Kṛṣṇa, such hearers of the *Bhāgavatam* become more and more attached to household affairs and sex life (*yan maithunādi-gṛhamedhi-sukhaṁ hi tuccham*). One should hear *Śrīmad-Bhāgavatam* from a person who has no connection with material activities, or, in other words, from a *paramahaṁsa* Vaiṣṇava, one who has achieved the highest stage of *sannyāsa*. This, of course, is not possible unless one takes shelter of the lotus feet of Śrī Caitanya Mahāprabhu. The *Śrīmad-Bhāgavatam* is understandable only for one who can follow in the footsteps of Śrī Caitanya Mahāprabhu.

antya.5.132

> *caitanyera bhakta-gaṇera nitya kara 'saṅga'*
> *tabeta jānibā siddhānta-samudra-taraṅga*

SYNONYMS

caitanyera—of Lord Śrī Caitanya Mahāprabhu; *bhakta-gaṇera*—of the devotees; *nitya*—regularly; *kara*—do; *saṅga*—association;

tabeta—then only; *jānibā*—you will understand; *siddhānta-samudra-taraṅga*—the waves of the ocean of devotional service.

TRANSLATION

Svarūpa Dāmodara continued, "Associate regularly with the devotees of Śrī Caitanya Mahāprabhu, for then only will you understand the waves of the ocean of devotional service.

PURPORT

It is clearly to be understood in this connection that the followers of Śrī Caitanya Mahāprabhu's way of devotional service are eternally associates of the Supreme Personality of Godhead and perfect knowers of the Absolute Truth. If one immediately follows the principles of Śrī Caitanya Mahāprabhu by associating with His devotees, lusty desires for material enjoyment will vanish from one's heart. Then one will be able to understand the meaning of *Śrīmad-Bhāgavatam* and the purpose of listening to it. Otherwise such understanding is impossible.

antya.5.133

> *tabeta pāṇḍitya tomāra ha-ibe saphala*
> *kṛṣṇera svarūpa-līlā varṇibā nirmala*

SYNONYMS

tabeta—then only; *pāṇḍitya*—learning; *tomāra*—your; *ha-ibe*—will become; *sa-phala*—successful; *kṛṣṇera*—of Lord Kṛṣṇa; *svarūpa-līlā*—the transcendental pastimes; *varṇibā*—you will describe; *nirmala*—without material contamination.

TRANSLATION

"Only if you follow the principles of Śrī Caitanya Mahāprabhu and His devotees will your learning be successful. Then you will be able to write about the transcendental pastimes of Kṛṣṇa without material contamination.

antya.5.134

> *ei śloka kariyācha pāñā santoṣa*
> *tomāra hṛdayera arthe duṅhāya lāge 'doṣa'*

SYNONYMS

ei śloka—this verse; *kariyācha*—you have composed; *pāñā santoṣa*—getting satisfaction; *tomāra hṛdayera*—of your heart; *arthe*—by the meaning; *duṅhāya*—to both; *lāge doṣa*—there is an offense.

TRANSLATION

"You have composed this introductory verse to your great satisfaction, but the meaning you have expressed

is contaminated by offenses to both Lord Jagannātha and Śrī Caitanya Mahāprabhu.

antya.5.135

> *tumi yaiche-taiche kaha, nā jāniyā rīti*
> *sarasvatī sei-śabde kariyāche stuti*

SYNONYMS

tumi—you; *yaiche-taiche*—somehow or other; *kaha*—speak; *nā jāniyā rīti*—not knowing the regulative principles; *sarasvatī*—the goddess of learning; *sei-śabde*—in those words; *kariyāche stuti*—has made prayers.

TRANSLATION

"You have written something irregular, not knowing the regulative principles, but the goddess of learning, Sarasvatī, has used your words to offer her prayers to the Supreme Lord.

PURPORT

Svarūpa Dāmodara Gosvāmī informed the Bengali poet, "Because of your ignorance and your leaning toward Māyāvāda philosophy, you cannot distinguish the difference between the Māyāvāda and Vaiṣṇava philosophies. Therefore the process you have adopted to praise Lord Śrī Caitanya Mahāprabhu and Lord Jagannātha does not follow the proper system; indeed, it is

irregular and offensive. Fortunately, however, through your words, the goddess of learning, mother Sarasvatī, has tactfully offered her prayers to her master, Lord Śrī Caitanya Mahāprabhu."

antya.5.136

> *yaiche indra, daityādi kare kṛṣṇera bhartsana*
> *sei-śabde sarasvatī karena stavana*

SYNONYMS

yaiche—just like; *indra*—Lord Indra, the King of heaven; *daitya*—demons; *ādi*—and others; *kare*—do; *kṛṣṇera bhartsana*—chastisement to Kṛṣṇa; *sei-śabde*—by those words; *sarasvatī*—the goddess of learning; *karena stavana*—offers prayers.

TRANSLATION

"Sometimes demons, and even Lord Indra, the King of heaven, chastised Kṛṣṇa, but mother Sarasvatī, taking advantage of their words, offered prayers to the Lord.

antya.5.137

> *vācālaṁ bāliśaṁ stabdhaṁ*
> *ajñaṁ paṇḍita-māninam*

kṛṣṇaṁ martyam upāśritya
gopā me cakrur apriyam

SYNONYMS

vācālam—talkative; *bāliśam*—childish; *stabdham*—impudent; *ajñam*—foolish; *paṇḍita-māninam*—thinking Himself a very learned scholar; *kṛṣṇam*—Kṛṣṇa; *martyam*—an ordinary mortal human being; *upāśritya*—taking shelter of; *gopāḥ*—the cowherd men; *me*—unto me; *cakruḥ*—committed; *apriyam*—that which is not very much appreciated.

TRANSLATION

"[Lord Indra said:] 'This Kṛṣṇa, who is an ordinary human being, is talkative, childish, impudent and ignorant, although He thinks Himself very learned. The cowherd men in Vṛndāvana have offended me by accepting Him. This has not been greatly appreciated by me.'

PURPORT

This verse is from *Śrīmad-Bhāgavatam* (10.25.5).

antya.5.138

aiśvarya-made matta indra,—yena mātoyāla
buddhi-nāśa haila, kevala nāhika sāmbhāla

SYNONYMS

aiśvarya-made—being proud of his opulence; *matta*—maddened; *indra*—the King of heaven; *yena*—as if; *mātoyāla*—a mad person; *buddhi-nāśa*—bereft of intelligence; *haila*—became; *kevala*—only; *nāhika*—there is not; *sāmbhāla*—caution.

TRANSLATION

"Indra, the King of heaven, being too proud of his heavenly opulences, became like a madman. Thus bereft of his intelligence, he could not restrain himself from speaking nonsensically about Kṛṣṇa.

antya.5.139

> *indra bale,—"muñi kṛṣṇera kariyāchi nindana"*
> *tāra-i mukhe sarasvatī karena stavana*

SYNONYMS

indra bale—Indra says; *muñi*—I; *kṛṣṇera*—of Lord Kṛṣṇa; *kariyāchi*—have done; *nindana*—chastisement and defamation; *tāra-i mukhe*—from his mouth; *sarasvatī*—mother Sarasvatī, the goddess of learning; *karena stavana*—offers prayers.

TRANSLATION

"Thus Indra thought, 'I have properly chastised Kṛṣṇa and defamed Him.' But Sarasvatī, the goddess of

learning, took this opportunity to offer prayers to Kṛṣṇa.

antya.5.140

> *'vācāla kahiye—'veda-pravartaka' dhanya*
> *'bāliśa'—tathāpi 'śiśu-prāya' garva-śūnya*

SYNONYMS

vācāla—talkative; *kahiye*—I say; *veda-pravartaka*—one who can speak with the authority of the *Vedas*; *dhanya*—glorious; *bāliśa*—childish; *tathāpi*—still; *śiśu-prāya*—like a child; *garva-śūnya*—without pride.

TRANSLATION

"The word 'vācāla' is used to refer to a person who can speak according to Vedic authority, and the word 'bāliśa' means 'innocent.' Kṛṣṇa spoke the Vedic knowledge, yet He always presents Himself as a prideless, innocent boy.

antya.5.141

> *vandyābhāve 'anamra'—'stabdha'-śabde kaya*
> *yāhā haite anya 'vijña' nāhi—se 'ajña' haya*

SYNONYMS

vandya-abhāve—because there is no one else to be offered obeisances; *anamra*—the one who does not offer obeisances; *stabdha-śadbe*—by the word *stabdha* ("impudent"); *kaya*—says; *yāhā haite*—than whom; *anya*—other,; *vijña*—learned scholar; *nāhi*—is not; *se*—He; *ajña*—one by whom nothing is unknown; *haya*—is.

TRANSLATION

"When there is no one else to receive obeisances, one may be called 'anamra,' or one who offers obeisances to no one. This is the meaning of the word 'stabdha.' And because no one is found to be more learned than Kṛṣṇa, He may be called 'ajña,' indicating that nothing is unknown to Him.

antya.5.142

> *'paṇḍitera mānya-pātra—haya 'paṇḍita-mānī'*
> *tathāpi bhakta-vātsalye 'manuṣya' abhimānī*

SYNONYMS

paṇḍitera—of learned scholars; *mānya-pātra*—worshipable object; *haya*—is; *paṇḍita-mānī*—a person honored by the learned scholars; *tathāpi*—still; *bhakta-vātsalye*—because of being very affectionate to the devotees; *manuṣya abhimānī*—presents Himself as an ordinary human being.

TRANSLATION

"The word 'paṇḍita-mānī' can be used to indicate that Kṛṣṇa is honored even by learned scholars. Nevertheless, because of affection for His devotees, Kṛṣṇa appears like an ordinary human being and may therefore be called 'martya.'

antya.5.143

> *jarāsandha kahe,—"kṛṣṇa—puruṣa-adhama*
> *tora saṅge nā yujhimu, "yāhi bandhu-han"*

SYNONYMS

jarāsandha kahe—Jarāsandha says; *kṛṣṇa*—Kṛṣṇa; *puruṣa-adhama*—the lowest of human beings; *tora saṅge*—with You; *nā yujhimu*—I shall not fight; *yāhi*—because; *bandhu-han*—killer of Your own relatives.

TRANSLATION

"The demon Jarāsandha chastised Kṛṣṇa, saying, 'You are the lowest of human beings. I shall not fight with You, for You killed Your own relatives.'

PURPORT

In this verse also, mother Sarasvatī offers prayers to Kṛṣṇa. The word *puruṣa-adhama* refers to the Personality of Godhead,

under whom all other persons remain, or, in other words, *puruṣa-uttama,* the best of all living beings. Similarly, the word *bandhu-han* means "the killer of māyā." In the conditioned state of life, one is closely related with *māyā* as a friend, but when one comes in contact with Kṛṣṇa one is freed from that relationship.

antya.5.144

> *yāhā haite anya puruṣa-sakala—'adhama'*
> *sei haya 'puruṣādhama'—sarasvatīra mana*

SYNONYMS

yāhā haite—from whom; *anya*—other; *puruṣa*—persons; *sakala*—all; *adhama*—subordinate; *sei*—he; *haya*—is; *puruṣa-adhama*—the person under whom all others remain; *sarasvatīra mana*—the explanation of mother Sarasvatī.

TRANSLATION

"Mother Sarasvatī takes 'puruṣādhama' to mean 'puruṣottama,' He to whom all men are subordinate.

antya.5.145

> *'bāndhe sabāre'—tāte avidyā 'bandhu' haya*
> *'avidyā-nāśaka'—'bandhu-han'-śabde kaya*

SYNONYMS

bāndhe—binds; *sabāre*—everyone; *tāte*—therefore; *avidyā*—nescience, or *māyā*; *bandhu*—binder or relative; *haya*—is; *avidyā-nāśaka*—vanquisher of *māyā*; *bandhu-han-śabde*—by the word *"bandhu-han"*; *kaya*—mother Sarasvatī says.

TRANSLATION

"Nescience, or māyā, may be called 'bandhu' because she entangles everyone in the material world. Therefore by using the word 'bandhu-han,' mother Sarasvatī says that Lord Kṛṣṇa is the vanquisher of māyā.

PURPORT

Everyone is entangled in the illusory energy, but as stated in *Bhagavad-gītā, mām eva ye prapadyante māyām etāṁ taranti te:* as soon as one surrenders to Kṛṣṇa, he is freed from *māyā*. Therefore Kṛṣṇa may be called *bandhu-han,* the killer of *māyā*.

antya.5.146

> *ei-mata śiśupāla karila nindana*
> *sei-vākye sarasvatī karena stavana*

SYNONYMS

ei-mata—in this way; *śiśu-pāla*—of the name Śiśupāla; *karila nindana*—blasphemed; *sei-vākye*—by those words; *sarasvatī*—the goddess of learning; *karena stavana*—offers prayers.

TRANSLATION

"Śiśupāla also blasphemed Kṛṣṇa in this way, but the goddess of learning, Sarasvatī, offered her prayers to Kṛṣṇa even by his words.

antya.5.147

> *taiche ei śloke tomāra arthe 'nindā' āise*
> *sarasvatīra artha śuna, yāte 'stuti' bhāse*

SYNONYMS

taiche—in that way; *ei śloke*—in this verse; *tomāra*—your; *arthe*—by the meaning; *nindā*—blasphemy; *āise*—comes; *sarasvatīra artha*—the meaning of mother Sarasvatī; *śuna*—hear; *yāte*—by which; *stuti*—prayers; *bhāse*—appear.

TRANSLATION

"In that way, although your verse is blasphemous according to your meaning, mother Sarasvatī has taken advantage of it to offer prayers to the Lord.

antya.5.148

> *jagannātha hana kṛṣṇera 'ātma-svarupa'*
> *kintu ihāṅ dāru-brahma—sthāvara-svarūpa*

SYNONYMS

jagannātha—Lord Jagannātha; *hana*—is; *kṛṣṇera ātma-svarūpa*—identical with Kṛṣṇa; *kintu*—but; *ihāṅ*—here, at Jagannātha Purī; *dāru-brahma*—the Absolute appearing as wood; *sthāvara-svarūpa*—nonmoving identity.

TRANSLATION

"There is no difference between Lord Jagannātha and Kṛṣṇa, but here Lord Jagannātha is fixed as the Absolute Person appearing in wood. Therefore He does not move.

antya.5.149

> *tāṅhā-saha ātmatā eka-rūpa hañā*
> *kṛṣṇa eka-tattva-rūpa—dui rūpa hañā*

SYNONYMS

tāṅhā-saha—with Him; *ātmatā*—the quality of being the self; *eka-rūpa hañā*—being one form; *kṛṣṇa*—Lord Kṛṣṇa; *eka-tattva-rūpa*—one principle; *dui*—two; *rūpa*—forms; *hañā*—becoming.

TRANSLATION

"Thus Lord Jagannātha and Śrī Caitanya Mahāprabhu, although appearing as two, are one because They are both Kṛṣṇa, who is one alone.

antya.5.150

> *saṁsāra-tāraṇa-hetu yei icchā-śakti*
> *tāhāra milana kari' ekatā yaiche prāpti*

SYNONYMS

saṁsāra-tāraṇa-hetu—for delivering the entire world; *yei*—that; *icchā-śakti*—the potency of will; *tāhāra*—of that will; *milana kari'*—by the meeting; *ekatā*—oneness; *yaiche*—so that; *prāpti*—obtainment.

TRANSLATION

"The supreme desire to deliver the entire world meets in both of Them, and for that reason also They are one and the same.

antya.5.151

> *sakala saṁsārī lokera karite uddhāra*
> *gaura-jaṅgama-rūpe kailā avatāra*

SYNONYMS

sakala—all; *saṁsārī*—materially contaminated; *lokera*—persons; *karite uddhāra*—to deliver; *gaura*—Śrī Caitanya Mahāprabhu; *jaṅgama*—moving; *rūpe*—in the form; *kailā avatāra*—has descended.

TRANSLATION

"To deliver all the materially contaminated people of the world, that same Kṛṣṇa has descended, moving as Lord Śrī Caitanya Mahāprabhu.

antya.5.152

> *jagannāthera darśane khaṇḍāya saṁsāra*
> *saba-deśera saba-loka nāre āsibāra*

SYNONYMS

jagannāthera—of Lord Jagannātha; *darśane*—by visiting; *khaṇḍāya saṁsāra*—one is freed from material existence; *saba-deśera*—of all countries; *saba-loka*—all men; *nāre āsibāra*—cannot come.

TRANSLATION

"By visiting Lord Jagannātha one is freed from material existence, but not all men of all countries can come or be admitted here in Jagannātha Purī.

antya.5.153

> *śrī-kṛṣṇa-caitanya-prabhu deśe deśe yāñā*
> *saba-loke nistārilā jaṅgama-brahma hañā*

SYNONYMS

śrī-kṛṣṇa-caitanya-prabhu—Lord Śrī Caitanya Mahāprabhu; *deśe deśe yāñā*—moving from one country to another; *saba-loke nistārilā*—delivered all conditioned souls; *jaṅgama-brahma*—moving Brahman; *hañā*—being.

TRANSLATION

Śrī Caitanya Mahāprabhu, however, moves from one country to another, personally or by His representative. Thus He, as the moving Brahman, delivers all the people of the world.

antya.5.154

> *sarasvatīra artha ei kahiluṅ vivaraṇa*
> *eho bhāgya tomāra aiche karile varṇana*

SYNONYMS

sarasvatīra—of Sarasvatī; *artha*—meaning; *ei*—this; *kahiluṅ vivaraṇa*—I have explained; *eho*—this; *bhāgya*—great fortune; *tomāra aiche*—in such a way; *karile varṇana*—you have described.

TRANSLATION

"Thus I have explained the meaning intended by mother Sarasvatī, the goddess of learning. It is your great fortune that you have described Lord Jagannātha and Lord Śrī Caitanya Mahāprabhu in that way.

antya.5.155

> *kṛṣṇe gāli dite kare nāma uccāraṇa*
> *sei nāma haya tāra 'muktira' kāraṇa"*

SYNONYMS

kṛṣṇe—Lord Kṛṣṇa; *gāli dite*—to blaspheme or chastise; *kare nāma uccāraṇa*—chants the name of Kṛṣṇa; *sei nāma*—that holy name; *haya*—becomes; *tāra*—his; *muktira kāraṇa*—the cause of liberation.

TRANSLATION

"Sometimes it so happens that one who wants to chastise Kṛṣṇa utters the holy name, and thus the holy name becomes the cause of his liberation."

antya.5.156

> *tabe sei kavi sabāra caraṇe paḍiyā*
> *sabāra śaraṇa laila dante tṛṇa lañā*

SYNONYMS

tabe—thereupon; *sei*—that; *kavi*—poet; *sabāra*—of all; *caraṇe*—at the feet; *paḍiyā*—falling down; *sabāra*—of all the devotees; *śaraṇa laila*—took shelter; *dante*—in the mouth; *tṛṇa lañā*—taking a straw.

TRANSLATION

Upon hearing this proper explanation by Svarūpa Dāmodara Gosvāmī, the Bengali poet fell down at the feet of all the devotees and took shelter of them with a straw in his mouth.

antya.5.157

> *tabe saba bhakta tāre aṅgīkāra kailā*
> *tāra guṇa kahi' mahāprabhure milāilā*

SYNONYMS

tabe—thereupon; *saba bhakta*—all the devotees; *tāre*—him; *aṅgīkāra kailā*—accepted as one of the associates; *tāra guṇa kahi'*—explaining his humble behavior; *mahāprabhure milāilā*—introduced him to Śrī Caitanya Mahāprabhu.

TRANSLATION

Thereupon all the devotees accepted his association. Explaining his humble behavior, they introduced him to Śrī Caitanya Mahāprabhu.

antya.5.158

> *sei kavi sarva tyaji' rahilā nīlācale*
> *gaura-bhakta-gaṇera kṛpā ke kahite pāre?*

SYNONYMS

sei kavi—that poet; *sarva tyaji'*—giving up all nonsensical activities; *rahilā*—remained; *nīlācale*—at Jagannātha Purī; *gaura-bhakta-gaṇera*—of the devotees of Lord Śrī Caitanya Mahāprabhu; *kṛpā*—the mercy; *ke*—who; *kahite pāre*—can explain.

TRANSLATION

By the mercy of the devotees of Lord Śrī Caitanya Mahāprabhu, that poet from Bengal gave up all other activities and stayed with them at Jagannātha Purī. Who can explain the mercy of the devotees of Śrī Caitanya Mahāprabhu?

antya.5.159

> *ei ta' kahiluṅ pradyumna-miśra-vivaraṇa*
> *prabhura ājñāya kaila kṛṣṇa-kathāra śravaṇa*

SYNONYMS

ei ta' kahiluṅ—thus I have described; *pradyumna-miśra-vivaraṇa*—the descriptive narration of Pradyumna Miśra; *prabhura ājñāya*

—on the order of Śrī Caitanya Mahāprabhu; *kaila*—did; *kṛṣṇa-kathāra śravaṇa*—listening to discourses on topics concerning Kṛṣṇa.

TRANSLATION

I have thus described the narration concerning Pradyumna Miśra and how, following the order of Śrī Caitanya Mahāprabhu, he listened to discourses about Kṛṣṇa spoken by Rāmānanda Rāya.

antya.5.160

> *tāra madhye kahiluṅ rāmānandera mahimā*
> *āpane śrī-mukhe prabhu varṇe yāṅra sīmā*

SYNONYMS

tāra madhye—within these statements; *kahiluṅ*—I have explained; *rāmānandera mahimā*—the glories of Rāmānanda Rāya; *āpane*—personally; *śrī-mukhe*—from his mouth; *prabhu*—the Lord; *varṇe*—explains; *yāṅra*—of whom; *sīmā*—the limit of ecstatic love.

TRANSLATION

Within the narration I have explained the glorious characteristics of Śrī Rāmānanda Rāya, through whom Śrī Caitanya Mahāprabhu personally described the limits of ecstatic love for Kṛṣṇa.

antya.5.161

> *prastāve kahiluṅ kavira nāṭaka-vivaraṇa*
> *ajña hañā śraddhāya pāila prabhura caraṇa*

SYNONYMS

prastāve—by the way; *kahiluṅ*—I have explained; *kavira*—of the poet; *nāṭaka-vivaraṇa*—description of the drama; *ajña hañā*—although being ignorant; *śraddhāya*—with faith and love; *pāila*—got; *prabhura caraṇa*—the shelter of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

In the course of the narration, I have also told about the drama by the poet from Bengal. Although he was ignorant, because of his faith and humility he nevertheless obtained the shelter of Śrī Caitanya Mahāprabhu.

antya.5.162

> *śrī-kṛṣṇa-caitanya-līlā—amṛtera sāra*
> *eka-līlā-pravāhe vahe śata-śata dhāra*

SYNONYMS

śrī-kṛṣṇa-caitanya-līlā—the pastimes of Lord Śrī Caitanya Mahāprabhu; *amṛtera sāra*—the essence of nectar; *eka-līlā*—of one pastime; *pravāhe*—by the stream; *vahe*—flow; *śata-śata dhāra*—hundreds and hundreds of branches.

TRANSLATION

The pastimes of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu are the essence of nectar. From the stream of one of His pastimes flow hundreds and thousands of branches.

antya.5.163

> *śraddhā kari' ei līlā yei paḍe, śune*
> *gaura-līlā, bhakti-bhakta-rasa-tattva jāne*

SYNONYMS

śraddhā kari'—with faith and love; *ei līlā*—these pastimes; *yei*—anyone who; *paḍe, śune*—reads and hears; *gaura-līlā*—the pastimes of Lord Śrī Caitanya Mahāprabhu; *bhakti-bhakta-rasa-tattva*—the truth about devotional service, devotees and their transcendental mellows; *jāne*—understands.

TRANSLATION

Anyone who reads and hears these pastimes with faith and love can understand the truth about devotional

service, devotees and the transcendental mellows of the pastimes of Lord Śrī Caitanya Mahāprabhu.

antya.5.164

> *śrī-rūpa-raghunātha-pade yāra āśa*
> *caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps. *Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Fifth Chapter, describing how Pradyumna Miśra received instructions from Rāmānanda Rāya.*

Chapter 6

antya.6.1

> *kṛpā-guṇair yaḥ kugṛhāndha-kūpād*
> *uddhṛtya bhaṅgyā raghunātha-dāsam*
> *nyasya svarūpe vidadhe 'ntaraṅgaṁ-*
> *śrī-kṛṣṇa-caitanyam amuṁ prapadye*

SYNONYMS

kṛpā-guṇaiḥ—by the ropes of causeless mercy; *yaḥ*—who; *ku-gṛha*—of contemptible family life; *andha-kūpāt*—from the blind well; *uddhṛtya*—having raised; *bhaṅgyā*—by a trick; *raghunātha-dāsam*—Raghunātha dāsa Gosvāmī; *nyasya*—giving over; *svarūpe*—to Svarūpa Dāmodara Gosvāmī; *vidadhe*—made; *antaraṅgam*—one of His personal associates; *śrī-kṛṣṇa-caitanyam*—unto Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; *amum*—unto Him; *prapadye*—I offer my obeisances.

TRANSLATION

With the ropes of His causeless mercy, Śrī Kṛṣṇa Caitanya Mahāprabhu employed a trick to deliver Raghunātha dāsa Gosvāmī from the blind well of contemptible family life. He made Raghunātha dāsa

Gosvāmī one of His personal associates, placing him under the charge of Svarūpa Dāmodara Gosvāmī. I offer my obeisances unto Him.

antya.6.2

> *jaya jaya śrī-caitanya, jaya nityānanda*
> *jayādvaita-candra, jaya gaura-bhakta-vṛnda*

SYNONYMS

jaya jaya—all glories; *śrī-caitanya*—to Lord Caitanya; *jaya*—all glories; *nityānanda*—to Lord Nityānanda; *jaya*—all glories; *advaita-candra*—to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Lord Caitanya Mahāprabhu.

TRANSLATION

All glory to Lord Caitanya Mahāprabhu! All glory to Lord Nityānanda! All glory to Śrī Advaita Ācārya! And all glory to all the devotees of Lord Śrī Caitanya Mahāprabhu!

antya.6.3

> *ei-mata gauracandra bhakta-gaṇa-saṅge*
> *nīlācale nānā līlā kare nānā-raṅge*

SYNONYMS

ei-mata—in this way; *gauracandra*—Lord Śrī Caitanya Mahāprabhu; *bhaktagaṇa-saṅge*—with His associates; *nīlācale*—at Nīlācala (Jagannātha Purī); *na-na*—various; *līlā*—pastimes; *kare*—performs; *nānā-raṅge*—in varieties of transcendental pleasure.

TRANSLATION

Thus Lord Gauracandra performed various pastimes with His associates at Jagannātha Purī in varieties of transcendental pleasure.

antya.6.4

> *yadyapi antare kṛṣṇa-viyoga bādha ye*
> *bāhire nā prakāśaya bhakta-duḥkha-bhaye*

SYNONYMS

yadyapi—although; *antare*—within the heart; *kṛṣṇa-viyoga*—separation from Kṛṣṇa; *bādhye*—obstructs; *bāhire*—externally; *nā prakāśaya*—does not exhibit; *bhakta-duḥkha-bhaye*—fearing the unhappiness of the devotees.

TRANSLATION

Although Śrī Caitanya Mahāprabhu felt pangs of separation from Kṛṣṇa, He did not manifest His feelings

externally, for He feared the unhappiness of His devotees.

antya.6.5

> *utkaṭa viraha-duḥkha yabe bāhirāya*
> *tabe ye vaikalya prabhura varṇana nā yāya*

SYNONYMS

utkaṭa—severe; *viraha-duḥkha*—unhappiness of separation; *yabe*—when; *bāhirāya*—is manifested; *tabe*—at that time; *ye*—what; *vaikalya*—transformations; *prabhura*—of the Lord; *varṇana nā yāya*—cannot be described.

TRANSLATION

The transformations undergone by the Lord when He manifested severe unhappiness due to separation from Kṛṣṇa cannot be described.

antya.6.6

> *rāmānandera kṛṣṇa-kathā, svarūpera gāna*
> *viraha-vedanāya prabhura rākhaye parāṇa*

SYNONYMS

rāmānandera—of Rāmānanda Rāya; *kṛṣṇa-kathā*—talks of Lord Kṛṣṇa; *svarūpera gāna*—the songs of Svarūpa Dāmodara; *viraha-vedanāya*—at the time of pangs of separation; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *rākhaye*—keep; *parāṇa*—the life.

TRANSLATION

When the Lord acutely felt pangs of separation from Kṛṣṇa, only Śrī Rāma-nanda Rāya's talk about Kṛṣṇa and the sweet songs of Svarūpa Dāmodara kept Him alive.

antya.6.7

> *dine prabhu nānā-saṅge haya anya mana*
> *rātri-kāle bāḍe prabhura viraha-vedana*

SYNONYMS

dine—during the daytime; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *na-na-saṅge*—by different association; *haya*—becomes; *anya*—diverted; *mana*—His mind; *rātri-kāle*—at night; *bāḍe*—increase; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *viraha-vedana*—pangs of separation.

TRANSLATION

Because the Lord associated with various devotees during the day, His mind was somewhat diverted, but at night the pangs of separation from Kṛṣṇa increased very rapidly.

antya.6.8

> *tāṅra sukha-hetu saṅge rahe dui janā*
> *kṛṣṇa-rasa-śloka-gīte karena sāntvanā*

SYNONYMS

tāṅra sukha-hetu—for His happiness; *saṅge*—in His association; *rahe*—remain; *dui janā*—two personalities; *kṛṣṇa-rasa*—of the transcendental mellows of Kṛṣṇa; *śloka*—verses; *gīte*—by songs; *karena sāntvanā*—they pacified.

TRANSLATION

Two people—Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī—stayed with the Lord to pacify Him by reciting various verses about Kṛṣṇa's pastimes and by singing appropriate songs for His satisfaction.

antya.6.9

> *subala yaiche pūrve kṛṣṇa-sukhera sahāya*
> *gaura-sukha-dāna-hetu taiche rāma-rāya*

SYNONYMS

subala—Subala, one of the cowherd boy friends of Kṛṣṇa; *yaiche*—just as; *pūrve*—previously; *kṛṣṇa-sukhera*—to give happiness to Kṛṣṇa; *sahāya*—helper; *gaura-sukha-dāna-hetu*—for giving happiness to Lord Śrī Caitanya Mahāprabhu; *taiche*—similarly; *rāma-rāya*—Rāmānanda Rāya.

TRANSLATION

Previously, when Lord Kṛṣṇa was personally present, Subala, one of His cowherd boy friends, gave Him happiness when He felt separation from Rādhārāṇī. Similarly, Rāmānanda Rāya helped give happiness to Lord Śrī Caitanya Mahāprabhu.

antya.6.10

> *pūrve yaiche rādhāra lalitā sahāya-pradhāna*
> *taiche svarūpa-gosāñi rākhe mahāprabhura prāṇa*

SYNONYMS

pūrve—previously; *yaiche*—just as; *rādhāra*—of Śrīmatī Rādhārāṇī; *lalitā*—Her companion named Lalitā; *sahāya-pradhāna*—the best helper; *taiche*—similarly; *svarūpa-gosāñi*—Svarūpa Dāmodara Gosvāmī; *rākhe*—keeps; *mahāprabhura prāṇa*—the life of Śrī Caitanya Mahāprabhu.

TRANSLATION

Previously, when Śrīmatī Rādhārāṇī felt the pangs of separation from Kṛṣṇa, Her constant companion Lalitā kept Her alive by helping Her in many ways. Similarly, when Śrī Caitanya Mahāprabhu felt Rādhārāṇī's emotions, Svarūpa Dāmodara Gosvāmī helped Him maintain His life.

antya.6.11

> *ei dui janāra saubhāgya kahana nā yāya*
> *prabhura 'antaraṅga' bali' yāṅre loke gāya*

SYNONYMS

ei dui janāra—of these two personalities; *saubhāgya*—fortune; *kahana nā yāya*—cannot be described; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *antaraṅga*—very intimate and confidential associates; *bali'*—as; *yāṅre*—whom; *loke*—people; *gāya*—say.

TRANSLATION

To describe the fortunate position of Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī is extremely difficult. They were renowned as intimately confidential friends of Śrī Caitanya Mahāprabhu.

antya.6.12

> *ei-mata vihare gaura lañā bhakta-gaṇa*
> *raghunātha-milana ebe śuna, bhakta-gaṇa*

SYNONYMS

ei-mata—in this way; *vihare*—enjoys; *gaura*—Lord Śrī Caitanya Mahāprabhu; *lañā bhakta-gaṇa*—keeping company with His devotees; *raghunātha-milana*—meeting with Raghunātha dāsa Gosvāmī; *ebe*—now; *śuna*—hear; *bhakta-gaṇa*—O devotees.

TRANSLATION

The Lord thus enjoyed His life with His devotees. O devotees of Lord Śrī Caitanya Mahāprabhu, now hear how Raghunātha dāsa Gosvāmī met the Lord.

antya.6.13

> *pūrve śāntipure raghunātha yabe āilā*
> *mahāprabhu kṛpā kari' tāṅre śikhāilā*

SYNONYMS

pūrve—previously; *śāntipure*—to Śāntipura; *raghunātha*—Raghunātha dāsa; *yabe āilā*—when he came; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kṛpā kari'*—showing causeless mercy; *tāṅre śikhāilā*—gave him lessons.

TRANSLATION

When Raghunātha dāsa, during his family life, went to meet Śrī Caitanya Mahāprabhu at Śāntipura, the Lord gave him worthy instructions by His causeless mercy.

antya.6.14

> *prabhura śikṣāte teṅho nija-ghare yāya*
> *markaṭa-vairāgya chāḍi' hailā 'viṣayi-prāya'*

SYNONYMS

prabhura śikṣāte—by the instruction of Śrī Caitanya Mahāprabhu; *teṅho*—he; *nija-ghare yā ya*—returned to his home; *markaṭa-vairāgya*—monkey renunciation; *chāḍi'*—giving up; *hailā*—became; *viṣayi-prāya*—like a pounds-and-shillings man.

TRANSLATION

Instead of becoming a so-called renunciate, Raghunātha dāsa, foIlowing the instructions of the

Lord, returned home and played exactly like a pounds-and-shillings man.

antya.6.15

> *bhitare vairāgya, bāhire kare sarva-karma*
> *dekhiyā ta' mātā-pitāra ānandita mana*

SYNONYMS

bhitare—within his heart; *vairāgya*—complete renunciation; *bāhire*—externally; *kare*—does; *sarva*—all; *karma*—activities; *dekhiyā*—seeing; *ta'*—certainly; *mātā-pitāra*—of the father and mother; *ānandita*—satisfied; *mana*—the mind.

TRANSLATION

Raghunātha dāsa was inwardly completely renounced, even in family life, but he did not express his renunciation externally. Instead, he acted just like an ordinary businessman. Seeing this, his father and mother were satisfied.

antya.6.16

> *'mathurā haite prabhu āilā',—vārtā yabe pāilā*
> *prabhu-pāśa calibāre udyoga karilā*

SYNONYMS

mathurā haite—from Mathurā; *prabhu āilā*—Lord Śrī Caitanya Mahāprabhu has come back; *vārtā*—message; *yabe pāilā*—when he received; *prabhu-pāśa*—to Śrī Caitanya Mahāprabhu; *calibāre*—to go; *udyoga karilā*—made an endeavor.

TRANSLATION

When he received a message that Lord Śrī Caitanya Mahāprabhu had returned from Mathurā City, Raghunātha dāsa endeavored to go to the lotus feet of the Lord.

antya.6.17

> *hena-kāle mulukera eka mleccha adhikārī*
> *saptagrāma-mulukera se haya 'caudhurī'*

SYNONYMS

hena-kāle—at this time; *mulukera*—of the country; *eka*—one; *mleccha*—Mohammedan; *adhikārī*—official; *saptagrāma-mulukera*—of the place known as Saptagrāma; *se*—that person; *haya*—is; *caudhurī*—tax collector.

TRANSLATION

At that time there was a Mohammedan official collecting the taxes of Saptagrāma.

PURPORT

Formerly, when the Mohammedan government was in power, the person appointed tax collector would collect the taxes of the local Zamindars, or landholders. He would keep one-fourth of the collection for himself as a profit, and the balance he would deliver to the treasury of the government.

antya.6.18

> *hiraṇya-dāsa muluka nila 'makrari' kariyā*
> *tāra adhikāra gela, mare se dekhiyā*

SYNONYMS

hiraṇya-dāsa—the uncle of Raghunātha dāsa Gosvāmī; *muluka nila*—took charge of the country; *makrari kariyā*—by some agreement; *tāra adhikāra gela*—the Mohammedan caudhurī lost his position; *mare se dekhiyā*—became extremely envious of Hiraṇya dāsa.

TRANSLATION

When Hiraṇya dāsa, Raghunātha dāsa's uncle, made an agreement with the government to collect taxes, the Mohammedan caudhurī, or tax collector, having lost his position, became extremely envious of him.

antya.6.19

> *bāra lakṣa deya rājāya, sādhe biśa lakṣa*
> *se 'turuk' kichu nā pāñā haila pratipakṣa*

SYNONYMS

bāra lakṣa—1,200,000 coins; *deya*—delivers; *rājāya*—unto the Mohammedan government; *sādhe*—collects; *biśa lakṣa*—2,000,000 coins; *se turuk*—that Turk; *kichu*—anything; *nā pāñā*—not getting; *haila pratipakṣa*—became his rival.

TRANSLATION

Hiraṇya dāsa was collecting 2,000,000 coins and therefore should have delivered 1,500,000 to the government. Instead, he was giving only 1,200,000, thus making an extra profit of 300,000 coins. Seeing this, the Mohammedan caudhurī, who was a Turk, became his rival.

antya.6.20

> *rāja-ghare kaiphiyat diyā ujīre ānila*
> *hiraṇya-dāsa palāila, raghunāthere bāndhila*

SYNONYMS

rāja-ghare—to the government treasury; *kaiphiyat diyā*—sending a confidential account; *ujīre ānila*—brought the minister in charge; *hiraṇya-dāsa palāila*—Hiraṇya dāsa fled; *raghunāthere bāndhila*—he arrested Raghunātha dāsa.

TRANSLATION

After sending a confidential account to the government treasury, the caudhurī brought the minister in charge. The caudhurī came, wanting to arrest Hiraṇya dāsa, but Hiraṇya dāsa had left home. Therefore the caudhurī arrested Raghunātha dāsa.

antya.6.21

> *prati-dina raghunāthe karaye bhartsanā*
> *'bāpa-jyeṭhāre āna;, nahe pāibā yātanā*

SYNONYMS

prati-dina—daily; *raghunāthe*—Raghunātha dāsa; *karaye bhartsanā*—he chastised; *bāpa-jyeṭhāre āna*—bring your father and his elder brother; *nahe*—otherwise; *pāibā yātanā*—you will be punished.

TRANSLATION

Every day, the Mohammedan would chastise Raghunātha dāsa and tell him, "Bring your father and his elder brother. Otherwise you will be punished."

antya.6.22

> *mārite ānaye yadi dekhe raghunāthe*
> *mana phiri' yāya, tabe nā pāre mārite*

SYNONYMS

mārite—to beat; *ānaye*—brings; *yadi*—when; *dekhe*—sees; *raghunāthe*—Raghunātha *dāsa*; *mana*—his mind; *phiri' yāya*—becomes changed; *tabe*—at that time; *nā pāre mārite*—he could not beat.

TRANSLATION

The caudhurī wanted to beat him, but as soon as he saw Raghunātha's face, his mind changed, and he could not beat him.

antya.6.23

> *viśeṣe kāyastha-buddhye antare kare ḍara*
> *mukhe tarje garje, mārite sabhaya antara*

SYNONYMS

viśeṣe—specifically; *kāyastha-buddhye*—considering a kāyastha; *antare*—within his heart; *kare ḍara*—is afraid; *mukhe*—with his mouth; *tarje garje*—threatens; *mārite*—to beat; *sa-bhaya*—afraid; *antara*—at heart.

TRANSLATION

Indeed, the caudhurī was afraid of Raghunātha dāsa because Raghunātha dāsa belong to the kāyastha community. Although the caudhurī would chastise him with oral vibrations, he was afraid to beat him.

PURPORT

Raghunātha dāsa belonged to a very aristocratic family of the *kāyastha* community. He had substantial influence with the local people, and therefore the *caudhurī,* or minister, was afraid to beat him. Superficially he would chastise Raghunātha dāsa with threatening vibrations, but he did not beat him. The members of the *kāyastha* community in India are generally very intelligent and expert in business management. Formerly they were mostly government officers. They were mentioned even by Yājñavalkya, as quoted by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya:*

> *cāta-taṣkara-durvṛttair*
> *mahā-sāhasikādibhiḥ*

> *pīḍyamānā prajā rakṣet*
> *kāyasthaiś ca viśeṣṭaḥ*

From this verse it appears that the governmental officials of the *kāyastha* community would sometimes chastise the citizens, and thus it was the duty of the king to protect the people in general from the atrocities of the *kāyasthas*. In Bengal the *kāyastha* community is honored almost as much as the *brāhmaṇa* community, but in the up-country of India the *kāyasthas* are considered *śūdras* because they generally eat meat and drink wine. In any case, from history the *kāyasthas* appear very intelligent. Thus the Mohammedan *caudhurī* was afraid of Raghunātha dāsa because he belonged to the *kāyastha* community.

antya.6.24

> *tabe raghunātha kichu cintilā upāya*
> *vinati kariyā kahe sei mleccha-pāya*

SYNONYMS

tabe—then; *raghunātha*—Raghunātha dāsa Gosvāmī; *kichu*—some; *cintilā*—thought of; *upāya*—means; *vinati kariyā*—in great humility; *kahe*—he says; *sei mleccha*—of that Mohammedan caudhurī; *pāya*—at the feet.

TRANSLATION

While this was going on, Raghunātha dāsa thought of a tricky method of escape. Thus he humbly submitted this plea at the feet of the Mohammedan caudhurī.

antya.6.25

> *"āmāra pitā, jyeṭhā haya tomāra dui bhāi*
> *bhāi-bhāiye tomarā kalaha kara sarvadāi*

SYNONYMS

āmāra pitā—my father; *jyeṭhā*—and his elder brother; *haya*—are; *tomāra*—your; *dui bhāi*—two brothers; *bhāi-bhāiye*—between brother and brother; *tomarā*—all of you; *kalaha kara*—fight; *sarvadāi*—always.

TRANSLATION

"My dear sir, my father and his elder brother are both your brothers. All brothers always fight about something.

antya.6.26

> *kabhu kalaha, kabhu prīti—ihāra niścaya nāi*
> *kāli punaḥ tina bhāi ha-ibā eka-ṭhāñi*

SYNONYMS

kabhu—sometimes; *kalaha*—fight; *kabhu*—sometimes; *prīti*—very intimate friendly behavior; *ihāra*—of these things; *niścayanāi*—there is no certainty; *kāli*—the next day; *punaḥ*—again; *tina bhāi*—three brothers; *ha-ibā*—will be; *eka-ṭhāñi*—at one place.

TRANSLATION

"Sometimes brothers fight among themselves, and sometimes they have very friendly dealings. There is no certainty when such changes will take place. Thus I am sure that although today you are fighting, tomorrow you three brothers will be sitting together in peace.

antya.6.27

> *āmi yaiche pitāra, taiche tomāra bālaka*
> *āmi tomāra pālya, tumi āmāra pālaka*

SYNONYMS

āmi—I; *yaiche*—just like; *pitāra*—of my father; *taiche*—similarly; *tomāra*—your; *bālaka*—son; *āmi*—I; *tomāra*—your; *pālya*—person to be maintained; *tumi*—you; *āmāra*—my; *pālaka*—maintainer.

TRANSLATION

"Just as I am my father's son, so I am also yours. I am your dependent, and you are my maintainer.

antya.6.28

> *pālaka hañā pālyere tāḍite nā yuyāya*
> *tumi sarva-śāstra jāna jindā-pīra'-prāya"*

SYNONYMS

pālaka hañā—being a maintainer; *pālyere*—the person who is maintained; *tāḍite*—to punish; *nā yuyāya*—is not good; *tumi*—you; *sarva-śāstra*—all scriptures; *jāna*—know; *jindā-pīra*—a living saintly person; *prāya*—just like.

TRANSLATION

"For a maintainer to punish the person he maintains is not good. You are expert in all the scriptures. Indeed, you are like a living saint."

antya.6.29

> *eta śuni' sei mlecchera mana ārdra haila*
> *dāḍi vāhi' aśru paḍe, kāṅdite lāgila*

SYNONYMS

eta śuni'—hearing this; *sei mlecchera*—of that Mohammedan; *mana*—mind; *ārdra haila*—became softened; *dāḍi vāhi'*—flowing over his beard; *aśru pade*—tears fell; *kāṅdite lāgila*—began to cry.

TRANSLATION

Hearing Raghunātha dāsa's appealing voice, the Mohammedan's heart softened. He began to cry, and tears glided down his beard.

antya.6.30

> *mleccha bale,—"āji haite tumi—mora'putra'*
> *āji chāḍāimu tomā' kari' eka sūtra"*

SYNONYMS

mleccha bale—the Mohammedan said; *āji haite*—from this day; *tumi*—you; *mora putra*—my son; *āji*—today; *chāḍāimu tomā'*—i shall get you released; *kari' eka sūtra*—by some means.

TRANSLATION

The Mohammedan caudhurī told Raghunātha dāsa, "You are my son from this day on. Today, by some means, I shall have you released."

antya.6.31

> *ujire kahiyā raghunāthe chāḍāila*
> *prīti kari' raghunāthe kahite lāgila*

SYNONYMS

ujire—unto the minister; *kahiyā*—speaking; *raghunāthe chāḍāila*—released Raghu nātha dāsa; *prīti kari'*—with great affection; *raghunāthe*—unto Raghunātha dāsa; *kahite lāgila*—began to say.

TRANSLATION

After informing the minister, the caudhurī released Raghunātha dāsa and then began to speak to him with great affection.

antya.6.32

> *"tomāra jyeṭhā nirbuddhi aṣṭa-lakṣa khāya*
> *āmi—bhāgī, āmāre kichu dibāre yuyāya*

SYNONYMS

tomāra jyeṭhā—the elder brother of your father; *nirbuddhi*—bereft of intelligence; *aṣṭa-lakṣa khāya*—enjoys 800,000 coins; *āmi*—I; *bhāgī*—shareholder; *āmāre*—unto me; *kichu*—something; *dibāre*—to give; *yuyāya*—is proper.

TRANSLATION

"The elder brother of your father is less intelligent," he said. "He enjoys of it to me.

antya.6.33

> *yāha tumi, tomāra jyeṭhāre milāha āmāre*
> *ye-mate bhāla haya karuna, bhāra diluṅ tāṅre*

SYNONYMS

yāha—go; *tumi*—you; *tomāra*—your; *jyeṭhāre*—the elder brother of your father; *milāha āmāre*—arrange to meet with me; *ye-mate*—in whatever way; *bhāla*—good; *haya*—is; *karuna*—let him do; *bhāra diluṅ tāṅre*—I shall completely depend upon him.

TRANSLATION

"Now you go arrange a meeting between me and your uncle. Let him do whatever he thinks best. I shall completely depend on his decision."

antya.6.34

> *raghunātha āsi' tabe jyeṭhāre milāila*
> *mleccha-sahita vaśa kaila—saba śānta haila*

SYNONYMS

raghunātha—Raghunātha dāsa; *āsi'*—coming; *tabe*—then; *jyeṭhāre milāila*—arranged a meeting between the caudhurī and the elder brother of his father; *mleccha-sahita*—with the Mohammedan; *vaśa kaila*—he settled; *saba*—everything; *śānta haila*—became peaceful.

TRANSLATION

Raghunātha dāsa arranged a meeting between his uncle and the caudhurī. He settled the matter, and everything was peaceful.

antya.6.35

> *ei-mata raghunāthera vatsareka gela*
> *dvitīya vatsare palāite mana kaila*

SYNONYMS

ei-mata—in this way; *raghunāthera*—of Raghunātha dāsa; *vatsareka*—one year; *gela*—passed; *dvitīya vatsare*—the next year; *palāite*—to go away from home; *mana kaila*—he decided.

TRANSLATION

In this way Raghunātha dāsa passed one year exactly like a first-class business manager, but the next year he again decided to leave home.

antya.6.36

> *rātre uṭhi' ekelā calilā palāñā*
> *dūra haite pitā tāṅre ānila dhariyā*

SYNONYMS

rātre—at night; *uṭhi'*—getting up; *ekelā*—alone; *calilā*—left; *palāñā*—running away; *dūra haite*—from a distant place; *pitā*—his father; *tāṅre*—him; *ānila*—brought back; *dhariyā*—catching.

TRANSLATION

He got up alone one night and left, but his father caught him in a distant place and brought him back.

antya.6.37

> *ei-mate bāre bāre palāya, dhari' āne*
> *tabe tāṅra mātā kahe tāṅra pitā sane*

SYNONYMS

ei-mate—in this way; *bāre bāre*—again and again; *palāya*—he goes away; *dhari' āne*—brings him back; *tabe*—then; *tāṅra mātā*—his mother; *kahe*—speaks; *tāṅra pitā sane*—with his father.

TRANSLATION

This became almost a daily affair. Raghunātha would run away from home, and his father would again bring him back. Then Raghunātha dāsa's mother began speaking to his father.

antya.6.38

> *"putra bātula' ha-ila, ihāya rākhaha bāndhiyā"*
> *tāṅra pitā kahe tāre nirviṇṇa hañā*

SYNONYMS

putra—son; *bātula ha-ila*—has become mad; *ihāya*—him; *rākhaha bāndhiyā*—just keep by binding; *tāṅra pitā*—his father; *kahe*—says; *tāre*—to her; *nirviṇṇa hañā*—being very unhappy.

TRANSLATION

"Our son has become mad," she said. "Just keep him by binding him with ropes." His father, being very unhappy, replied to her as follows.

antya.6.39

> *"indra-sama aiśvarya, strī apsarā-sama*
> *e saba bāndhite nārileka yāṅra mana*

SYNONYMS

indra-sama—like the heavenly King, Indra; *aiśvarya*—material opulence; *strī*—wife; *apsarā-sama*—like an angel of heaven; *e saba*—all this; *bāndhite*—to bind; *nārileka*—was not able; *yāṅra mana*—whose mind.

TRANSLATION

"Raghunātha dāsa, our son, has opulences like Indra, the heavenly King, and his wife is as beautiful as an angel. Yet all this could not tie down his mind.

antya.6.40

> *daḍira bandhane tāṅre rākhibā ke-mate?*
> *janma-dātā-pitā nāre 'prārabdha' khaṇḍāite*

SYNONYMS

daḍira bandhane—by bonds of ropes; *tāṅre*—him; *rākhibā*—will you keep; *ke mate*—how; *janma-dātā pitā*—the father who begets the child; *nāre*—is not able; *prārabdha*—the reaction of previous activities; *khaṇḍāite*—to nullify.

TRANSLATION

"How then could we keep this boy home by binding him with ropes? It is not possible even for one's father to nullify the reactions of one's past activities.

antya.6.41

> *caitanya-candrera kṛpā hañāche iṅhāre*
> *caitanya-candrera 'bātula' ke rākhite pāre?"*

SYNONYMS

caitanya-candrera—of Lord Śrī Caitanya Mahāprabhu; *kṛpā*—mercy; *hañāche iṅhāre*—has been bestowed upon him; *caitanya-candrera*—of Lord Śrī Caitanya Mahāprabhu; *bātula*—madman; *ke*—who; *rākhite pāre*—can keep.

TRANSLATION

"Lord Śrī Caitanya Mahāprabhu has fully bestowed His mercy on him. Who can keep home such a madman of Caitanyacandra?"

antya.6.42

> *tabe raghunātha kichu vicārilā mane*
> *nityānanda-gosāñira pāśa calilā āra dine*

SYNONYMS

tabe—thereupon; *raghunātha*—Raghu nātha dāsa; *kichu*—something; *vicārilā mane*—considered within his mind; *nityānanda-gosāñira pāśa*—unto Nityānanda Gosāñi; *calilā*—went; *āra dine*—the next day.

TRANSLATION

Then Raghunātha dāsa considered something in his mind, and the next day he went to Nityānanda Gosāñi.

antya.6.43

> *pānihāṭi-grāme pāilā prabhura daraśana*
> *kīrtanīyā sevaka saṅge āra bahu-jana*

SYNONYMS

pānihāṭi-grāme—in the village known as Pānihāṭi; *pāilā*—got; *prabhura daraśana*—the audience of Nityānanda Prabhu; *kīrtanīyā sevaka*—performers of saṅkīrtana and servants; *saṅge*—with; *āra*—and; *bahu-jana*—many other persons.

TRANSLATION

In the village of Pānihāṭi, Raghunātha dāsa obtained an interview with Nityānanda Prabhu, who was accompanied by many kīrtana performers, servants and others.

antya.6.44

> *gaṅgā-tīre vṛkṣa-mūle piṇḍāra upare*
> *vasiyachena—yena koṭī sūryodaya kare*

SYNONYMS

gaṅgā-tīre—on the bank of the Ganges; *vṛkṣa-mūle*—underneath a tree; *piṇḍāra upare*—on a rock; *vasiyāchena*—was sitting; *yena*—as if; *koṭī sūrya*—hundreds of thousands of suns; *udaya kare*—rise.

TRANSLATION

Sitting on a rock under a tree on the bank of the Ganges, Lord Nityānanda seemed as effulgent as hundreds and thousands of rising suns.

antya.6.45

> *tale upare bahu-bhakta hañāche veṣṭita*
> *dekhi' prabhura prabhāva raghunātha—vismita*

SYNONYMS

tale—the surface; *upare*—upon; *bahu-bhakta*—many devotees; *hañāche veṣṭita*—He was surrounded; *dekhi'*—seeing; *prabhura prabhāva*—the influence of Nityānanda Prabhu; *raghunātha*—Raghunātha dāsa; *vismita*—astonished.

TRANSLATION

Many devotees sat on the ground surrounding Him. Seeing the influence of Nityānanda Prabhu, Raghunātha dāsa was astonished.

antya.6.46

> *daṇḍavat hañā sei paḍilā kata-dūre*
> *sevaka kahe,—'raghunātha daṇḍavat kare'*

SYNONYMS

daṇḍavat hañā—falling flat like a rod; *sei*—he; *paḍilā kata-dūre*—fell down at a distant place; *sevaka kahe*—the servant of Nityānanda Prabhu said; *raghunātha*—Raghunātha dāsa; *daṇḍavat kare*—is offering obeisances.

TRANSLATION

Raghunātha dāsa offered his obeisances by falling prostrate at a distant place, and the servant of Nityānanda Prabhu pointed out, "There is Raghunātha dāsa, offering You obeisances."

antya.6.47

> *śuni' prabhu kahe,—"corā dili daraśana*
> *āya, āya, āji tora karimu daṇḍana"*

SYNONYMS

śuni'—hearing; *prabhu kahe*—Lord Nityānanda Prabhu said; *corā*—thief; *dili daraśana*—you have come to see Me; *āya ā ya*—come here, come here; *āji*—today; *tora*—your; *karimu*—I shall do; *daṇḍana*—punishment.

TRANSLATION

Hearing this, Lord Nityānanda Prabhu said, "You are a thief. Now you have come to see Me. Come here, come here. Today I shall punish you!"

antya.6.48

> *prabhu bolāya, teṅho nikaṭe nā kare gamana*
> *ākarṣiyā tāṅra māthe prabhu dharilā caraṇa*

SYNONYMS

prabhu bolāya—the Lord calls; *teṅho*—he; *nikaṭe*—nearby; *nā kare gamana*—does not come; *ākarṣiyā*—bringing him near; *tāṅra māthe*—on his head; *prabhu*—Nityānanda Prabhu; *dharilā caraṇa*—placed His feet.

TRANSLATION

The Lord called him, but Raghunātha dāsa did not go near the Lord. Then the Lord forcibly caught him and placed His lotus feet upon Raghunātha dāsa's head.

antya.6.49

> *kautukī nityānanda sahaje dayāmaya*
> *raghunāthe kahe kichu hañā sadaya*

SYNONYMS

kautukī—very funny; *nityānanda*—Lord Nityānanda; *sahaje*—by nature; *dayā-maya*—very merciful; *raghunāthe*—unto Raghunātha dāsa; *kahe*—says; *kichu*—something; *hañā sa-daya*—being merciful.

TRANSLATION

Lord Nityānanda was by nature very merciful and funny. Being merciful, He spoke to Raghunātha dāsa as follows.

antya.6.50

> *"nikaṭe nā āisa, corā, bhāga' dūre dūre*
> *āji lāg pāñāchi, daṇḍimu tomāre*

SYNONYMS

nikaṭe—nearby; *nā āisa*—you do not come; *corā*—thief; *bhāga'*—you go away; *dūre dūre*—a long distance; *āji*—today; *lāg pāñāchi*—I have caught; *daṇḍimu tomāre*—I shall punish you.

TRANSLATION

"You are just like a thief, for instead of coming near, you stay away at a distant place. Now that I have captured you, I shall punish you.

antya.6.51

> *dadhi, ciḍā bhakṣaṇa karāha mora gaṇe"*
> *śuni' ānandita haila raghunātha mane*

SYNONYMS

dadhi—yogurt; *ciḍā*—chipped rice; *bhakṣaṇa karāha*—feed; *mora gaṇe*—My associates; *śuni'*—hearing; *ānandita haila*—became very happy; *raghunātha*—Raghunātha dāsa; *mane*—in the mind.

TRANSLATION

"Make a festival and feed all My associates yogurt and chipped rice." Hearing this, Raghunātha dāsa was greatly pleased.

antya.6.52

> *sei-kṣaṇe nija-loka pāṭhāilā grāme*
> *bhakṣya-dravya loka saba grāma haite āne*

SYNONYMS

sei-kṣaṇe—immediately; *nija-loka*—his servants; *pāṭhāilā grāme*—he sent to the nearby village; *bhakṣya-dravya*—eatables; *loka saba*—all the persons; *grāma haite*—from the village; *āne*—bring.

TRANSLATION

Raghunātha dāsa immediately sent his own men to the village to purchase all kinds of eatables and bring them back.

antya.6.53

> *ciḍā, dadhi, dugdha, sandeśa, āra cini, kalā*
> *saba dravya ānāñā caudike dharilā*

SYNONYMS

ciḍā—chipped rice; *dadhi*—yogurt; *dugdha*—milk; *sandeśa*—sweetmeats; *āra*—and; *cini*—sugar; *kalā*—banana; *saba*—all; *dravya*—materials; *ānāñā*—causing to be brought; *cau-dike*—all around; *dharilā*—kept.

TRANSLATION

Raghunātha dāsa brought chipped rice, yogurt, milk, sweetmeats, sugar, bananas and other eatables and placed them all around.

antya.6.54

> *'mahotsava'-nāma śuni' brāhmaṇa-sajjana*
> *āsite lāgila loka asaṅkhya-gaṇana*

SYNONYMS

mahotsava—festival; *nāma*—name; *śuni*—hearing; *brāhmaṇa-sat-jana*—brāhmaṇas and other gentlemen; *āsite lāgila*—began to pour in; *loka*—people; *asaṅkhya-gaṇana*—in numerable.

TRANSLATION

As soon as they heard that a festival was going to be held, all kinds of brāhmaṇas and other gentlemen began to arrive. Thus there were innumerable people.

antya.6.55

> *āra grāmāntara haite sāmagrī ānila*
> *śata dui-cāri holnā tāṅhā ānāila*

SYNONYMS

āra—also; *grāma-antara haite*—from other villages; *sāmagrī*—articles; *ānila*—brought; *śata*—hundred; *dui-cāri*—two to four; *holnā*—round earthen pots; *tāṅhā*—there; *ānāila*—caused to be brought.

TRANSLATION

Seeing the crowd increasing, Raghunātha dāsa arranged to get more eatables from other villages. He also brought two to four hundred large, round earthen pots.

antya.6.56

> *baḍa baḍa mṛt-kuṇḍikā ānāila pāṅca sāte*
> *eka vipra prabhu lāgi' ciḍā bhijāya tāte*

SYNONYMS

baḍa baḍa—big, big; *mṛt-kuṇḍikā*—earthen basins; *ānāila*—arranged to be brought; *pāṅca sāte*—five or seven; *eka vipra*—one brāhmaṇa; *prabhu lāgi'*—for Nityānanda Prabhu; *ciḍā*—the chipped rice; *bhijāya*—soaked; *tāte*—in those.

TRANSLATION

He also obtained five or seven especially large earthen pots, and in these pots a brāhmaṇa began soaking chipped rice for the satisfaction of Lord Nityānanda.

antya.6.57

> *eka-ṭhāñi tapta-dugdhe ciḍā bhijāñā*
> *ardheka chānila dadhi, cini, kalā diyā*

SYNONYMS

eka-ṭhāñi—in one place; *tapta-dugdhe*—in hot milk; *ciḍa*—the chipped rice; *bhijāñā*—soaking; *ardheka*—half of it; *chānila*—mixed; *dadhi*—yogurt; *cini*—sugar; *kalā*—bananas; *diyā*—putting in.

TRANSLATION

In one place, chipped rice was soaked in hot milk in each of the large pots. Then half the rice was mixed with yogurt, sugar and bananas.

antya.6.58

> *āra ardheka ghanāvṛta-dugdhete chānila*
> *cāṅpā-kalā, cini, ghṛta, karpūra tāte dila*

SYNONYMS

āra ardheka—the other half; *ghana-āvṛta*—condensed; *dugdhete*—in milk; *chānila*—mixed; *cāṅpā-kalā*—a special type of banana; *cini*—sugar; *ghṛta*—clarified butter, *ghee*; *karpūra*—camphor; *tāte dila*—put into that.

TRANSLATION

The other half was mixed with condensed milk and a special type of banana known as cāṅpā-kalā. Then sugar, clarified butter and camphor were added.

antya.6.59

> *dhuti pari' prabhu yadi piṇḍāte vasilā*
> *sāta-kuṇḍī vipra tāṅra āgete dharilā*

SYNONYMS

dhuti pari'—putting on a new cloth; *prabhu*—Lord Nityānanda; *yadi*—when; *piṇḍāte vasilā*—sat on a high platform; *sāta-kuṇḍī*—the seven big, big earthen pots; *vipra*—the brāhmaṇa,; *tāṅra āgete*—in front of Him; *dharilā*—placed.

TRANSLATION

After Nityānanda Prabhu had changed His cloth for a new one and sat on a raised platform, the brāhmaṇa brought before Him the seven huge pots.

antya.6.60

> *cabutarā-upare yata prabhura nija-gaṇe*
> *baḍa baḍa loka vasilā maṇḍalī-racane*

SYNONYMS

cabutarā-upare—on the raised platform; *yata*—all; *prabhura nija-gaṇe*—very intimate associates of the Lord; *baḍa baḍa loka*—big, big people; *vasilā*—sat down; *maṇḍalī-racane*—in a circle.

TRANSLATION

On that platform, all the most important associates of Śrī Nityānanda Prabhu, as well as other important men, sat down in a circle around the Lord.

antya.6.61

> *rāmadāsa, sundarānanda, dāsa-gadādhara*
> *murāri, kamalākara, sadāśiva, purandara*

SYNONYMS

rāmadāsa—Rāmadāsa; *sundarānanda*—Sundarānanda; *dāsa-gadādhara*—Gadādhara dāsa; *murāri*—Murāri; *kamalākara*—Kamalākara; *sadāśiva*—Sadāśiva; *purandara*—Purandara.

TRANSLATION

Among them were Rāmadāsa, Sundarānanda, Gadādhara dāsa, Murāri, Kamalākara, Sadāśiva and Purandara.

antya.6.62

> *dhanañjaya, jagadīśa, parameśvara-dāsa*
> *maheśa, gaurīdāsa, hoḍa-kṛṣṇadāsa*

SYNONYMS

dhanañjaya—Dhanañjaya; *jagadīśa*—Jagadīśa; *parameśvara-dāsa*—Parameśvara dāsa; *maheśa*—Maheśa; *gaurīdāsa*—Gaurīdāsa; *hoḍa-kṛṣṇadāsa*—Hoḍa Kṛṣṇadāsa.

TRANSLATION

Dhanañjaya, Jagadīśa, Parameśvara dāsa, Maheśa, Gaurīdāsa and Hoḍa Kṛṣṇadāsa were also there.

antya.6.63

> *uddhāraṇa datta ādi yata nija-gaṇa*
> *upare vasilā saba, ke kare gaṇana?*

SYNONYMS

uddhāraṇa datta—Uddhāraṇa Datta; *ādi*—and similar other persons; *yata nija gaṇa*—all personal associates; *upare*—above; *vasilā*—sat down; *saba*—all; *ke*—who; *kare gaṇana*—can count.

TRANSLATION

Similarly, Uddhāraṇa Datta Ṭhākura and many other personal associates of the Lord sat on the raised platform with Nityānanda Prabhu. No one could count them all.

PURPORT

The devotees mentioned herein are described by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura in his *Anubhāṣya*. For further information one may consult the following references in the *Ādi-līlā*. Rāmadāsa-Chapter Ten, texts 116 and 118, and Chapter Eleven, texts 13 and 16. Sundarānanda-11.23, Gadādhara

dāsa-10.53, His full name is Murāri Caitanya dāsa, and he is a personal associate of Nityānanda Prabhu. Thus one should consult Chapter Eleven, text 20. Kamalākara-11.24. Sadāśiva-11.38. Purandara-11.28. Dhanañjaya-11.31. Jagadīśa-11.30. Parameśvara-11.29. Maheśa-11.32. Gaurīdāsa-11.26. Hoḍa Kṛṣṇadāsa-11.47. Uddhāraṇa Datta Ṭhākura-11.41.

antya.6.64

> *śuni' paṇḍita bhaṭṭācārya yata vipra āilā*
> *mānya kari' prabhu sabāre upare vasāilā*

SYNONYMS

śuni'—hearing; *paṇḍita bhaṭṭācārya*—learned scholars and priests; *yata*—all; *vipra*—brāhmaṇas; *āilā*—came; *mān ya kari'*—giving honor; *prabhu*—Lord Nityānanda Prabhu; *sabāre*—all of them; *upare vasāilā*—seated on the top.

TRANSLATION

Hearing about the festival, all kinds of learned scholars, brāhmaṇas and priests went there. Lord Nityānanda Prabhu honored them and made them sit on the raised platform with Him.

antya.6.65

> *dui dui mṛt-kuṇḍikā sabāra āge dila*
> *eke dugdha-ciḍā, āre dadhi-ciḍā kaila*

SYNONYMS

dui dui—two and two; *mṛt-kuṇḍikā*—earthen pots; *sabāra āge*—before everyone; *dila*—offered; *eke*—in one; *dugdha-ciḍā*—chipped rice with condensed milk; *āre*—in the other; *dadhi-ciḍā*—chipped rice with yogurt; *kaila*—put.

TRANSLATION

Everyone was offered two earthen pots. In one was put chipped rice with condensed milk and in the other chipped rice with yogurt.

antya.6.66

> *āra yata loka saba cotarā-talāne*
> *maṇḍalī-bandhe vasilā, tāra nā haya gaṇane*

SYNONYMS

āra—other; *yata*—as many as; *loka*—people; *saba*—all; *cotarā-talāne*—at the base of the platform; *maṇḍalī-bandhe*—in groups; *vasilā*—sat down; *tāra*—of them; *nā haya gaṇane*—there was no counting.

TRANSLATION

All the other people sat in groups around the platform. No one could count how many people there were.

antya.6.67

> *ekeka janāre dui dui holnā dila*
> *dadhi-ciḍā dugdha-ciḍā, duite bhijāila*

SYNONYMS

ekeka janāre—to each and every one of them; *dui dui*—two and two; *holnā dila*—earthen pots were supplied; *dadhi-ciḍā*—chipped rice with yogurt; *dugdha-ciḍā*—chipped rice with condensed milk; *duite*—in the two pots; *bhijāila*—were soaked.

TRANSLATION

Each and every one of them was supplied two earthen pots-one of chipped rice soaked in yogurt and the other of chipped rice soaked in condensed milk.

antya.6.68

> *kona kona vipra upare sthāna nā pāñā*
> *dui holnāya ciḍā bhijāya gaṅgā-tīre giyā*

SYNONYMS

kona kona—some; *vipra*—brāhmaṇas; *upare*—on the platform; *sthāna nā pāñā*—not having gotten a place; *dui holnāya*—in two earthen pots; *ciḍā bhijāya*—soak chipped rice; *gaṅgā-tīre*—on the bank of the Ganges; *giyā*—going.

TRANSLATION

Some of the brāhmaṇas, not having gotten a place on the platform, went to the bank of the Ganges with their two earthen pots and soaked their chipped rice there.

antya.6.69

> *tīre sthāna nā pāñā āra kata jana*
> *jale nāmi' dadhi-ciḍā karaye bhakṣaṇa*

SYNONYMS

tīre—on the bank; *sthāna*—place; *nā pāñā*—not having gotten; *āra*—other; *kata*—some; *jana*—persons; *jale nāmi'*—getting down into the water; *dadhi-ciḍā*—yogurt and chipped rice; *karaye bhakṣaṇa*—began to eat.

TRANSLATION

Others, who could not get a place even on the bank of the Ganges, got down into the water and began eating their two kinds of chipped rice.

antya.6.70

> *keha upare, keha tale, keha gaṅgā-tīre*
> *biśa-jana tina-ṭhāñi pariveśana kare*

SYNONYMS

keha upare—some on the platform; *keha tale*—some at the base of the platform; *keha gaṅgā-tīre*—some on the bank of the Ganges; *biśa-jana*—twenty men; *tina-ṭhāñi*—in three places; *pariveśana kare*—distributed.

TRANSLATION

Thus some sat on the platform, some at the base of the platform, and some on the bank of the Ganges, and they were all supplied two pots each by the twenty men who distributed the food.

antya.6.71

> *hena-kāle āilā tathā rāghava paṇḍita*
> *hāsite lāgilā dekhi' hañā vismita*

SYNONYMS

hena-kāle—at this time; *āilā*—arrived; *tathā*—there; *rāghava paṇḍita*—the great scholar named Rāghava paṇḍita; *hāsite lāgilā*—began to laugh; *dekhi'*—seeing; *hañā vismita*—being astonished.

TRANSLATION

At that time, Rāghava Paṇḍita arrived there. Seeing the situation, he began to laugh in great surprise.

antya.6.72

> *ni-sakḍi nānā-mata prasāda ānila*
> *prabhure āge diyā bhakta-gaṇe bāṅṭi dila*

SYNONYMS

ni-sakḍi—food cooked in ghee; *nānā-mata*—various types; *prasāda*—remnants of the Lord's food; *ānila*—he brought; *prabhure āge*—in front of Lord Nityānanda; *diyā*—placing; *bhakta-gaṇe*—to all the devotees; *bāṅṭi dila*—distributed.

TRANSLATION

He brought many other kinds of food cooked in ghee and offered to the Lord. This prasāda he first placed before Lord Nityānanda and then distributed among the devotees.

antya.6.73

> *prabhure kahe,—"tomā lāgi' bhoga lāgāila*
> *tumi ihāṅ utsava kara, ghare prasāda rahila"*

SYNONYMS

prabhure kahe—he said to Lord Nityānanda prabhu; *tomā lāgi'*—for You; *bhoga lāgāila*—I have offered food to the Deity; *tumi*—You; *ihāṅ*—here; *utsava kara*—are engaged in a festival; *ghare*—at home; *prasāda*—the prasāda; *rahila*—remained.

TRANSLATION

Rāghava Paṇḍita said to Lord Nityānanda, "For You, sir, I have already offered food to the Deity, but You are engaged in a festival here, and so the food is lying there untouched."

antya.6.74

> *prabhu kahe,—"e-dravya dine kariye bhojana*
> *rātrye tomāra ghare prasāda karimu bhakṣaṇa*

SYNONYMS

prabhu kahe—Lord Nityānanda Prabhu said; *e-dravya*—this food; *dine*—during the daytime; *kariye bhojana*—let Me eat; *rātrye*—at night; *tomāra ghare*—in your house; *prasāda*—the prasāda; *karimu bhakṣaṇa*—I shall eat.

TRANSLATION

Lord Nityānanda replied, "Let Me eat all this food here during the day, and I shall eat at your home at night.

antya.6.75

> *gopa-jāti āmi bahu gopa-gaṇa saṅge*
> *āmi sukha pāi ei pulina-bhojana-raṅge"*

SYNONYMS

gopa-jāti—belonging to the community of cowherd boys; *āmi*—I; *bahu*—many; *gopa-gaṇa*—cowherd boys; *saṅge*—with; *āmi*—I; *sukha pāi*—become very happy; *ei*—this; *pulina*—by the riverside; *bhojana-raṅge*—in the enjoyment of eating.

TRANSLATION

"I belong to a community of cowherd boys, and therefore I generally have many cowherd associates with Me. I am happy when we eat together in a picnic like this by the sandy bank of the river."

antya.6.76

> *rāghave vasāñā dui kuṇḍī deoyāilā*
> *rāghava dvividha ciḍā tāte bhijāilā*

SYNONYMS

rāghave—Rāghava Paṇḍita; *vasāñā*—making sit down; *dui*—two; *kuṇḍī*—earthen pots; *deoyāilā*—arranged to be delivered to him;

rāghava—Rāghava Paṇḍita; *dvi-vidha*—two kinds; *ciḍā*—chipped rice; *tāte*—in them; *bhijāilā*—soaked.

TRANSLATION

Lord Nityānanda made Rāghava Paṇḍita sit down and had two pots delivered to him also. There were two kinds of chipped rice soaked in them.

antya.6.77

> *sakala-lokera ciḍā pūrṇa yabe ha-ila*
> *dhyāne tabe prabhu mahāprabhure ānila*

SYNONYMS

sakala-lokera—of everyone; *ciḍā*—chipped rice; *pūrṇa*—full; *yabe*—when; *ha-ila*—was; *dhyāne*—in meditation; *tabe*—at that time; *prabhu*—Lord Nityānanda Prabhu; *mahāprabhure ānila*—brought Śrī Caitanya Mahāprabhu.

TRANSLATION

When chipped rice had been served to everyone, Lord Nityānanda Prabhu, in meditation, brought Śrī Caitanya Mahāprabhu.

antya.6.78

> *mahāprabhu āilā dekhi' nitāi uṭhilā*
> *tāṅre lañā sabāra ciḍā dekhite lāgilā*

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; *āilā*—came; *dekhi'*—seeing; *nitāi*—Lord Nityānanda; *uṭhilā*—stood up; *tāṅre lañā*—with Him; *sabāra*—of everyone; *ciḍā*—chipped rice; *dekhite lāgilā*—began to see.

TRANSLATION

When Śrī Caitanya Mahāprabhu arrived, Lord Nityānanda Prabhu stood up. They then saw how the others were enjoying the chipped rice with yogurt and condensed milk.

antya.6.79

> *sakala kuṇḍīra, holnāra ciḍāra eka eka grāsa*
> *mahāprabhura mukhe dena kari' parihāsa*

SYNONYMS

sakala kuṇḍīra—from all the pots; *holnāra*—from the big pots; *ciḍāra*—of chipped rice; *eka eka grāsa*—one morsel;

mahāprabhura mukhe—into the mouth of Śrī Caitanya Mahāprabhu; *dena*—puts; *kari' parihāsa*—making a joke.

TRANSLATION

From each and every pot, Lord Nityānanda Prabhu took one morsel of chipped rice and pushed it into the mouth of Śrī Caitanya Mahāprabhu as a joke.

antya.6.80

> *hāsi' mahāprabhu āra eka grāsa lañā*
> *tāṅra mukhe diyā khāoyāya hāsiyā hāsiyā*

SYNONYMS

hāsi'—smiling; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *āra*—another; *eka grāsa*—one morsel; *lañā*—taking; *tāṅra mukhe*—in the mouth of Lord Nityānanda Prabhu; *diyā*—putting; *khāoyāya*—makes eat; *hāsiyā hāsiyā*—laughing.

TRANSLATION

Śrī Caitanya Mahāprabhu, also smiling, took a morsel of food, pushed it into the mouth of Nityānanda and laughed as He made Lord Nityānanda eat it.

antya.6.81

> *ei-mata nitāi bule sakala maṇḍale*
> *dāṇḍāñā raṅga dekhe vaiṣṇava sakale*

SYNONYMS

ei-mata—in this way; *nitāi bule*—Lord Nityānanda was walking; *sakala maṇḍale*—through all the groups; *dāṇḍāñā*—standing; *raṅga dekhe*—see the fun; *vaiṣṇava sakale*—all the Vaiṣṇavas.

TRANSLATION

In this way Lord Nityānanda was walking through all the groups of eaters, and all the Vaiṣṇavas standing there were seeing the fun.

antya.6.82

> *ki kariyā beḍāya,—ihā keha nāhi jāne*
> *mahāprabhura darśana pā ya kona bhāgyavāne*

SYNONYMS

ki kariyā—doing what; *beḍāya*—walks through; *ihā*—this; *keha nāhi jāne*—no one could understand; *mahāprabhura darśana pāya*—see Śrī Caitanya Mahāprabhu; *kona bhāgyavāne*—some fortunate men.

TRANSLATION

No one could understand what Nityānanda Prabhu was doing as He walked about. Some, however, who were very fortunate, could see that Lord Śrī Caitanya Mahāprabhu was also present.

antya.6.83

> *tabe hāsi' nityānanda vasilā āsane*
> *cāri kuṇḍī āroyā ciḍā rākhilā ḍāhine*

SYNONYMS

tabe hāsi'—thereupon smiling; *nityānanda*—Lord Nityānanda Prabhu; *vasilā āsane*—sat down on His seat; *cāri kuṇḍī*—four earthen pots; *āroyā ciḍā*—chipped rice not made from boiled paddy; *rākhilā ḍāhine*—He kept on His right side.

TRANSLATION

Then Nityānanda Prabhu smiled and sat down. On His right side He kept four pots of chipped rice that had not been made from boiled paddy.

antya.6.84

> *āsana diyā mahāprabhure tāhāṅ vasāilā*
> *dui bhāi tabe ciḍā khāite lāgilā*

SYNONYMS

āsana diyā—offering a sitting place; *mahāprabhure*—unto Śrī Caitanya Mahāprabhu; *tāhāṅ*—there; *vasāilā*—made sit; *dui bhāi*—the two brothers; *tabe*—at that time; *ciḍā*—chipped rice; *khāite lāgilā*—began to eat.

TRANSLATION

Lord Nityānanda offered Śrī Caitanya Mahāprabhu a place and had Him sit down. Then together the two brothers began eating chipped rice.

antya.6.85

> *dekhi' nityānanda-prabhu ānandita hailā*
> *kata kata bhāvāveśa prakāśa karilā*

SYNONYMS

dekhi'—seeing; *nityānanda-prabhu*—Lord Nityānanda Prabhu; *ānandita hailā*—became very happy; *kata kata*—so much; *bhāva-āveśa*—ecstatic love; *prakāśa karilā*—He manifested.

TRANSLATION

Seeing Lord Caitanya Mahāprabhu eating with Him, Lord Nityānanda Prabhu became very happy and exhibited varieties of ecstatic love.

antya.6.86

> *ājñā dilā,—'hari bali' karaha bhojana'*
> *'hari' 'hari'-dhvani uṭhi' bharila bhuvana*

SYNONYMS

ājñā dilā—He ordered; *hari bali'*—saying "Hari"; *karaha bhojana*—all of you eat; *hari hari-dhvani*—the resounding of "Hari, Hari"; *uṭhi'*—rising; *bharila bhuvana*—filled the universe.

TRANSLATION

Lord Nityānanda Prabhu ordered, "All of you eat, chanting the holy name of Hari." Immediately the holy names "Hari, Hari" resounded, filling the entire universe.

antya.6.87

> *'hari' 'hari' bali' vaiṣṇava karaye bhojana*
> *pulina-bhojana sabāra ha-ila smaraṇa*

SYNONYMS

hari hari bali'—chanting Hari, Hari; *vaiṣṇava*—all the Vaiṣṇavas; *karaye bhojana*—eat; *pulina-bhojana*—eating on the bank of the Yamunā; *sabāra ha-ila smaraṇa*—everyone could remember.

TRANSLATION

When all the Vaiṣṇavas were chanting the holy names"Hari, Hari" and eating, they remembered how Kṛṣṇa and Balarāma ate with Their companions the cowherd boys on the bank of the Yamunā.

antya.6.88

> *nityānanda mahāprabhu—kṛpālu, udāra*
> *raghunāthera bhāgye eta kailā aṅgīkāra*

SYNONYMS

nityānanda mahāprabhu—Lord Nityānanda Prabhu and Lord Śrī Caitanya Mahāprabhu; *kṛpālu*—merciful; *udāra*—liberal; *raghunāthera bhāgye*—by the great fortune of Raghunātha dāsa; *eta*—all this; *kailā aṅgīkāra*—They accepted.

TRANSLATION

Śrī Caitanya Mahāprabhu and Lord Nityānanda Prabhu are extremely merciful and liberal. It was Raghunātha dāsa's good fortune that They accepted all these dealings.

antya.6.89

> *nityānanda-prabhāva-kṛpā jānibe kon jana?*
> *mahāprabhu āni' karā ya pulina-bhojana*

SYNONYMS

nityānanda—of Nityānanda Prabhu; *prabhāva-kṛpā*—influence and mercy; *jānibe*—can know; *kon jana*—who; *mahāprabhu āni'*—bringing Śrī Caitanya Mahāprabhu; *karāya pulina-bhojana*—induces Him to eat on the river bank.

TRANSLATION

Who can understand the influence and mercy of Lord Nityānanda Prabhu? He is so powerful that He induced Lord Śrī Caitanya Mahāprabhu to come eat chipped rice on the bank of the Ganges.

antya.6.90

> *śrī-rāmadāsādi gopa premāviṣṭa hailā*
> *gaṅgā-tīre 'yamunā-pulina' jñāna kailā*

SYNONYMS

śrī-rāmadāsa-ādi—headed by Śrī Rāmadāsa; *gopa*—the cowherd boys; *prema-āviṣṭa hailā*—became absorbed in ecstatic love;

gaṅgā-tīre—the bank of the Ganges River; *yamunā-pulina*—the bank of the Yamunā River; *jñāna kailā*—they thought.

TRANSLATION

All the confidential devotees who were cowherd boys, headed by Śrī Rāmadāsa, were absorbed in ecstatic love. They thought the bank of the Ganges to be the bank of the Yamunā.

antya.6.91

> *mahotsava śuni' pasāri nānā-grāma haite*
> *ciḍā, dadhi, sandeśa, kalā ānila vecite*

SYNONYMS

mahotsava śuni'—hearing about this festival; *pasāri*—the shopkeepers; *nānā-grāma*—various villages; *haite*—from; *ciḍā*—chipped rice; *dadhi*—yogurt; *sandeśa*—sweetmeats; *kalā*—bananas; *ānila*—brought; *vecite*—to sell.

TRANSLATION

When the shopkeepers of many other villages heard about the festival, they arrived there to sell chipped rice, yogurt, sweetmeats and bananas.

antya.6.92

> *yata dravya lañā āise, saba mūlya kari' laya*
> *tāra dravya mūlya diyā tāhāre khāoyāya*

SYNONYMS

yata dravya—all materials; *lañā*—bringing; *āise*—come; *saba*—all; *mūlya kari' laya*—Raghunātha purchased; *tāra dravya*—of their goods; *mūlya diyā*—giving the price; *tāhāre khāoyāya*—fed them.

TRANSLATION

As they came, bringing all kinds of food, Raghunātha dāsa purchased it all. He gave them the price for their goods and later fed them the very same food.

antya.6.93

> *kautuka dekhite āila yata yata jana*
> *sei ciḍā, dadhi, kalā karila bhakṣaṇa*

SYNONYMS

kautuka—these funny things; *dekhite*—to see; *āila*—arrived; *yata yata jana*—all kinds of men; *sei*—they; *ciḍā*—chipped rice; *dadhi*—yogurt; *kalā*—bananas; *karila bhakṣaṇa*—ate.

TRANSLATION

Anyone who came to see how these funny things were going on was also fed chipped rice, yogurt and bananas.

antya.6.94

> *bhojana kari' nityānanda ācamana kailā*
> *cāri kuṇḍīra avaśeṣa raghunāthe dilā*

SYNONYMS

bhojana kari'—after finishing eating; *nityānanda*—Nityānanda Prabhu; *ācamana kailā*—washing His hands and mouth; *cāri kuṇḍīra*—of the four pots; *avaśeṣa*—what was remaining; *raghunāthe dilā*—delivered to Raghunātha dāsa.

TRANSLATION

After Lord Nityānanda Prabhu finished eating, He washed His hands and mouth and gave Raghunātha dāsa the food remaining in the four pots.

antya.6.95

> *āra tina kuṇḍikāya avaśeṣa chila*
> *grāse-grāse kari' vipra saba bhakte dila*

SYNONYMS

āra—other; *tina kuṇḍikāya*—in three pots; *avaśeṣa chila*—there was food remaining; *grāse-grāse*—by morsel; *kari'*—delivering; *vipra*—a *brāhmaṇa*; *saba bhakte*—to all the devotees; *dila*—delivered.

TRANSLATION

There was food remaining in the three other big pots of Lord Nityānanda, and a brāhmaṇa distributed it to all the devotees, giving a morsel to each.

antya.6.96

> *puṣpa-mālā vipra āni' prabhu-gale dila*
> *candana āniyā prabhura sarvāṅge lepila*

SYNONYMS

puṣpa-mālā—a flower garland; *vipra*—one brāhmaṇa; *āni'*—bringing; *prabhugale*—on the neck of Lord Nityānanda Prabhu; *dila*—placed; *candana āniyā*—bringing sandalwood pulp; *prabhura*—of Lord Nityānanda Prabhu; *sarvāṅge lepila*—smeared all over the body.

TRANSLATION

Then a brāhmaṇa brought a flower garland, placed the garland on Nityānanda Prabhu's neck and smeared sandalwood pulp all over His body.

antya.6.97

> *sevaka tāmbūla lañā kare samarpaṇa*
> *hāsiyā hāsiyā prabhu karaye carvaṇa*

SYNONYMS

sevaka—servant; *tāmbūla*—betel nuts; *lañā*—bringing; *kare samarpaṇa*—offers; *hāsiyā hāsiyā*—smiling; *prabhu*—Lord Nityānanda Prabhu; *karaye carvaṇa*—chews.

TRANSLATION

When a servant brought betel nuts and offered them to Lord Nityānanda, the Lord smiled and chewed them.

antya.6.98

> *mālā-candana-tāmbūla śeṣa ye āchila*
> *śrī-haste prabhu tāhā sabākāre bāṅṭi' dila*

SYNONYMS

mālā-candana-tāmbūla—the flower garlands, sandalwood pulp and betel; *śeṣa ye āchila*—whatever remained; *śrī-haste*—in His own hand; *prabhu*—Nityānanda Prabhu; *tāhā*—that; *sabākāre*—to all; *bāṅṭi' dila*—distributed.

TRANSLATION

With His own hands Lord Nityānanda Prabhu distributed to all the devotees whatever flower garlands, sandalwood pulp and betel nuts remained.

antya.6.99

> *ānandita raghunātha prabhura 'śeṣa, pāñā*
> *āpanāra gaṇa-saha khāilā bāṅṭiyā*

SYNONYMS

ānandita—being very happy; *raghunātha*—Raghunātha dāsa; *prabhura śeṣa pāñā*—after getting the remnants left by Lord Nityānanda prabhu; *āpanāra gaṇa*—his own associates; *saha*—with; *khāilā*—ate; *bāṅṭiyā*—distributing.

TRANSLATION

After receiving the remnants of food left by Lord Nityānanda Prabhu, Raghunātha dāsa, who was greatly

happy, ate some and distributed the rest among his own associates.

antya.6.100

> *ei ta' kahiluṅ nityānandera vihāra*
> *'ciḍā-dadhi-mahotsava'-nāme khyāti yāra*

SYNONYMS

ei ta'—in this way; *kahiluṅ*—I have described; *nityānandera vihāra*—the pastimes of Lord Nityānanda Prabhu; *ciḍā-dadhi-mahotsava*—the festival of eating chipped rice and yogurt; *nāme*—of the name; *khyāti*—the fame; *yāra*—of which.

TRANSLATION

Thus I have described the pastimes of Lord Nityānanda Prabhu in relation to the celebrated festival of chipped rice and yogurt.

antya.6.101

> *prabhu viśrāma kailā, yadi dina-śeṣa haila*
> *rāghava-mandire tabe kīrtana ārambhila*

SYNONYMS

prabhu—Nityānanda Prabhu; *viśrāma kailā*—took rest; *yadi*—when; *dina-śeṣa haila*—the day was ended; *rāghava-mandire*—at the temple of Rāghava Paṇḍita; *tabe*—at that time; *kīrtana ārambhila*—began congregational chanting of the holy name.

TRANSLATION

Nityānanda Prabhu rested for the day, and when the day ended He went to the temple of Rāghava Paṇḍita and began congregational chanting of the holy name of the Lord.

antya.6.102

> *bhakta saba nācāñā nityānanda-rāya*
> *śeṣe nṛtya kare preme jagat bhāsāya*

SYNONYMS

bhakta saba—all the devotees; *nācāñā*—making to dance; *nityānanda-rāya*—Lord Nityānanda Prabhu; *śeṣe*—at the end; *nṛtya kare*—began to dance; *preme*—in ecstatic love; *jagat bhāsāya*—inundated the entire world.

TRANSLATION

Lord Nityānanda Prabhu first influenced all the devotees to dance, and finally He Himself began

dancing, thus inundating the entire world in ecstatic love.

antya.6.103

> *mahāprabhu tāṅra nṛtya karena daraśana*
> *sabe nityānanda dekhe, nā dekhe anya-jana*

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; *tāṅra*—His; *nṛtya*—dancing; *karena daraśana*—sees; *sabe*—all; *nityānanda dekhe*—Nityānanda Prabhu sees; *nā dekhe*—do not see; *anya-jana*—others.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu was observing the dancing of Lord Nityānanda Prabhu. Nityānanda Prabhu could see this, but the others could not.

antya.6.104

> *nityānandera nṛtya,—yena tāṅhāra nartane*
> *upamā dibāra nāhi e-tina bhuvane*

SYNONYMS

nityānandera nṛtya—the dancing of Lord Nityānanda Prabhu; *yena*—as; *tāṅhāra nartane*—with the dancing of Śrī Caitanya

Mahāprabhu; *upamā dibāra nāhi*—there cannot be any comparison; *e-tina bhuvane*—within these three worlds.

TRANSLATION

The dancing of Lord Nityānanda Prabhu, like the dancing of Śrī Caitanya Mahāprabhu, cannot be compared to anything within these three worlds.

antya.6.105

> *nṛtyera mādhurī kebā varṇibāre pāre*
> *mahāprabhu āise yei nṛtya dekhibāre*

SYNONYMS

nṛtyera mādhurī—the sweetness of the dancing; *kebā*—who; *varṇibāre pāre*—can describe; *mahāprabhu āise*—Śrī Caitanya Mahāprabhu comes; *yei*—that; *nṛtya*—dancing; *dekhibāre*—to see.

TRANSLATION

No one can properly describe the sweetness of Lord Nityānanda's dancing. Śrī Caitanya Mahāprabhu personally comes to see it.

antya.6.106

> *nṛtya kari' prabhu yabe viśrāma karilā*
> *bhojanera lāgi' paṇḍita nivedana kailā*

SYNONYMS

nṛtya kari'—after dancing; *prabhu*—Lord Nityānanda; *yabe*—when; *viśrāma karilā*—took rest; *bhojanera lāgi'*—for His eating; *paṇḍita*—Rāghava Paṇḍita; *nivedana kailā*—submitted a request.

TRANSLATION

After the dancing and after Lord Nityānanda had rested, Rāghava Paṇḍita submitted his request that the Lord take supper.

antya.6.107

> *bhojane vasilā prabhu nija-gaṇa lañā*
> *mahāprabhura āsana ḍāhine pātiyā*

SYNONYMS

bhojane—to eat; *vasilā*—sat down; *prabhu*—Lord Nityānanda Prabhu; *nija-gaṇa lañā*—with His own personal associates; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *āsana*—sitting place; *ḍāhine pātiyā*—setting on the right side.

TRANSLATION

Lord Nityānanda Prabhu sat down for supper with His personal associates and made a sitting place on His right side for Śrī Caitanya Mahāprabhu.

antya.6.108

> *mahāprabhu āsi' sei āsane vasila*
> *dekhi' rāghavera mane ānanda bāḍila*

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; *āsi'*—coming; *sei āsane*—on that seat; *vasila*—sat down; *dekhi'*—seeing; *rāghavera mane*—in the mind of Rāghava Paṇḍita; *ānanda*—great happiness; *bāḍila*—increased.

TRANSLATION

Śrī Caitanya Mahāprabhu came there and sat down at His place. Seeing this, Rāghava Paṇḍita felt increasing happiness. Rāghava Paṇḍita felt increasing happiness.

antya.6.109

> *dui-bhāi-āge prasāda āniyā dharilā*
> *sakala vaiṣṇave piche pariveśana kailā*

SYNONYMS

dui-bhāi-āge—in front of the two brothers; *prasāda*—the remnants of food offered to Lord Kṛṣṇa; *āniyā*—bringing; *dharilā*—put; *sakala vaiṣṇave*—to all the Vaiṣṇavas; *piche*—thereafter; *pariveśana kailā*—distributed.

TRANSLATION

Rāghava Paṇḍita brought the prasāda before the two brothers and thereafter distributed prasāda to all the other Vaiṣṇavas.

antya.6.110

> *nānā-prakāra piṭhā, pāyasa, divya śālyanna*
> *amṛta nindaye aiche vividha vyañjana*

SYNONYMS

nānā-prakāra piṭhā—various types of cake; *pāyasa*—sweet rice; *divya śālyanna*—fine cooked rice; *amṛta*—nectar; *nindaye*—surpassed; *aiche*—such; *vividha vyañjana*—varieties of vegetables.

TRANSLATION

There were varieties of cakes, sweet rice and fine cooked rice that surpassed the taste of nectar. There were also varieties of vegetables.

antya.6.111

> *rāghava-ṭhākurera prasāda amṛtera sāra*
> *mahāprabhu yāhā khāite āise bāra bāra*

SYNONYMS

rāghava-ṭhākurera—of Rāghava Paṇḍita; *prasāda*—food offered to the Deity; *amṛtera sāra*—the essence of nectar; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *yāhā*—which; *khāite*—to eat; *āise*—came; *bāra bāra*—again and again.

TRANSLATION

The food prepared and offered to the Deity by Rāghava Paṇḍita was like the essence of nectar. Śrī Caitanya Mahāprabhu came there again and again to eat such prasāda.

antya.6.112

> *pāka kari' rāghava yabe bhoga lāgāya*
> *mahāprabhura lāgi' bhoga pṛthak bāḍaya*

SYNONYMS

pāka kari'—after cooking; *rāghava*—Rāghava paṇḍita; *yabe*—when; *bhoga lāgāya*—offers food to the Deity; *mahāprabhura lāgi'*—for

Lord Śrī Caitanya Mahāprabhu; *bhoga*—offering; *pṛthak*—separate; *bāḍaya*—arranges.

TRANSLATION

When Rāghava Paṇḍita offered the food to the Deity after cooking, he would make a separate offering for Śrī Caitanya Mahāprabhu.

antya.6.113

> *prati-dina mahāprabhu karena bhojana*
> *madhye madhye prabhu tāṅre dena daraśana*

SYNONYMS

prati-dina—daily; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *karena bhojana*—eats; *madhye madhye*—sometimes; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—unto him; *dena daraśana*—gives His audience.

TRANSLATION

Every day, Śrī Caitanya Mahāprabhu would eat at the house of Rāghava Paṇḍita. Sometimes He would give Rāghava Paṇḍita the opportunity to see Him.

antya.6.114

> *dui bhāire rāghava āni' pariveśe*
> *yatna kari' khāoyāya, nā rahe avaśeṣe*

SYNONYMS

dui bhāire—to the two brothers; *rāghava*—Rāghava paṇḍita; *āni'*—bringing; *pariveśe*—distributed; *yatna kari'*—with great attention; *khāoyāya*—fed Them; *nā rahe avaśeṣe*—there were no remnants.

TRANSLATION

Rāghava Paṇḍita would bring and distribute prasāda to the two brothers, feeding Them with great attention. They ate everything, and therefore there were no remnants left.

antya.6.115

> *kata upahāra āne, hena nāhi jāni*
> *rāghavera ghare rāndhe rādhā-ṭhākurāṇī*

SYNONYMS

kata upahāra—many presentations; *āne*—brings; *hena*—such; *nāhi jāni*—I cannot understand; *rāghavera ghare*—at the house of Rāghava paṇḍita; *rāndhe*—cooks; *rādhā-ṭhākurāṇī*—the supreme mother, Śrīmatī Rādhārāṇī.

TRANSLATION

He brought so many presentations that no one could know them perfectly. Indeed, it was a fact that the supreme mother, Rādhārāṇī, personally cooked in the house of Rāghava Paṇḍita.

antya.6.116

> *durvāsāra ṭhāñi teṅho pāñāchena vara*
> *amṛta ha-ite pāka tāṅra adhika madhura*

SYNONYMS

durvāsāra ṭhāñi—from Durvāsā Muni; *teṅho*—She; *pāñāchena vara*—got the benediction; *amṛta ha-ite*—than nectar; *pāka*—cooking; *tāṅra*—Her; *adhika madhura*—more sweet.

TRANSLATION

Śrīmatī Rādhārāṇī received from Durvāsā Muni the benediction that whatever She cooked would be sweeter than nectar. That is the special feature of Her cooking.

antya.6.117

> *sugandhi sundara prasāda—mādhuryera sāra*
> *dui bhāi tāhā khāñā santoṣa apāra*

SYNONYMS

su-gandhi—fragrant; *sundara*—beautiful; *prasāda*—food; *mādhuryera sāra*—the essence of all sweetness; *dui bhāi*—the two brothers; *tāhā*—that; *khāñā*—eating; *santoṣa apāra*—very, very happy.

TRANSLATION

Aromatic and pleasing to see, the food was the essence of all sweetness. Thus the two brothers, Lord Caitanya Mahāprabhu and Lord Nityānanda Prabhu, ate it with great satisfaction.

antya.6.118

> *bhojane vasite raghunāthe kahe sarva-jana*
> *paṇḍita kahe,—iṅha pāche karibe bhojana'*

SYNONYMS

bhojane—to eat; *vasite*—to sit down; *raghunāthe*—unto Raghunātha dāsa; *kahe*—requested; *sarva-jana*—everyone; *paṇḍita kahe*—Rāghava Paṇḍita said; *iṅha*—this; *pāche*—later; *karibe bhojana*—will take food.

TRANSLATION

All the devotees present requested Raghunātha dāsa to sit down and take prasāda, but Rāghava Paṇḍita told them, "He will take prasāda later."

antya.6.119

> *bhakta-gaṇa ākaṇṭha bhariyā karila bhojana*
> *'hari' dhvani kari' uṭhi' kailā ācamana*

SYNONYMS

bhakta-gaṇa—all the devotees; *ākaṇṭha*—up to the neck; *bhariyā*—filling; *karila bhojana*—took prasāda; *hari dhvani*—chanting of the holy name of Hari; *kari'*—doing; *uṭhi'*—getting up; *kailā ācamana*—washed their mouths and hands.

TRANSLATION

All the devotees took prasāda, filling themselves to the brim. Thereafter, chanting the holy name of Hari, they stood up and washed their hands and mouths.

antya.6.120

> *bhojana kari' dui bhāi kailā ācamana*
> *rāghava āni' parāilā mālya-candana*

SYNONYMS

bhojana kari'—after eating; *dui bhāi*—the two brothers; *kailā ācamana*—washed Their hands and mouths; *rāghava*—Rāghava Paṇḍita; *āni'*—bringing; *parāilā*—decorated Them with; *mālya-candana*—flower garlands and sandalwood pulp.

TRANSLATION

After eating, the two brothers washed Their hands and mouths. Then Rāghava Paṇḍita brought flower garlands and sandalwood pulp and decorated Them.

antya.6.121

> *biḍā khāoyāilā, kailā caraṇa vandana*
> *bhakta-gaṇe dilā biḍā, mālya-candana*

SYNONYMS

biḍā khāoyāilā—he offered betel nuts; *kailā caraṇa vandana*—prayed to the lotus feet; *bhakta-gaṇe*—unto the devotees; *dilā*—gave; *biḍā*—betel nuts; *mālya-candana*—garlands and sandalwood pulp.

TRANSLATION

Rāghava Paṇḍita offered Them betel nuts and worshiped Their lotus feet. He also distributed betel

nuts, flower garlands and sandalwood pulp to the devotees.

antya.6.122

> *rāghavera kṛpā raghunāthera upare*
> *dui bhāiera avaśiṣṭa pātra dilā tāṅre*

SYNONYMS

rāghavera—of Rāghava Paṇḍita; *kṛpā*—mercy; *raghunāthera upare*—unto Raghunātha dāsa; *dui bhāiera*—of the two brothers; *avaśiṣṭa*—of remnants of food; *pātra*—the dishes; *dilā tāṅre*—offered to him.

TRANSLATION

Rāghava Paṇḍita, being very merciful toward Raghunātha dāsa, offered him the dishes with the remnants of food left by the two brothers.

antya.6.123

> *kahilā,—"caitanya gosāñi kariyāchena bhojana*
> *tāṅra śeṣa pāile, tomāra khaṇḍila bandhana"*

SYNONYMS

kahilā—he said; *caitanya gosāñi*—Lord Śrī Caitanya Mahāprabhu; *kariyāchena bhojana*—has eaten; *tāṅra śeṣa*—His remnants; *pāile*—if you take; *tomāra*—your; *khaṇḍila*—will cease; *bandhana*—bondage.

TRANSLATION

He said, "Lord Śrī Caitanya Mahāprabhu has eaten this food. If you take His remnants, you will be released from the bondage of your family."

antya.6.124

> *bhakta-citte bhakta-gṛhe sadā avasthāna*
> *kabhu gupta, kabhu vyakta, svatantra bhagavān*

SYNONYMS

bhakta-citte—in the heart of a devotee; *bhakta-gṛhe*—at the house of a devotee; *sadā avasthāna*—always resides; *kabhu gupta*—sometimes hidden; *kabhu vyakta*—sometimes manifest; *svatantra*—fully independent; *bhagavān*—the Supreme Personality of Godhead.

TRANSLATION

The Supreme Personality of Godhead always resides either in the heart or in the home of a devotee. This fact

is sometimes hidden and sometimes manifest, for the Supreme Personality of Godhead is fully independent.

antya.6.125

> *sarvatra 'vyāpaka' prabhura sadā sarvatra vāsa*
> *ihāte saṁśaya yāra, sei yāya nāśa*

SYNONYMS

sarvatra—everywhere; *vyāpaka*—pervading; *prabhura*—of the Supreme Personality of Godhead; *sadā*—always; *sarvatra*—everywhere; *vāsa*—residence; *ihāte*—about this; *saṁśaya*—doubt; *yāra*—of whom; *sei*—he; *yāya nāśa*—becomes annihilated.

TRANSLATION

The Supreme Personality of Godhead is all-pervasive, and therefore He resides everywhere. Anyone who doubts this will be annihilated.

antya.6.126

> *prāte nityānanda prabhu gaṅgā-snāna kariyā*
> *sei vṛkṣa-mūle vasilā nija-gaṇa lañā*

SYNONYMS

prāte—in the morning; *nityānanda prabhu*—Lord Nityānanda Prabhu; *gaṅgā snāna*—bathing in the Ganges; *kariyā*—after doing; *sei vṛkṣa-mūle*—under that tree; *vasilā*—sat down; *nija-gaṇa lañā*—with His associates.

TRANSLATION

In the morning, after taking His bath in the Ganges, Nityānanda Prabhu sat down with His associates beneath the same tree under which He had previously sat.

antya.6.127

> *raghunātha āsi' kailā caraṇa vandana*
> *rāghava-paṇḍita-dvārā kailā nivedana*

SYNONYMS

raghunātha—Raghunātha dāsa; *āsi'*—coming; *kailā caraṇa vandana*—worshiped His lotus feet; *rāghava-paṇḍita-dvārā*—through Rāghava paṇḍita; *kailā nivedana*—submitted his desire.

TRANSLATION

Raghunātha dāsa went there and worshiped Lord Nityānanda's lotus feet. Through Rāghava Paṇḍita, he submitted his desire.

antya.6.128

> *"adhama, pāmara mui hīna jīvādhama!*
> *mora icchā haya—pāṅa caitanya-caraṇa*

SYNONYMS

adhama—the most fallen; *pāmara*—the most sinful; *mui*—I; *hīna*—condemned; *jīva-adhama*—the lowest of all living beings; *mora*—my; *icchā*—desire; *haya*—is; *pāṅa*—I can get; *caitanya-caraṇa*—the shelter of the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

"I am the lowest of men, the most sinful, fallen and condemned. Nevertheless, I desire to attain the shelter of Śrī Caitanya Mahāprabhu.

antya.6.129

> *vāmana hañā yena cānda dharibāre cāya*
> *aneka yatna kainu, tāte kabhu siddha naya*

SYNONYMS

vāmana hañā—being a dwarf; *yena*—as if; *cānda*—the moon; *dharibāre*—to catch; *cāya*—wants; *aneka yatna*—many attempts; *kainu*—I have made; *tāte*—in that; *kabhu siddha naya*—I have not been successful.

TRANSLATION

"Like a dwarf who wants to catch the moon, I have tried my best many times, but I have never been successful.

antya.6.130

> *yata-bāra palāi āmi gṛhādi chādiyā*
> *pitā, mātā—dui more rākhaye bāndhiyā*

SYNONYMS

yata-bāra—as many times; *palāi*—go away; *āmi*—I; *gṛha-ādi chāḍiyā*—giving up my relationship with home; *pitā mātā*—father and mother; *dui*—both of them; *more*—me; *rākhaye bāndhiyā*—keep bound.

TRANSLATION

"Every time I tried to go away and give up my home relationships, my father and mother unfortunately kept me bound.

antya.6.131

> *tomāra kṛpā vinā keha 'caitanya' nā pāya*
> *tumi kṛpā kaile tāṅre adhameha pāya*

SYNONYMS

tomāra kṛpā—Your mercy; *vinā*—without; *keha*—anyone; *caitanya*—Lord Śrī Caitanya Mahāprabhu; *nā pāya*—cannot get; *tumi kṛpā kaile*—if You are merciful; *tāṅre*—Him; *adhameha*—even the fallen soul; *pāya*—can get.

TRANSLATION

"No one can attain the shelter of Śrī Caitanya Mahāprabhu without Your mercy, but if You are merciful, even the lowest of men ca attain shelter at His lotus feet.

antya.6.132

> *ayogya mui nivedana karite kari bhaya*
> *more 'caitanya' deha' gosāñi hañā sadaya*

SYNONYMS

ayogya—unfit; *mui*—I; *nivedana karite*—to submit my desires; *kari bhaya*—I am afraid; *more*—unto me; *caitanya deha'*—kindly give the shelter of Lord Śrī Caitanya Mahāprabhu; *gosāñi*—O my Lord; *hañā sa-daya*—being merciful.

TRANSLATION

"Although I am unfit and greatly afraid to submit this plea, I nevertheless request You, sir, to be especially

merciful toward me by granting me shelter at the lotus feet of Śrī Caitanya Mahāprabhu.

antya.6.133

> *mora māthe pada dhari' karaha prasāda*
> *nirvighne caitanya pāṅa—kara āśīrvāda"*

SYNONYMS

mora māthe—upon my head; *pada dhari'*—keeping Your feet; *karaha prasāda*—bless me; *nirvighne*—without difficulty; *caitanya pāṅa*—I may get the shelter of Śrī Caitanya Mahāprabhu; *kara āśīrvāda*—give this benediction.

TRANSLATION

"Placing Your feet on my head, give me the benediction that I may achieve the shelter of Śrī Caitanya Mahāprabhu without difficulty. I pray for this benediction."

antya.6.134

> *śuni' hāsi' kahe prabhu saba bhakta-gaṇe*
> *"ihāra viṣaya-sukha—indra-sukha-sama*

SYNONYMS

śuni'—hearing; *hāsi'*—smiling; *kahe*—says; *prabhu*—Lord Nityānanda Prabhu; *saba bhakta-gaṇe*—unto all the devotees; *ihāra*—of Raghunātha dāsa; *viṣaya sukha*—material happiness; *indra-sukha*—the material happiness of the King of heaven, Indra; *sama*—equal to.

TRANSLATION

After hearing this appeal by Raghunātha dāsa, Lord Nityānanda Prabhu smiled and told all the devotees, "Raghunātha dāsa's standard of material happiness is equal to that of Indra, the King of heaven.

antya.6.135

> *caitanya-kṛpāte seha nāhi bhāya mane*
> *sabe āśīrvāda kara—pāuka caitanya-caraṇe*

SYNONYMS

caitanya-kṛpāte—by the mercy of Lord Śrī Caitanya Mahāprabhu; *seha*—such a standard of material happiness; *nāhi bhāya*—he does not take as valuable; *mane*—at mind; *sabe*—all of you; *āśīrvāda kara*—give the benediction; *pāuka*—let him get; *caitanya-caraṇe*—the shelter of the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

"Because of the mercy bestowed upon him by Śrī Caitanya Mahāprabhu, Raghunātha dāsa, although situated in such material happiness, does not like it at all. Therefore let every one of you be merciful toward him and give him the benediction that he may very soon attain shelter at the lotus feet of Śrī Caitanya Mahāprabhu.

antya.6.136

> *kṛṣṇa-pāda-padma-gandha yei jana pāya*
> *brahmaloka-ādi-sukha tāṅre nāhi bhāya"*

SYNONYMS

kṛṣṇa—of Lord Kṛṣṇa; *pāda-padma*—of the lotus feet; *gandha*—the fragrance; *yei jana*—anyone who; *pāya*—gets; *brahma-loka*—of Brahmaloka; *ādi*—and so on; *sukha*—happiness; *tāṅre*—to him; *nāhi bhāya*—does not appear valuable.

TRANSLATION

"One who experiences the fragrance of the lotus feet of Lord Kṛṣṇa does not even value the standard of happiness available in Brahmaloka, the topmost planet. And what to speak of heavenly happiness?

antya.6.137

yo dustyajān dāra-sutān
suhṛd-rājyaṁ hṛdi-spṛśaḥ
jahau yuvaiva malavad
uttama-śloka-lālasaḥ

SYNONYMS

yaḥ—who (Bharata Mahārāja); *dustyajān*—difficult to give up; *dāra-sutān*—wife and children; *suhṛt*—friends; *rājyam*—kingdom; *hṛdi-spṛśaḥ*—dear to the core of the heart; *jahau*—gave up; *yuvā*—youth; *eva*—at that time; *malavat*—like stool; *uttama-śloka-lālasaḥ*—being captivated by the transcendental qualities, pastimes and association of the Supreme Personality of Godhead.

TRANSLATION

"Lord Kṛṣṇa, the Supreme Personality of Godhead, is offered sublime, poetic prayers by those trying to attain His favor. Thus He is known as Uttamaśloka. Being very eager to gain the association of Lord Kṛṣṇa, King Bharata, although in the prime of youth, gave up his very attractive wife, affectionate children, most beloved friends and opulent kingdom, exactly as one gives up stool after excreting it.' "

PURPORT

This verse is from *Śrīmad-Bhāgavatam* (5.14.43).

antya.6.138

> *tabe raghunāthe prabhu nikaṭe bolāila*
> *tāṅra māthe pada dhari' kahite lāgilā*

SYNONYMS

tabe—then; *raghunāthe*—Raghunātha dāsa; *prabhu*—Lord Nityānanda Prabhu; *nikaṭe bolāilā*—called nearby; *tāṅra māthe*—on his head; *pada dhari'*—keeping His feet; *kahite lāgilā*—began to speak.

TRANSLATION

Then Lord Nityānanda Prabhu called Raghunātha dāsa near Him, placed His lotus feet upon Raghunātha dāsa's head and began to speak.

antya.6.139

> *"tumi ye karāilā ei pulina-bhojana*
> *tomāya kṛpā kari' gaura kailā āgamana*

SYNONYMS

tumi—you; *ye*—that; *karāilā*—caused to do; *ei*—this; *pulina-bhojana*—picnic on the bank of the Ganges; *tomāya*—unto you; *kṛpā kari'*—being merciful; *gaura*—Lord Śrī Caitanya Mahāprabhu; *kailā āgamana*—came.

TRANSLATION

"My dear Raghunātha dāsa," He said, "since you arranged the feast on the bank of the Ganges, Śrī Caitanya Mahāprabhu came here just to show you His mercy.

antya.6.140

> *kṛpā kari' kailā ciḍā-dugdha bhojana*
> *nṛtya dekhi' rātrye kailā prasāda bhakṣaṇa*

SYNONYMS

kṛpā kari'—by His causeless mercy; *kailā*—did; *ciḍā-dugdha bhojana*—eating of the chipped rice and milk; *nṛtya dekhi'*—after seeing the dancing; *rātrye*—at night; *kailā prasāda bhakṣaṇa*—ate the prasāda.

TRANSLATION

"By His causeless mercy He ate the chipped rice and milk. Then, after seeing the dancing of the devotees at night, He took His supper.

antya.6.141

> *tomā uddhārite gaura āilā āpane*
> *chuṭila tomāra yata vighnādi-bandhane*

SYNONYMS

tomā—you; *uddhārite*—to deliver; *gaura*—Lord Śrī Caitanya Mahāprabhu, Gaurahari; *āilā āpane*—came personally; *chuṭila*—have gone; *tomāra*—your; *yata*—all kinds of; *vighna-ādi-bandhane*—impediments for bondage.

TRANSLATION

"Lord Śrī Caitanya Mahāprabhu, Gaurahari, came here personally to deliver you. Now rest assured that all the impediments meant for your bondage are gone.

antya.6.142

> *svarūpera sthāne tomā karibe samarpaṇe*
> *'antaraṅga' bhṛtya bali' rākhibe caraṇe*

SYNONYMS

svarūpera sthāne—unto Svarūpa Dāmodara; *tomā*—you; *karibe samarpaṇe*—He will give; *antaraṅga*—very confidential; *bhṛtya*—servant; *bali'*—as; *rākhibe caraṇe*—will keep under His lotus feet.

TRANSLATION

"Śrī Caitanya Mahāprabhu will accept you and place you under the charge of His secretary, Svarūpa Dāmodara. You will thus become one of the most confidential internal servants and will attain the shelter of Śrī Caitanya Mahāprabhu.

antya.6.143

> *niścinta hañā yāha āpana-bhavana*
> *acire nirvighne pābe caitanya-caraṇa"*

SYNONYMS

niścinta—without anxiety; *hañā*—being; *yāha*—go; *āpana-bhavana*—to your own place; *acire*—very soon; *nirvighne*—without impediments; *pābe*—you will get; *caitanya-caraṇa*—the shelter of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

"Being assured of all this, return to your own home. Very soon, without impediments, you will attain the shelter of Lord Śrī Caitanya Mahāprabhu."

antya.6.144

> *saba bhakta-dvāre tāṅre āśīrvāda karāilā*
> *tāṅ-sabāra caraṇa raghunātha vandilā*

SYNONYMS

saba—all; *bhakta-dvāre*—by the devotees; *tāṅre āśīrvāda karāilā*—had him blessed; *tāṅ-sabāra*—of all of them; *caraṇa*—the lotus feet; *raghunātha*—Raghu nātha dāsa; *vandilā*—worshiped.

TRANSLATION

Lord Nityānanda had Raghunātha dāsa blessed by all the devotees, and Raghunātha dāsa offered his respects to their lotus feet.

antya.6.145

> *prabhu-ājñā lañā vaiṣṇavera ājñā la-ilā*
> *rāghava-sahite nibhṛte yukti karilā*

SYNONYMS

prabhu-ājñā—the order of Lord Nityānanda Prabhu; *lañā*—taking; *vaiṣṇavera ājñā*—the permission of all the Vaiṣṇavas; *la-ilā*—he took; *rāghava-sahite*—with Rāghava Paṇḍita; *nibhṛte*—in a solitary place; *yukti karilā*—he consulted.

TRANSLATION

After taking leave of Lord Nityānanda Prabhu and then all the other Vaiṣṇavas, Srī Raghunātha dāsa consulted secretly with Rāghava Paṇḍita.

antya.6.146

> *yukti kari' śata mudrā, soṇā tolā-sāte*
> *nibhṛte dilā prabhura bhāṇḍārīra hāte*

SYNONYMS

yukti kari'—after consultation; *śata mudrā*—one hundred coins; *soṇā*—in gold pieces; *tolā-sāte*—about seven *tolās* (about two and a half ounces); *nibhṛte*—secretly; *dilā*—delivered; *prabhura*—of Lord Nityānanda Prabhu; *bhāṇḍārīra*—of the treasurer; *hāte*—into the hand.

TRANSLATION

After consulting with Rāghava Paṇḍita, he secretly delivered one hundred gold coins and about seven tolās of gold to the hand of Nityānanda Prabhu's treasurer.

antya.6.147

> *tāṅre niṣedhilā,—"prabhure ebe nā kahibā*
> *nija-ghare yābena yabe tabe nivedibā"*

SYNONYMS

tāṅre—him; *niṣedhilā*—he forbade; *prabhure*—unto Lord Nityānanda Prabhu; *ebe*—now; *nā kahibā*—do not speak; *nila-ghare*—to His home; *yābena*—will return; *yabe*—when; *tabe*—then; *nivedibā*—kindly inform Him.

TRANSLATION

Raghunātha dāsa admonished the treasurer, "Do not speak about this to Lord Nityānanda Prabhu now, but when He returns home, kindly inform Him about this presentation."

antya.6.148

> *tabe rāghava-paṇḍita tāṅre ghare lañā gelā*
> *ṭhākura darśana karāñā mālā-candana dilā*

SYNONYMS

tabe—thereupon; *rāghava-paṇḍita*—Rāghava Paṇḍita; *tāṅre*—him; *ghare lañā gelā*—took to his home; *ṭhākura darśana karāñā*—after inducing him to see the Deity; *mālā-candana*—a garland and sandalwood pulp; *dilā*—delivered.

TRANSLATION

Thereupon, Rāghava Paṇḍita took Raghunātha dāsa to his home. After inducing him to see the Deity, he gave Raghunātha dāsa a garland and sandalwood pulp.

antya.6.149

> *aneka 'prasāda' dilā pathe khāibāre*
> *tabe punaḥ raghunātha kahe paṇḍitere*

SYNONYMS

aneka prasāda—much *prasāda*; *dilā*—delivered; *pathe khāibāre*—to eat on his way; *tabe*—then; *punaḥ*—again; *raghunātha kahe*—Raghunātha dāsa said; *paṇḍitere*—to Rāghava Paṇḍita.

TRANSLATION

He gave Raghunātha dāsa a large quantity of prasāda to eat on his way home. Then Raghunātha dāsa again spoke to Rāghava Paṇḍita.

antya.6.150

> *"prabhura saṅge yata mahānta, bhṛtya āśrita jana*
> *pūjite cāhiye āmi sabāra caraṇa*

SYNONYMS

prabhura saṅge—with Lord Nityānanda Prabhu; *yata*—all; *mahānta*—great devotees; *bhṛtya*—servants; *āśrita jana*—subservient people; *pūjite*—to worship; *cāhiye*—want; *āmi*—I; *sabāra caraṇa*—the lotus feet of all of them.

TRANSLATION

"I want to give money," he said, "just to worship the lotus feet of all the great devotees, servants and subservants of Lord Nityānanda Prabhu.

antya.6.151

> *biśa, pañca-daśa, bāra, daśa, pañca haya*
> *mudrā deha' vicāri' yāra yata yogya haya*

SYNONYMS

biśa—twenty; *pañca-daśa*—fifteen; *bāra*—twelve; *daśa*—ten; *pañca*—five; *haya*—are; *mudrā*—coins; *deha'*—give; *vicāri'*—considering; *yāra*—of whom; *yata*—as much; *yogya haya*—is fit.

TRANSLATION

"As you think fit, give twenty, fifteen, twelve, ten or five coins to each of them."

antya.6.152

> *saba lekhā kariyā rāghava-pāśa dilā*
> *yāṅra nāme yata rāghava ciṭhi lekhāilā*

SYNONYMS

saba—all; *lekhā kariyā*—writing; *rāghava-pāśa dilā*—delivered to Rāghava Paṇḍita; *yāṅra nāme*—in whose name; *yata*—as much; *rāghava*—Rāghava Paṇḍita; *ciṭhi*—a list; *lekhāilā*—had written.

TRANSLATION

Raghunātha dāsa drew up an account of the amount to be given and submitted it to Rāghava Paṇḍita, who then made up a list showing how much money was to be paid to each and every devotee.

antya.6.153

> *eka-śata mudrā āra soṇā tolā-dvaya*
> *paṇḍitera āge dila kariyā vinaya*

SYNONYMS

eka-śata mudrā—one hundred coins; *āra*—and; *soṇā*—gold; *tolā-dvaya*—two *tolās*; *paṇḍitera āge*—before Rāghava Paṇḍita; *dila*—presented; *kariyā vinaya*—with great humility.

TRANSLATION

With great humility, Raghunātha dāsa placed one hundred gold coins and about two tolās of gold before Rāghava Paṇḍita for all the other devotees.

antya.6.154

> *tāṅra pada-dhūli lañā svagṛhe āilā*
> *nityānanda-kṛpā pāñā kṛtārtha mānilā*

SYNONYMS

tāṅra—his; *pada-dhūli*—the dust of the feet; *lañā*—taking; *sva-gṛhe āilā*—returned to his home; *nityānanda-kṛpā*—the mercy of Lord Nityānanda Prabhu; *pāñā*—getting; *kṛtārtha mānilā*—he felt greatly obligated.

TRANSLATION

After taking dust from the feet of Rāghava Paṇḍita, Raghunātha dāsa returned to his home, feeling greatly obligated to Lord Nityānanda Prabhu because of having received His merciful benediction.

antya.6.155

> *sei haite abhyantare nā karena gamana*
> *bāhire durgā-maṇḍape yāñā karena śayana*

SYNONYMS

sei haite—from that day; *abhyantare*—in the interior rooms; *nā karena gamana*—did not go; *bāhire*—outside; *durgā-maṇḍape*—to the place where Durgā worship was performed; *yāñā*—going; *karena śayana*—he sleeps.

TRANSLATION

From that day on, he did not go into the interior section of the house. Instead, he would sleep on the Durgā-maṇḍapa [the place where mother Durgā was worshiped].

antya.6.156

> *tāṅhā jāgi' rahe saba rakṣaka-gaṇa*
> *palāite karena nānā upāya cintana*

SYNONYMS

tāṅhā—there; *jāgi'*—keeping awake; *rahe*—stay; *saba*—all; *rakṣaka-gaṇa*—the watch men; *palāite*—to go away; *karena*—does; *nānā*—various; *upāya*—means; *cintana*—thinking of.

TRANSLATION

There, however, the watchmen alertly kept guard. Raghunātha dāsa was thinking of various means by which to escape their vigilance.

antya.6.157

> *hena-kāle gauḍa-deśera saba bhakta-gaṇa*
> *prabhure dekhite nīlācale karilā gamana*

SYNONYMS

hena-kāle—at this time; *gauḍa-deśera*—of Bengal; *saba*—all; *bhakta-gaṇa*—devotees; *prabhure*—Lord Śrī Caitanya Mahāprabhu; *dekhite*—to see; *nīlācale*—to Jagannātha Purī; *karilā gamana*—went.

TRANSLATION

At that time, all the devotees of Bengal were going to Jagannātha Purī to see Lord Caitanya Mahāprabhu.

antya.6.158

> *tāṅ-sabāra saṅge raghunātha yāite nā pāre*
> *prasiddha prakaṭa saṅga, tabahiṅ dharā paḍe*

SYNONYMS

tāṅ-sabāra—all of them; *saṅge*—with; *raghunātha*—Raghunātha dāsa; *yāite nā pāre*—could not go; *prasiddha*—famous; *prakaṭa*—known; *saṅga*—group; *tabahiṅ*—immediately; *dharā paḍe*—he would be caught.

TRANSLATION

Raghunātha dāsa could not accompany them, for they were so famous that he would immediately have been caught.

antya.6.159-160

> *ei-mata cintite daive eka-dine*
> *bāhire devī-maṇḍape kariyāchena śayane*
>
> *daṇḍa-cāri rātri yabe āche avaśeṣa*
> *yadunandana-ācārya tabe karilā praveśa*

SYNONYMS

ei-mata—in this way; *cintite*—while he was thinking; *daive*—by chance; *eka dine*—one day; *bāhire*—outside the house; *devī-maṇḍape*—on the Durgā platform; *kariyāchena śayane*—was sleeping; *daṇḍa-cāri*—four *daṇḍas* (ninety-six minutes); *rātri*—night; *yabe*—when; *āche avaśeṣa*—there remained; *yadunandana-*

ācārya—the priest of the name Yadunandana Ācārya; *tabe*—then; *karilā praveśa*—entered.

TRANSLATION

Thus Raghunātha dāsa thought deeply about how to escape, and one night while he was sleeping on the Durgā-maṇḍapa, the priest Yadunandana Ācārya entered the house when only four daṇḍas remained until the end of the night.

antya.6.161

> *vāsudeva-dattera teṅha haya 'anugṛhīta'*
> *raghunāthera 'guru' teṅho haya 'purohita'*

SYNONYMS

vāsudeva-dattera—of Vāsudeva Datta; *teṅha*—he; *haya anugṛhīta*—was given the mercy; *raghunāthera*—of Raghunātha dāsa; *guru*—the spiritual master; *teṅho*—he; *haya*—was; *purohita*—the priest.

TRANSLATION

Yadunandana Ācārya was the priest and spiritual master of Raghunātha dāsa. Although born in a brāhmaṇa family, he had accepted the mercy of Vāsudeva Datta.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that although the atheists who have deviated from the order of Śrī Advaita Ācārya introduce themselves as followers of Advaita Ācārya, they do not accept Śrī Caitanya Mahāprabhu as the Supreme Personality of Godhead, Kṛṣṇa. Yadunandana Ācārya, one of the most confidential followers of Śrī Caitanya Mahāprabhu, was the initiated disciple of Advaita Ācārya. He was not polluted by sentimental distinctions classifying Vaiṣṇavas according to birth. Therefore although Vāsudeva Datta had not been born in a *brāhmaṇa* family, Yadunandana Ācārya accepted Vāsudeva Datta as his spiritual master.

antya.6.162

> *advaita-ācāryera teṅha 'śiṣya antaraṅga'*
> *ācārya-ājñāte māne—caitanya 'prāṇa-dhana'*

SYNONYMS

advaita-ācāryera—of Advaita Ācārya; *teṅha*—Yadunandana Ācārya; *śiṣya*—disciple; *antaraṅga*—very confidential; *ācārya-ājñāte*—by the order of Advaita Ācārya; *māne*—he accepted; *caitanya prāṇa-dhana*—Lord Śrī Caitanya Mahāprabhu as his life and soul.

TRANSLATION

Yadunandana Ācārya had been officially initiated by Advaita Ācārya. Thus he considered Lord Caitanya his life and soul.

antya.6.163

> *aṅgane āsiyā teṅho yabe dāṇḍāilā*
> *raghunātha āsi' tabe daṇḍavat kailā*

SYNONYMS

aṅgane—in the courtyard; *āsiyā*—entering; *teṅho*—Yadunandana Ācārya; *yabe*—when; *dāṇḍāilā*—stood up; *raghunātha*—Raghunātha dāsa; *āsi'*—coming; *tabe*—at that time; *daṇḍavat kailā*—offered his respects, falling down.

TRANSLATION

When Yadunandana Ācārya entered the house of Raghunātha dāsa and stood in the courtyard, Raghunātha dāsa went there and fell down to offer his obeisances.

antya.6.164

> *tāṅra eka śiṣya tāṅra ṭhākurera sevā kare*
> *sevā chāḍiyāche, tāre sādhibāra tare*

SYNONYMS

tāṅra—his; *eka*—one; *śiṣya*—disciple; *tāṅra*—his; *ṭhākurera*—of the Deity; *sevā*—service; *kare*—does; *sevā chāḍiyāche*—he has left that service; *tāre*—him; *sādhibāra tare*—to induce.

TRANSLATION

One of Yadunandana Ācārya's disciples had been worshiping the Deity but had left that service. Yadunandana Ācārya wanted Raghunātha dāsa to induce the disciple to take up that service again.

antya.6.165

> *raghunāthe kahe,—"tāre karaha sādhana*
> *sevā yena kare, āra nāhika brāhmaṇa"*

SYNONYMS

raghunāthe kahe—he said to Raghunātha dāsa; *tāre*—him; *karaha sādhana*—induce to accept the service; *sevā*—service; *yena*—that; *kare*—he does; *āra*—other; *nāhika*—there is no; *brāhmaṇa*—brāhmaṇa.

TRANSLATION

Yadunandana Ācārya requested Raghunātha dāsa, "Please induce the brāhmaṇa to resume the service, for there is no other brāhmaṇa to do it."

antya.6.166

> *eta kahi' raghunāthe lañā calilā*
> *rakṣaka saba śeṣa-rātre nidrāya padilā*

SYNONYMS

eta kahi'—saying this; *raghunāthe lañā*—taking Raghunātha dāsa; *calilā*—he went out; *rakṣaka saba*—all the watch men; *śeṣa-rātre*—at the end of night; *nidrāya paḍilā*—fell asleep.

TRANSLATION

After saying this, Yadunandana Ācārya took Raghunātha dāsa with him and went out. By that time all the watchmen were deeply asleep because it was the end of the night.

antya.6.167

> *ācāryera ghara ihāra pūrva-diśāte*
> *kahite śunite duṅhe cale sei pathe*

SYNONYMS

ācāryera ghara—the house of Yadunandana Ācārya; *ihāra*—of this; *pūrva-diśāte*—to the east; *kahite*—talking; *śunite*—listening; *duṅhe*—both of them; *cale*—go; *sei pathe*—on that path.

TRANSLATION

East of the house of Raghunātha dāsa was the house of Yadunandana Ācārya. Yadunandana Ācārya and Raghunātha dāsa talked together as they went toward that house.

antya.6.168

> *ardha-pathe raghunātha kahe gurura caraṇe*
> *"āmi sei vipre sādhi' pāṭhāimu tomā sthāne*

SYNONYMS

ardha-pathe—halfway along the path; *raghunātha kahe*—Raghunātha dāsa said; *gurura caraṇe*—unto the lotus feet of his spiritual master; *āmi*—I; *sei*—that; *vipre*—brāhmaṇa; *sādhi'*—inducing; *pāṭhāimu*—shall send; *tomā sthāne*—to your place.

TRANSLATION

Halfway along the path, Raghunātha dāsa submitted at the lotus feet of his spiritual master, "I shall go to the home of that brāhmaṇa, induce him to return, and send him to your home.

antya.6.169

> *tumi sukhe ghare yāha—more ājñā haya"*
> *ei chale ājñā māgi' karilā niścaya*

SYNONYMS

tumi—you; *sukhe*—in happiness; *ghare yāha*—go to your place; *more*—to me; *ājñā*—order; *haya*—is; *ei chale*—on this plea; *ājñā māgi'*—asking permission; *karilā niścaya*—decided.

TRANSLATION

"You may go home without anxiety. Following your order, I shall persuade the brāhmaṇa." On this plea, after asking permission, he decided to go away.

antya.6.170

> *"sevaka rakṣaka āra keha nāhi saṅge*
> *palāite āmāra bhāla eita prasaṅge*

SYNONYMS

sevaka—servant; *rakṣaka*—watchman; *āra*—and; *keha nāhi*—there is no one; *saṅge*—along; *palāite*—to go away; *āmāra*—my; *bhāla*—good; *eita*—this; *prasaṅge*—opportunity.

TRANSLATION

Raghunātha dāsa thought, "This is the greatest opportunity to go away because this time there are no servants or watchmen with me."

antya.6.171

> *eta cinti' pūrva-mukhe karilā gamana*
> *ulaṭiyā cāhe pāche,—nāhi kona jana*

SYNONYMS

eta cinti'—thinking this; *pūrva-mukhe*—toward the east; *karilā gamana*—began to proceed; *ulaṭiyā*—turning around; *cāhe*—looks; *pāche*—behind; *nāhi kona jana*—there was no one.

TRANSLATION

Thinking in this way, he quickly proceeded toward the east. Sometimes he turned around and looked back, but no one was following him.

antya.6.172

> *śrī-caitanya-nityānanda-caraṇa cintiyā*
> *patha chāḍi' upapathe yāyena dhāñā*

SYNONYMS

śrī-caitanya—of Śrī Caitanya Mahāprabhu; *nityānanda*—of Lord Nityānanda Prabhu; *caraṇa*—the lotus feet; *cintiyā*—thinking of; *patha chāḍi'*—giving up the general pathway; *upapathe*—by the path not generally used; *yāyena dhāñā*—he went very swiftly.

TRANSLATION

Thinking of the lotus feet of Śrī Caitanya Mahāprabhu and Lord Nityānanda Prabhu, he left the general path and proceeded with great haste on the one not generally used.

antya.6.173

> *grāme-grāmera patha chāḍi' yāya vane vane*
> *kāya-mano-vākye cinte caitanya-caraṇe*

SYNONYMS

grāme-grāmera—from village to village; *patha*—the general path; *chāḍi'*—giving up; *yāya*—goes; *vane vane*—through the jungles; *kāya-manaḥ-vākye*—with body, mind and words; *cinte*—thinks; *caitanya caraṇe*—of the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Giving up the general path from village to village, he passed through the jungles, thinking with heart and soul about the lotus feet of Śrī Caitanya Mahāprabhu.

antya.6.174

> *pañca-daśa-krośa-patha cali' gelā eka-dine*
> *sandhyā-kāle rahilā eka gopera bāthāne*

SYNONYMS

pañca-daśa-krośa—about thirty miles; *patha cali'*—walking on the path; *gelā*—went; *eka-dine*—in one day; *sandhyā-kāle*—in the evening; *rahilā*—remained; *eka gopera*—of a milkman; *bāthāne*—in the cowshed.

TRANSLATION

He walked about thirty miles in one day, and in the evening he took rest in the cowshed of a milkman.

antya.6.175

> *upavāsī dekhi' gopa dugdha āni' dilā*
> *sei dugdha pāna kari' paḍiyā rahilā*

SYNONYMS

upavāsī—fasting; *dekhi'*—seeing; *gopa*—the milkman; *dugdha*—milk; *ani'*—bringing; *dilā*—gave; *sei dugdha*—that milk; *pāna kari'*—drinking; *paḍiyā*—lying down; *rahilā*—he remained.

TRANSLATION

When the milkman saw that Raghunātha dāsa was fasting, he gave him some milk. Raghunātha dāsa drank the milk and lay down to rest there for the night.

antya.6.176

> *ethā tāṅra sevaka rakṣaka tāṅre nā dekhiyā*
> *tāṅra guru-pāśe vārtā puchilena giyā*

SYNONYMS

ethā—here, at his home; *tāṅra*—his; *sevaka*—servant; *rakṣaka*—watchman; *tāṅre*—him; *nā dekhiyā*—not seeing; *tāṅra guru-pāśe*—from his spiritual master; *vārtā*—news; *puchilena*—inquired; *giyā*—going.

TRANSLATION

At the house of Raghunātha dāsa, the servant and watchman, not seeing him there, immediately went to inquire about him from his spiritual master, Yadunandana Ācārya.

antya.6.177

> *teṅha kahe, 'ājñā māgi' gelā nija-ghara'*
> *'palāila raghunātha'—uṭhila kolāhala*

SYNONYMS

teṅha kahe—he said; *ājñā māgi'*—asking my permission; *gelā*—went; *nija ghara*—to his home; *palāila raghunātha*—Raghunātha dāsa has gone away; *uṭhila*—arose; *kolāhala*—a tumultuous sound.

TRANSLATION

Yadunandana Ācārya said, "He has already asked my permission and returned home." Thus there arose a tumultuous sound, as everyone cried, "Now Raghunātha has gone away!"

antya.6.178

> *tāṅra pitā kahe,—"gauḍera saba bhakta-gaṇa*
> *prabhu-sthāne nīlācale karilā gamana*

SYNONYMS

tāṅra—his; *pitā*—father; *kahe*—said; *gauḍera*—of Bengal; *saba*—all; *bhakta gaṇa*—the devotees; *prabhu-sthāne*—to the place of Śrī Caitanya Mahāprabhu; *nīlācale*—at Jagannātha purī; *karilā gamana*—have gone.

TRANSLATION

Raghunātha dāsa's father said, "Now all the devotees from Bengal have gone to Jagannātha Purī to see Lord Śrī Caitanya Mahāprabhu.

antya.6.179

> *sei-saṅge raghunātha gela palāñā*
> *daśa jana yāha, tāre ānaha dhariyā"*

SYNONYMS

sei-saṅge—with them; *raghunātha*—Raghunātha dāsa; *gela palāñā*—has fled; *daśa jana*—ten men; *yāha*—go; *tāre*—him; *ānaha*—bring; *dhariyā*—catching.

TRANSLATION

"Raghunātha dāsa has fled with them. Ten men should immediately go catch him and bring him back."

antya.6.180

> *śivānande patrī dila vinaya kariyā*
> *'āmāra putrere tumi dibā bāhuḍiyā'*

SYNONYMS

śivānande—unto Śivānanda Sena; *patrī*—a letter; *dila*—sent; *vinaya kariya*—with great humility; *āmāra putrere*—my son; *tumi*—you; *dibā*—please give; *bāhuḍiyā*—returning.

TRANSLATION

Raghunātha dāsa's father wrote a letter to Śivānanda Sena, asking him with great humility, "Please return my son."

antya.6.181

> *jhāṅkarā paryanta gela sei daśa jane*
> *jhāṅkarāte pāila giyā vaiṣṇavera gaṇe*

SYNONYMS

jhāṅkarā paryanta—to the place known as Jhāṅkarā; *gela*—went; *sei daśa jane*—those ten men; *jhāṅkarāte*—at Jhāṅkarā; *pāila*—caught up to; *giyā*—going; *vaiṣṇavera gaṇe*—the group of Vaiṣṇavas.

TRANSLATION

In Jhāṅkarā, the ten men caught up with the group of Vaiṣṇavas going to Nīlācala.

antya.6.182

> *patrī diyā śivānande vārtā puchila*
> *śivānanda kahe,—'teṅha ethā nā āila'*

SYNONYMS

patrī—letter; *diyā*—delivering; *śivānande*—unto Śivānanda Sena; *vārtā*—news; *puchila*—inquired; *śivānanda kahe*—Śivānanda said; *teṅha*—he; *ethā*—here; *nā āila*—did not come.

TRANSLATION

After delivering the letter, the men inquired from Śivānanda Sena about Raghunātha dāsa, but Śivānanda Sena replied, "He did not come here."

antya.6.183

> *bāhuḍiyā sei daśa jana āila ghara*
> *tāṅra mātā-pitā ha-ila cintita antara*

SYNONYMS

bāhuḍiyā—returning; *sei*—those; *daśa jana*—ten men; *āila ghara*—came back home; *tāṅra*—his; *mātā-pitā*—mother and father; *ha-ila*—became; *cintita*—full of anxiety; *antara*—within themselves.

TRANSLATION

The ten men returned home, and Raghunātha dāsa's father and mother were filled with anxiety.

antya.6.184

> *ethā raghunātha-dāsa prabhāte uṭhiyā*
> *pūrva-mukha chāḍi' cale dakṣiṇa-mukha hañā*

SYNONYMS

ethā—here; *raghunātha-dāsa*—Raghunātha dāsa; *prabhāte*—early in the morning; *uṭhiyā*—rising; *pūrva-mukha*—facing the east; *chāḍi'*—giving up; *cale*—began to proceed; *dakṣiṇa-mukha*—facing south; *hañā*—being.

TRANSLATION

Raghunātha dāsa, who had been resting at the milkman's house, got up early in the morning. Instead of going to the east, he turned his face south and proceeded.

antya.6.185

> *chatrabhoga pāra hañā chāḍiyā sarāṇa*
> *kugrāma diyā diyā karila prayāṇa*

SYNONYMS

chatra-bhoga—the place named Chatrabhoga; *pāra hañā*—crossing; *chāḍiyā*—giving up; *sarāṇa*—the royal road; *kugrāma diyā diyā*—going through village pathways; *karilaprayāṇa*—proceeded.

TRANSLATION

He crossed Chatrabhoga, but instead of going on the general path, he proceeded on the path that went from village to village.

PURPORT

Chatrabhoga, known now as Chāḍa-khāḍi, is in the district of twenty-four pargaṇās in West Bengal. It is situated near the celebrated village Jayanagara-majilapura. Formerly the Ganges or some of its branches flowed through this region. Sometimes Chatrabhoga is misunderstood to have been a village on the River Kāṅsāi-nadī in Benāpola.

antya.6.186

> *bhakṣaṇa apekṣā nāhi, samasta divasa gamana*
> *kṣudhā nāhi bādhe, caitanya-caraṇa-prāptye mana*

SYNONYMS

bhakṣaṇa apekṣā nāhi—did not care for eating; *samasta divasa*—all day; *gamana*—traveling; *kṣudhā*—hunger; *nāhi bādhe*—did not become an impediment; *caitanya-caraṇa*—the lotus feet of Śrī Caitanya Mahāprabhu; *prāptye*—on obtaining; *mana*—mind.

TRANSLATION

Not caring about eating, he traveled all day. Hunger was not an impediment, for his mind was concentrated upon obtaining shelter at the lotus feet of Śrī Caitanya Mahāprabhu.

antya.6.187

> *kabhu carvaṇa, kabhu randhana, kabhu dugdha-pāna*
> *yabe yei mile, tāhe rākhe nija prāṇa*

SYNONYMS

kabhu carvaṇa—sometimes chewing; *kabhu randhana*—sometimes cooking; *kabhu dugdha-pāna*—sometimes drinking milk; *yabe*—when; *yei*—whoever; *mile*—meets; *tāhe*—in that way; *rākhe*—keeps; *nija prāṇa*—his life.

TRANSLATION

Sometimes he chewed fried grains, sometimes he cooked, and sometimes he drank milk. In this way he

kept his life and soul together with whatever was available wherever he went.

antya.6.188

> *bāra dine cali' gelā śrī-puruṣottama*
> *pathe tina-dina mātra karilā bhojana*

SYNONYMS

bāra dine—for twelve days; *cali'*—traveling; *gelā*—reached; *śrī-puruṣottama*—Jagannātha Purī, or Nīlācala, the place of Puruṣottama; *pathe*—on the path; *tina-dina*—on three days; *mātra*—only; *karilā bhojana*—he ate.

TRANSLATION

He reached Jagannātha Purī in twelve days but could only eat for three days on the way.

antya.6.189

> *svarūpādi-saha gosāñi āchena vasiyā*
> *hena-kāle raghunātha milila āsiyā*

SYNONYMS

svarūpa-ādi-saha—in the company of devotees, headed by Svarūpa Dāmodara; *gosāñi*—Lord Śrī Caitanya Mahāprabhu; *āchena vasiyā*

—was sitting; *hena-kāle*—at this time; *raghunātha*—Raghunātha dāsa; *milila*—met; *āsiyā*—coming.

TRANSLATION

When Raghunātha dāsa met Śrī Caitanya Mahāprabhu, the Lord was sitting with His companions, headed by Svarūpa Dāmodara.

antya.6.190

> *aṅganete dūre rahi' karena praṇipāta*
> *mukunda-datta kahe,—'ei āila raghunātha'*

SYNONYMS

aṅganete—in the courtyard; *dūre rahi'*—keeping himself at a distant place; *karena praṇipāta*—offered his obeisances; *mukunda-datta kahe*—Mukunda Datta said; *ei*—this; *āila*—has come; *raghunātha*—Raghunātha dāsa.

TRANSLATION

Staying at a distant place in the courtyard, he fell down to offer obeisances. Then Mukunda Datta said, "Here is Raghunātha."

antya.6.191

> *prabhu kahena,—'āisa;, teṅho dharilā caraṇa*
> *uṭhi' prabhu kṛpāya tāṅre kailā āliṅgana*

SYNONYMS

prabhu kahena—the Lord said; *āisa*—come here; *teṅho*—he; *dharilā caraṇa*—caught His lotus feet; *uṭhi'*—standing up; *prabhu*—the Lord; *kṛpāya*—out of mercy; *tāṅre*—him; *kailā āliṅgana*—embraced.

TRANSLATION

As soon as Śrī Caitanya Mahāprabhu heard these words, He immediately welcomed Raghunātha dāsa. "Come here," He said. Raghunātha dāsa then clasped the lotus feet of the Lord, but the Lord stood up and embraced him out of His causeless mercy.

antya.6.192

> *svarūpādi saba bhaktera caraṇa vandilā*
> *prabhu-kṛpā dekhi' sabe āliṅgana kailā*

SYNONYMS

svarūpa-ādi—headed by Svarūpa Dāmodara; *saba bhaktera*—of all the devotees; *caraṇa vandilā*—offered prayers to the lotus feet;

prabhu-kṛpā—the mercy of Lord Caitanya; *dekhi'*—seeing; *sabe*—all of them; *āliṅgana kailā*—embraced.

TRANSLATION

Raghunātha dāsa offered prayers at the lotus feet of all the devotees, headed by Svarūpa Dāmodara Gosvāmī. Seeing the special mercy Śrī Caitanya Mahāprabhu had bestowed upon Raghunātha dāsa, they embraced him also.

antya.6.193

> *prabhu kahe,—"kṛṣṇa-kṛpā baliṣṭha sabā haite*
> *tomāre kāḍila viṣaya-viṣṭhā-garta haite"*

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *kṛṣṇa-kṛpā*—the mercy of Lord Kṛṣṇa; *baliṣṭha*—more powerful; *sabā haite*—than anything; *tomāre*—you; *kāḍila*—He has delivered; *viṣaya*—of material enjoyment; *viṣṭhā*—of stool; *garta*—the ditch; *haite*—from.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu said, "The mercy of Lord Kṛṣṇa is stronger than anything else. Therefore the Lord has delivered you from the ditch of materialistic life, which is like a hole into which people pass stool."

PURPORT

According to the law of *karma,* everyone is destined to suffer or enjoy according to a certain material standard, but the mercy of Lord Kṛṣṇa is so powerful that the Lord can change all the reactions of one's past karma, or fruitive activities. Lord Śrī Caitanya Mahāprabhu specifically drew attention to the mercy of Lord Kṛṣṇa. That mercy is more powerful than anything else, for it had saved Raghunātha dāsa from the strong bondage of materialistic life, which the Lord compared to a hole where people pass stool. Śrī Caitanya Mahāprabhu gave His verdict that those addicted to the materialistic way of life are like worms that are living in stool but cannot give it up. A *gṛhavrata,* one who has decided to live in a comfortable home although it is actually miserable, is in a condemned position. Only the mercy of Kṛṣṇa can save one from such misery. Without Kṛṣṇa's mercy, one cannot get out of the filthy entanglement of materialistic life. The poor living entity cannot give up his materialistic position on his own; only when granted the special mercy of Kṛṣṇa can he give it up. Lord Caitanya Mahāprabhu knew very well that Raghunātha dāsa was already liberated. Nevertheless He emphasized that Raghunātha dāsa's life of material comfort as a very rich man's son with a very beautiful wife and many servants to attend him was like a ditch of stool. The Lord thus specifically indicated that ordinary men who are very happy with material comforts and family life are in no better position than worms in stool.

antya.6.194

> *raghunātha mane kahe,—'kṛṣṇa nāhi jāni*
> *tava kṛpā kāḍila āmā,—ei āmi māni'*

SYNONYMS

raghunātha—Raghunātha dāsa; *mane kahe*—answered within his mind; *kṛṣṇa*—Lord Kṛṣṇa; *nāhi jāni*—I do not know; *tava*—Your; *kṛpā*—mercy; *kāḍila*—has delivered; *āmā*—me; *ei*—this; *āmi māni*—I accept.

TRANSLATION

Raghunātha dāsa answered within his mind, "I do not know who Kṛṣṇa is. I simply know that Your mercy, O my Lord, has saved me from my family life."

antya.6.195

> *prabhu kahena,—"tomāra pitā-jyeṭhā dui jane*
> *cakravarti-sambandhe hāma 'ājā' kari' māne*

SYNONYMS

prabhu kahena—Lord Caitanya Mahāprabhu said; *tomāra*—your; *pitā-jyeṭhā*—father and his elder brother; *dui jane*—both of them; *cakravarti-sambandhe*—be cause of a relationship with Nīlāmbara

Cakravartī; *hāma*—I; *ājā kari'*—as My grandfathers; *māne*—consider.

TRANSLATION

The Lord continued, "Your father and his elder brother are both related as brothers to My grandfather, Nīlāmbara Cakravartī. Therefore I consider them My grandfathers.

PURPORT

Nīlāmbara Cakravartī, the grandfather of Śrī Caitanya Mahāprabhu, was very intimately related to Raghunātha dāsa's father and uncle. Nīlāmbara Cakravartī used to call them his younger brothers because both of them were very devoted to the *brāhmaṇas* and were very respectable gentlemen. Similarly, they used to call him Dādā Cakravartī, addressing him as an elder brother *brāhmaṇa*. Raghunātha dāsa, however, was almost the same age as Lord Śrī Caitanya Mahāprabhu. Generally a grandchild may joke about his grandfather. Therefore Śrī Caitanya Mahāprabhu took advantage of the relationship between His grandfather and Raghunātha dāsa's father and uncle to speak in a joking way.

antya.6.196

> *cakravartīra duhe haya bhrāṭṛ-rūpa dāsa*
> *ataeva tāre āmi kari parihāsa*

SYNONYMS

cakravartīra—of Nīlāmbara Cakravartī; *duhe*—both; *haya*—are; *bhrātṛ-rūpa dāsa*—servants as younger brothers; *ataeva*—therefore; *tāre*—unto them; *āmi*—I; *kari parihāsa*—say something jokingly.

TRANSLATION

"Since your father and his elder brother are younger brothers of Nīlāmbara Cakravartī, I may joke about them in this way.

antya.6.197

> *tomāra bāpa-jyeṭhā—viṣaya-viṣṭhā-gartera kīḍā*
> *sukha kari' māne viṣaya-viṣera mahā-pīḍā*

SYNONYMS

tomāra—your; *bāpa*—father; *jyeṭhā*—his elder brother; *viṣaya*—of material enjoyment; *viṣṭhā*—stool; *gartera*—of the ditch; *kīḍā*—worms; *sukha kari'*—as happiness; *māne*—they consider; *viṣaya*—of material enjoyment; *viṣera*—of the poison; *mahā-pīḍā*—the great disease.

TRANSLATION

"My dear Raghunātha dāsa, your father and his elder brother are just like worms in stool in the ditch of

material enjoyment, for the great disease of the poison of material enjoyment is what they consider happiness.

PURPORT

When a man is attached to material enjoyment, he is attached to many miserable conditions, but nevertheless he accepts his condemned position as one of happiness. Sense enjoyment is so strong for such a person that he cannot give it up, exactly as a worm in stool cannot give up the stool. From the spiritual point of view, when a person is too absorbed in material enjoyment, he is exactly like a worm in stool. Although such a position is utterly miserable to the eyes of liberated souls, the materialistic enjoyer is greatly attached to it.

antya.6.198

> *yadyadi brahmaṇya kare brāhmaṇera sahāya*
> *'śuddha-vaiṣṇava' nahe, haye 'vaiṣṇavera prāya'*

SYNONYMS

yadyapi—although; *brahmaṇya kare*—give charity to the brāhmaṇas; *brāhmaṇera sahāya*—great helpers to the brāhmaṇas; *śuddha-vaiṣṇava*—pure Vaiṣṇavas; *nahe*—not; *haye*—they are; *vaiṣṇavera prāya*—almost like Vaiṣṇavas.

TRANSLATION

"Although your father and uncle are charitable to brāhmaṇas and greatly help them, they are nevertheless not pure Vaishnavas. However, they are almost like Vaiṣṇavas.

PURPORT

As stated by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya,* some people, usually very rich men, dress like Vaiṣṇavas and give charity to *brāhmaṇas*. They are also attached to Deity worship, but because of their attachment to material enjoyment, they cannot be pure Vaiṣṇavas. *Anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam*. The pure Vaiṣṇava has no desire for material enjoyment. That is the basic qualification of a pure Vaiṣṇava. There are men, especially rich men, who regularly worship the Deity, give charity to *brāhmaṇas* and are pious in every respect, but they cannot be pure Vaiṣṇavas. Despite their outward show of Vaiṣṇavism and charity, their inner desire is to enjoy a higher standard of material life. Raghunātha dāsa's father, Govardhana, and uncle, Hiraṇya dāsa, were both very charitable to *brāhmaṇas*. Indeed, the *brāhmaṇas* from the Gauḍīya district were practically dependent upon them. Thus they were accepted as very pious gentlemen. However, they presented themselves as Vaiṣṇavas to the eyes of people in general, although from a purely spiritual point of view they were ordinary human beings, not pure Vaiṣṇavas. Actual Vaiṣṇavas considered them almost Vaiṣṇavas, not pure Vaiṣṇavas. In other

words, they were *kaniṣṭha-adhikārīs,* for they were ignorant of higher Vaiṣṇava regulative principles. Nevertheless, they could not be called *viṣayīs,* or blind materialistic enjoyers.

antya.6.199

> *tathāpi viṣayera svabhāva—kare mahā-andha*
> *sei karma karāya, yāte haya bhava-bandha*

SYNONYMS

tathāpi—still; *viṣayera svabhāva*—the potency of material enjoyment; *kare mahā-andha*—makes one completely blind; *sei karma karāya*—causes one to act in that way; *yāte*—by which; *haya*—there is; *bhava-bandha*—the bondage of birth and death.

TRANSLATION

"Those who are attached to materialistic life and are blind to spiritual life must act in such a way that they are bound to repeated birth and death by the actions and reactions of their activities.

PURPORT

As clearly stated in *Bhagavad-gītā* (Bg. 3.9), *yajñārthāt karmaṇo 'nyatra loko 'yam-karma-bandhanaḥ:* if one does not act as a pure devotee, whatever acts he per forms will produce reactions of fruitive bondage *(karma-bandhanaḥ).* In *Śrīmad-Bhāgavatam* it is said:

> *nūnaṁ pramattaḥ kurute vikarma*
> *yad-indriya-prīta ya āpṛṇoti*
> *na sādhu manye yata ātmano 'yam*
> *asann api kleśada āsa dehaḥ*

"A materialistic person, madly engaged in activities for sense enjoyment, does not know that he is entangling himself in repeated birth and death and that his body, although temporary, is full of miseries." (Śrīmad-Bhāgavatam 5.5.4) A viṣayī, a person blindly caught in a web of materialistic life, remains in the cycle of birth and death perpetually. Such a person cannot understand how to execute pure devotional service, and therefore he acts as a *karmī, jñānī, yogī* or something else, according to his desire, but he does not know that the activities of *karma, jñāna* and yoga simply bind one to the cycle of birth and death.

antya.6.200

> *hena 'viṣaya' haite kṛṣṇa uddhārilā tomā'*
> *kahana nā yāya kṛṣṇa-*
> *kṛpāra mahimā"*

SYNONYMS

hena viṣaya—such a fallen condition of material enjoyment; *haite*—from; *kṛṣṇa*—Lord Kṛṣṇa; *uddhārilā tomā'*—has delivered you; *kahana nā yāya*—cannot be described; *kṛṣṇa-kṛpāra*—of the mercy of Lord Kṛṣṇa; *mahimā*—the glories.

TRANSLATION

"By His own free will, Lord Kṛṣṇa has delivered you from such a condemned materialistic life. Therefore the glories of Lord Kṛṣṇa's causeless mercy cannot be expressed."

PURPORT

in the *Brahma-saṁhitā* (5.54) it is said, *karmāṇi nirdahati kintu ca bhakti-bha-jām*. Lord Kṛṣṇa is so merciful that He can stop the reaction of *karma* for His devotee. Everyone-from a small insect called *indra-gopa* up to Indra, the King of heaven-is bound by the reactions of fruitive activities.

> *yas tv indra-gopam athavendram aho sva-karma-*
> *bandhānurūpa-phala-bhājanam ātanoti*
> *karmāṇi nirdahati kintu ca bhakti-bhājāṁ*
> *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

Everyone, whether like an insect or the King of heaven, is entangled and bound by the actions and reactions of his *karma* However, when one becomes a pure devotee, free from material desires and from bondage to *karma, jñāna* and yoga, one is freed from material actions and reactions by the causeless mercy of Kṛṣṇa. One cannot express sufficient gratitude to Kṛṣṇa for being freed from the materialistic way of life.

antya.6.201

> *raghunāthera kṣīṇatā-mālinya dekhiyā*
> *svarūpere kahena prabhu kṛpārdra-citta hañā*

SYNONYMS

raghunāthera—of Raghunātha dāsa; *kṣīṇatā*—thinness; *mālinya*—dirty condition of the body; *dekhiyā*—seeing; *svarūpere kahena*—said to Svarūpa Dāmodara Gosvāmī; *prabhu*—Lord Caitanya Mahāprabhu; *kṛpā*—out of mercy; *ārdra*—melted; *citta*—heart; *hañā*—being.

TRANSLATION

Seeing Raghunātha dāsa skinny and dirty because of having traveled for twelve days and fasted, Lord Śrī Caitanya Mahāprabhu, His heart melting due to causeless mercy, spoke to Svarūpa Dāmodara.

antya.6.202

> *"ei raghunāthe āmi saṅpinu tomāre*
> *putra-bhṛtya-rūpe tumi kara aṅgīkāre*

SYNONYMS

ei raghunāthe—this Raghunātha dāsa; *āmi*—I; *saṅpinu tomāre*—am entrusting to you; *putra*—son; *bhṛtya*—servant; *rūpe*—as; *tumi*—you (Svarūpa Dāmodara Gosvāmī); *kara aṅgīkāre*—please accept.

TRANSLATION

"My dear Svarūpa," He said, "I entrust this Raghunātha dāsa to you. Please accept him as your son or servant.

antya.6.203

> *tina 'raghunātha'-nāma haya āmāra gaṇe*
> *'svarūpera raghu'—āji haite ihāra nāme"*

SYNONYMS

tina raghunātha—three Raghunāthas; *nāma*—named; *haya*—are; *āmāra gaṇe*—among My associates; *svarūpera raghu*—the Raghunātha of Svarūpa Dāmodara; *āji haite*—from this day; *ihāra*—of this one; *nāme*—the name.

TRANSLATION

"There are now three Raghunāthas among My associates. From this day forward, this Raghunātha should be known as the Raghu of Svarūpa Dāmodara."

PURPORT

Lord Śrī Caitanya Mahāprabhu had three Raghus among His associates-Vaidya Raghunātha (vide *Ādi-līlā* 11.22), Bhaṭṭa Raghunātha and Dāsa Raghunātha. Dāsa Raghunātha became celebrated as the Raghunātha of Svarūpa.

antya.6.204

> *eta kahi' raghunāthera hasta dharilā*
> *svarūpera haste tāṅre samarpaṇa kailā*

SYNONYMS

eta kahi'—saying this; *raghunāthera*—of Raghunātha dāsa; *hasta dharilā*—caught the hand; *svarūpera haste*—in the hands of Svarūpa Dāmodara; *tāṅre*—him; *samarpaṇa kailā*—entrusted.

TRANSLATION

Saying this, Śrī Caitanya Mahāprabhu grasped the hand of Raghunātha dāsa and entrusted him to the hands of Svarūpa Dāmodara Gosvāmī.

antya.6.205

> *svarūpa kahe,—'mahāprabhura ye ājñā haila'*
> *eta kahi' raghunāthe punaḥ āliṅgila*

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara said; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *ye*—whatever; *ājñā*—order; *haila*—there is; *eta kahi'*—saying this; *raghunāthe*—Raghunātha dāsa; *punaḥ*—again; *āliṅgila*—he embraced.

TRANSLATION

Svarūpa Dāmodara Gosvāmī accepted Raghunātha dāsa, saying, "Śrī Caitanya Mahāprabhu, whatever You order is accepted." He then embraced Raghunātha dāsa again.

antya.6.206

> *caitanyera bhakta-vātsalya kahite nā pāri*
> *govindere kahe raghunāthe dayā kari'*

SYNONYMS

caitanyera—of Lord Śrī Caitanya Mahāprabhu; *bhakta-vātsalya*—affection for devotees; *kahite nā pāri*—I cannot express properly; *govindere*—to Govinda; *kahe*—He said; *raghunāthe*—upon Raghunātha; *dayā kari'*—being very merciful.

TRANSLATION

I cannot properly express the affection of Śrī Caitanya Mahāprabhu for His devotees. Being merciful toward Raghunātha dāsa, the Lord spoke as follows to Govinda.

antya.6.207

> *"pathe iṅha kariyāche bahuta laṅghana*
> *kata-dina kara ihāra bhāla santarpaṇa"*

SYNONYMS

pathe—on the way; *iṅha*—this Raghunātha dāsa; *kariyāche*—has done; *bahuta*—much; *laṅghana*—fasting and difficult endeavor; *kata-dina*—for some days; *kara*—do; *ihāra*—of him; *bhāla*—good; *santarpaṇa*—attention.

TRANSLATION

"On the way, Raghunātha dāsa has fasted and undergone hardships for many days. Therefore, take good care of him for some days so that he may eat to his satisfaction."

antya.6.208

> *raghunāthe kahe—"yāñā, kara sindhu-snāna*
> *jagannātha dekhi' āsi' karaha bhojana"*

SYNONYMS

raghunāthe kahe—He said to Raghunātha dāsa; *yāñā*—going; *kara sindhu-snāna*—bathe in the sea; *jagannātha dekhi'*—after seeing Lord Jagannātha; *āsi'*—after coming; *karaha bhojana*—take your meal.

TRANSLATION

Then Śrī Caitanya Mahāprabhu told Raghunātha dāsa, "Go bathe in the sea. Then see Lord Jagannātha in the temple and return here to take your meal."

antya.6.209

> *eta bali' prabhu madhyāhna karite uṭhilā*
> *raghunātha-dāsa saba bhaktere mililā*

SYNONYMS

eta bali'—after saying this; *prabhu*—Śrī Caitanya Mahāprabhu; *madhyāhna karite*—for performing His midday duties; *uṭhilā*—got up; *raghunātha-dāsa*—Raghunātha dāsa; *saba*—all; *bhaktere*—devotees; *mililā*—met.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu got up and went to perform His midday duties, and Raghunātha met all the devotees present.

antya.6.210

> *raghunāthe prabhura kṛpā dekhi, bhakta-gaṇa*
> *vismita hañā kare tāṅra bhāgya-praśaṁsana*

SYNONYMS

raghunāthe—unto Raghunātha dāsa; *prabhura*—of Śrī Caitanya Mahāprabhu; *kṛpā*—mercy; *dekhi*—seeing; *bhakta-gaṇa*—all the devotees; *vismita*—struck with wonder; *hañā*—being; *kare*—do; *tāṅra*—his; *bhāgya*—fortune; *praśaṁsana*—praise.

TRANSLATION

Having seen the causeless mercy of Śrī Caitanya Mahāprabhu upon Raghunātha dāsa, all the devotees, struck with wonder, praised his good fortune.

antya.6.211

> *raghunātha samudre yāñā snāna karilā*
> *jagannātha dekhi' punaḥ govinda-pāśa āilā*

SYNONYMS

raghunātha—Raghunātha dāsa; *samudre*—to the sea; *yāñā*—going; *snāna karilā*—took a bath; *jagannātha dekhi'*—after seeing Lord Jagannātha; *punaḥ*—again; *govinda-pāśa āilā*—came to Govinda.

TRANSLATION

Raghunātha dāsa took his bath in the sea and saw Lord Jagannātha. Then he returned to Govinda, the personal servant of Śrī Caitanya Mahāprabhu.

antya.6.212

> *prabhura avaśiṣṭa pātra govinda tāṅre dilā*
> *ānandita hañā raghunātha prasāda pāilā*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *avaśiṣṭa pātra*—a plate of remnants of food; *govinda*—the personal servant of the Lord; *tāṅre*—to him; *dilā*—offered; *ānandita hañā*—becoming very happy; *raghunātha*—Raghunātha dāsa; *prasāda pāilā*—accepted the prasāda.

TRANSLATION

Govinda offered him a plate with the remnants of food left by Śrī Caitanya Mahāprabhu, and Raghunātha dāsa accepted the prasāda with great happiness.

antya.6.213

> *ei-mata rahe teṅha svarūpa-caraṇe*
> *govinda prasāda tāṅre dila pañca dine*

SYNONYMS

ei-mata—in this way; *rahe*—remained; *teṅha*—he; *svarūpa-caraṇe*—under the shelter of Svarūpa Dāmodara Gosvāmī; *govinda*—the personal servant of Śrī Caitanya Mahāprabhu; *prasāda*—the remnants of the food of Śrī Caitanya Mahāprabhu; *tāṅre*—unto him; *dila*—gave; *pañca dine*—for five days.

TRANSLATION

Raghunātha dāsa stayed under the care of Svarūpa Dāmodara Gosvāmī, and Govinda supplied him remnants of Śrī Caitanya Mahāprabhu's food for five days.

antya.6.214

> *āra dina haite 'puṣpa-añjali' dekhiyā*
> *siṁha-dvāre khāḍā rahe bhikṣāra lāgiyā*

SYNONYMS

āra dina—the next day; *haite*—from; *puṣpa-añjali*—the ceremony of offering flowers to the Lord; *dekhiyā*—after seeing; *siṁha-dvāre*—at the main gate; *khāḍā rahe*—remains standing; *bhikṣāra lāgiyā*—for begging some alms.

TRANSLATION

Beginning from the sixth day, Raghunātha dāsa would stand at the gate known as Siṁha-dvāra to beg alms after the puṣpa-añjali ceremony, in which flowers were offered to the Lord.

antya.6.215

> *jagannāthera sevaka yata—'viṣayīra gaṇa'*
> *sevā sāri' rātrye kare gṛhete gamana*

SYNONYMS

jagannāthera—of Lord Jagannātha; *sevaka*—servants; *yata*—all; *viṣayīra gaṇa*—generally known as viṣayī; *sevā sāri'*—after finishing their service; *rātrye*—at night; *kare*—do; *gṛhete gamana*—returning home.

TRANSLATION

After finishing their prescribed duties, the many servants of Lord Jagannātha, who are known as viṣayīs, return home at night.

antya.6.216

> *siṁha-dvāre annārthī vaiṣṇave dekhiyā*
> *pasārira ṭhāñi anna dena kṛpā ta' kariyā*

SYNONYMS

siṁha-dvāre—at the Siṁha gate; *anna-arthī*—in need of some eatables; *vaiṣṇave*—Vaiṣṇavas; *dekhiyā*—seeing; *pasārira ṭhāñi*—from the shopkeepers; *anna dena*—deliver some eatables; *kṛpā ta' kariyā*—out of mercy.

TRANSLATION

If they see a Vaiṣṇava standing at the Siṁha-dvāra begging alms, out of mercy they arrange with the shopkeepers to give him something to eat.

antya.6.217

> *ei-mata sarva-kāla āche vyavahāra*
> *niṣkiñcana bhakta khāḍā haya siṁha-dvāra*

SYNONYMS

ei-mata—in this way; *sarva-kāla*—for all time; *ache*—is; *vyavahāra*—the etiquette; *niṣkiñcana bhakta*—a devotee who has no other support; *khāḍā haya*—stands; *siṁha-dvāra*—at the gate known as Siṁha-dvāra.

TRANSLATION

Thus it is a custom for all time that a devotee who has no other means of support stands at the Siṁha-dvāra gate to receive alms from the servants.

antya.6.218

> *sarva-dina karena vaiṣṇava nāma-saṅkīrtana*
> *svacchande karena jagannātha daraśana*

SYNONYMS

sarva-dina—the whole day; *karena*—performs; *vaiṣṇava*—a Vaiṣṇava; *nāma-saṅkīrtana*—chanting of the holy name of the Lord; *svacchande*—with full freedom; *karena*—does; *jagannātha daraśana*—seeing Lord Jagannātha. freedom; *karena*—does; *jagannātha daraśana*—seeing Lord Jagannātha.

TRANSLATION

A completely dependent Vaiṣṇava thus chats the holy name of the Lord all day and sees Lord Jagannātha with full freedom.

antya.6.219

> *keha chatre māgi' khāya, yebā kichu pāya*
> *keha rātre bhikṣā lāgi' siṁha-dvāre raya*

SYNONYMS

keha—some; *chatre*—at the almshouse; *māgi'*—begging; *khāya*—eat; *yeba*—whatever; *kichu*—little; *pāya*—they receive; *keha*—some;

rātre—at night; *bhikṣā lāgi'*—for begging alms; *siṁha-dvāre raya*—stand at the gate known as Siṁha-dvāra.

TRANSLATION

It is a custom for some Vaiṣṇavas to beg from the charity booths and eat whatever they obtain, whereas others stand at night at the Siṁha-dvāra gate, begging alms from the servants.

antya.6.220

> *mahāprabhura bhakta-gaṇera vairāgya pradhāna*
> *yāhā dekhi' prīta hana gaura-bhagavān*

SYNONYMS

mahāprabhura—of Śrī Caitanya Mahāprabhu; *bhakta-gaṇera*—of the devotees; *vairāgya*—renunciation; *pradhāna*—the basic principle; *yāhā dekhi'*—seeing which; *prīta hana*—becomes satisfied; *gaura-bhagavān*—Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead.

TRANSLATION

Renunciation is the basic principle sustaining the lives of Śrī Caitanya Mahāprabhu's devotees. Seeing this renunciation, Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, is extremely satisfied.

PURPORT

Anyone, whether an ordinary materialistic person or a pure devotee, can understand the behavior of Śrī Caitanya Mahāprabhu's devotees if he studies it minutely. One will thus find that the devotees of Śrī Caitanya Mahāprabhu are not at all attached to any kind of material enjoyment. They have completely given up sense enjoyment to engage fully in the service of Lord Śrī Kṛṣṇa and dedicate their lives and souls to serving Kṛṣṇa without material desires. Because their devotional service is free from material desires, it is unimpeded by material circumstances. Although ordinary men have great difficulty understanding this attitude of the devotees, it is greatly appreciated by the Supreme Personality of Godhead, Lord Śrī Caitanya Mahāprabhu.

antya.6.221

> *prabhure govinda kahe,—"raghunātha 'prasāda' nā laya*
> *rātrye siṁha-dvāre khāḍā hañā māgi' khāya"*

SYNONYMS

prabhure—unto Lord Śrī Caitanya Mahāprabhu; *govinda kahe*—Govinda said; *raghunātha*—Raghunātha dāsa; *prasāda nā laya*—does not take prasāda; *rātrye*—at night; *siṁha-dvāre*—at the Siṁha-dvāra gate; *khāḍā hañā*—standing; *māgi'*—begging; *khāya*—he eats.

TRANSLATION

Govinda said to Śrī Caitanya Mahāprabhu, "Raghunātha dāsa no longer takes prasāda here. Now he stands at the Siṁha-dvāra, where he begs some alms to eat."

antya.6.222

> *śuni' tuṣṭa hañā prabhu kahite lāgila*
> *"bhāla kaila, vairāgīra dharma ācarila*

SYNONYMS

śuni'—hearing; *tuṣṭa hañā*—being very satisfied; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *kahite lāgila*—began to say; *bhāla kaila*—he has done well; *vairāgīra*—of a person in the renounced order; *dharma*—the principles; *ācarila*—he has performed.

TRANSLATION

When Śrī Caitanya Mahāprabhu heard this, He was greatly satisfied. "Raghunātha dāsa has done well," He said. "He has acted suitably for a person in the renounced order.

> *vairāgī karibe sadā nāma-saṅkīrtana*
> *māgiyā khāñā kare jīvana rakṣaṇa*

SYNONYMS

vairāgī—a person in the renounced order; *karibe*—will do; *sadā*—always; *nāma-saṅkīrtana*—chanting of the holy name of the Lord; *māgiyā*—by begging; *khāñā*—eating; *kare jīvana rakṣaṇa*—he sustains his life.

TRANSLATION

"A person in the renounced order should always chant the holy name of the Lord. He should beg some alms to eat, and he should sustain his life in this way.

PURPORT

As stated in the *Hari-bhakti-vilāsa* at the end of the Twentieth *Vilāsa* (366, 379, 382):

> *kṛtyānyetāni tu prāyo*
> *gṛhiṇāṁ dhanināṁ satām*
> *likhitāni na tu tyakta-*
> *parigraha-mahātmanām*

> *prabhāte cārdha-rātre ca*
> *madhyāhne divasa-kṣaye*

kīrtayanti hariṁ ye vai
te taranti bhavārṇavam

evam ekāntināṁ prāyaḥ
kīrtanaṁ smaraṇaṁ prabhoḥ
kurvatāṁ parama-prītyā
kṛtyam anyan na rocate

A well-to-do householder Vaiṣṇava cannot live like a person in the renounced order who completely takes shelter of the holy name. Such a householder should chant the holy name of Kṛṣṇa in the morning, at midday and in the evening. Then he will be able to cross beyond nescience. Pure devotees in the renounced order, however, who fully surrender to the lotus feet of Kṛṣṇa, should chant the holy name of the Lord with great love and faith, always thinking of Kṛṣṇa's lotus feet. They should have no other occupation than chanting the holy name of the Lord. In the *Bhakti-sandarbha,* Śrīla Jīva Gosvāmī says:

yadyapi śrī-bhāgavata-mate pañca-rātrādivad-arcana-mārgasyāvaśyakatvaṁ nāsti, tad vināpi śaraṇāpattyādīnām ekatareṇāpi puruṣārtha-siddher abhihitatvāt.

antya.6.224

vairāgī hañā yebā kare parāpeksā
kārya-siddhi nahe, kṛṣṇa karena upekṣā

SYNONYMS

vairāgī hañā—being in the renounced order; *yebā*—anyone who; *kare*—does; *parāpekṣā*—dependence on others; *kārya-siddhi nahe*—he does not become successful; *kṛṣṇa*—Lord Kṛṣṇa; *karena upekṣā*—neglects.

TRANSLATION

"A vairāgī [a person in the renounced order] should not depend on others. 'If he does so, he will be unsuccessful, and he will be neglected by Kṛṣṇa.

antya.6.225

> *vairāgī hañā kare jihvāra lālasa*
> *paramārtha yāya, āra haya rasera vaśa*

SYNONYMS

vairāgī hañā—being in the renounced order; *kare*—does; *jihvāra*—of the tongue; *lālasa*—lust; *parama-artha*—the goal of life; *yāya*—goes; *āra*—and; *haya*—becomes; *rasera vaśa*—dependent on taste.

TRANSLATION

"If a renunciant is eager for his tongue to taste different foods, his spiritual life will be lost, and he will be subservient to the tastes of his tongue.

antya.6.226

> *vairāgīra kṛtya—sadā nāma-saṅkīrtana*
> *śāka-patra-phala-mūle udara-bharaṇa*

SYNONYMS

vairāgīra—of a person in the renounced order; *kṛtya*—duty; *sadā*—always; *nāma-saṅkīrtana*—chanting the holy name of the Lord; *śāka*—vegetables; *patra*—leaves; *phala*—fruit; *mūle*—by roots; *udara-bharaṇa*—filling the belly.

TRANSLATION

"The duty of a person in the renounced order is to chant the Hare Kṛṣṇa mantra always. He should satisfy his belly with whatever vegetables, leaves, fruits and roots are available.

antya.6.227

> *jihvāra lālase yei iti-uti dhāya*
> *śiśnodara-parāyaṇa kṛṣṇa nāhi pāya"*

SYNONYMS

jihvāra—of the tongue; *lālase*—because of greed; *yei*—anyone who; *iti-uti*—here and there; *dhāya*—goes; *śiśna*—genitals; *udara*—belly;

parāyaṇa—devoted to; *kṛṣṇa*—Lord Kṛṣṇa; *nāhi pāya*—does not get.

TRANSLATION

"One who is subservient to the tongue and who thus goes here and there, devoted to the genitals and the belly, cannot attain Kṛṣṇa."

antya.6.228

> *āra dina raghunātha svarūpa-caraṇe*
> *āpanāra kṛtya lāgi' kailā nivedane*

SYNONYMS

āra dina—the next day; *raghunātha*—Raghunātha dāsa; *svarūpa-caraṇe*—unto the lotus feet of Svarūpa Dāmodara Gosvāmī; *āpanāra*—his; *kṛtya*—duty; *lāgi'*—for; *kailā nivedane*—submitted.

TRANSLATION

The next day, Raghunātha dāsa inquired at the lotus feet of Svarūpa Dāmodara about his duty.

antya.6.229

> *"ki lāgi' chāḍāilā ghara, nā jāni uddeśa*
> *ki mora kartavya, prabhu kara upadeśa"*

SYNONYMS

ki lāgi'—for what reason; *chāḍāilā ghara*—have I been obliged to give up my household life; *nā jāni*—I do not know; *uddeśa*—the purpose; *ki*—what; *mora kartavya*—my duty; *prabhu*—my dear Lord; *kara upadeśa*—please give instruction.

TRANSLATION

"I do not know why I have given up household life," he said. "What is my duty? Kindly give me instructions."

antya.6.230

> *prabhura āge kathā-mātra nā kahe raghunātha*
> *svarūpa-govinda-dvārā kahā ya nija-vāt*

SYNONYMS

prabhura āge—in front of Śrī Caitanya Mahāprabhu; *kathā-mātra*—any speaking; *nā kahe*—does not say; *raghunātha*—Raghunātha dāsa; *svarūpa-govinda-dvārā*—through Govinda and Svarūpa Dāmodara Gosvāmī; *kahāya*—he informs; *nija-vāt*—his intention.

TRANSLATION

Raghunātha dāsa never even spoke a word before the Lord. Instead, he informed the Lord of his desires through Svarūpa Dāmodara Gosvāmī and Govinda.

antya.6.231

> *prabhura āge svarūpa nivedilā āra dine*
> *raghunātha nivedaya prabhura caraṇe*

SYNONYMS

prabhura āge—in front of Śrī Caitanya Mahāprabhu; *svarūpa*—Svarūpa Dāmodara Gosvāmī; *nivedilā*—submitted; *āra dine*—on the next day; *raghunātha nivedaya*—Raghunātha dāsa inquires; *prabhura caraṇe*—at the lotus feet of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

The next day, Svarūpa Dāmodara Gosvāmī submitted to Lord Śrī Caitanya Mahāprabhu, "Raghunātha dāsa has this to say at Your lotus feet.

antya.6.232

> *"ki mora kartavya, muñi nā jāni uddeśa*
> *āpani śrī-mukhe more kara upadeśa"*

SYNONYMS

ki—what; *mora kartavya*—my duty; *muñi*—I; *nā jāni*—do not know; *uddeśa*—the goal of my life; *āpani*—personally; *śrī-mukhe*—

through Your transcendental mouth; *more*—unto me; *kara upadeśa*—please give instructions.

TRANSLATION

"I do not know my duty or the goal of my life. Therefore, please personally give me instructions from Your transcendental mouth.' "

antya.6.233

> *hāsi' mahāprabhu raghunāthere kahila*
> *"tomāra upadeṣṭā kari' svarūpere dila*

SYNONYMS

hāsi'—smiling; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *raghunāthere*—to Raghunātha dāsa; *kahila*—said; *tomāra*—your; *upadeṣṭā*—instructor; *kari'*—as; *svarūpere dila*—I have appointed Svarūpa Dāmodara Gosvāmī.

TRANSLATION

Smiling, Śrī Caitanya Mahāprabhu told Raghunātha dāsa, "I have already appointed Svarūpa Dāmodara Gosvāmī as your instructor.

antya.6.234

> *'sādhya'-'sādhana'-tattva śikha iṅhāra sthāne*
> *āmi tata nāhi jāni, iṅho yata jāne*

SYNONYMS

sādhya—duty; *sādhana*—how to execute it; *tattva*—truth; *śikha*—learn; *iṅhāra sthāne*—from him; *āmi*—I; *tata*—so much; *nāhi jāni*—do not know; *iṅho*—he; *yata*—as much as; *jāne*—knows.

TRANSLATION

"You may learn from him what your duty is and how to discharge it. I do not know as much as he.

antya.6.235

> *tathāpi āmāra ājñā ya śraddhā yadi haya*
> *āmāra ei vākye tabe kariha niścaya*

SYNONYMS

tathāpi—still; *āmāra ājñā ya*—in My instruction; *śraddhā*—faith; *yadi*—if; *haya*—there is; *āmāra*—My; *ei*—these; *vākye*—by words; *tabe*—then; *kariha niścaya*—you can ascertain.

TRANSLATION

"Nevertheless, if you want to take instructions from Me with faith and love, you may ascertain your duties from the following words.

antya.6.236

> *grāmya-kathā nā śunibe, grāmya-vārtā nā kahibe*
> *bhāla nā khāibe āra bhāla nā paribe*

SYNONYMS

grāmya-kathā—ordinary talks of common men; *nā śunibe*—never hear; *grāmya-vārtā*—ordinary news; *nā kahibe*—do not speak; *bhāla*—well; *nā khāibe*—do not eat; *āra*—and; *bhāla*—nicely; *nā paribe*—do not dress.

TRANSLATION

"Do not talk like people in general or hear what they say. You should not eat very palatable food, nor should you dress very nicely.

antya.6.237

> *amānī mānada hañā kṛṣṇa-nāma sadā la'be*
> *vraje rādhā-kṛṣṇa-sevā mānase karibe*

SYNONYMS

amānī—not expecting any respect; *māna-da*—offering respect to others; *hañā*—becoming; *kṛṣṇa-nāma*—the holy name of the Lord; *sadā*—always; *la'be*—you should chant; *vraje*—in Vṛndāvana; *rādhā-kṛṣṇa-sevā*—service to Rādhā and Kṛṣṇa; *mānase*—within the mind; *karibe*—you should do.

TRANSLATION

"Do not expect honor, but offer all respect to others. Always chant the holy name of Lord Kṛṣṇa, and within your mind render service to Rādhā and Kṛṣṇa in Vṛndāvana.

PURPORT

Śrīla Bhaktivinoda Ṭhākura says in his *Amṛta-pravāha-bhāṣya* that when a man and woman are married, they beget children and are thus entangled in family life. Talk concerning such family life is called *grāmya-kathā*. A person in the renounced order never indulges in either hearing or talking about such subjects. He should not eat palatable dishes, since that is unfit for a person in the renounced order. He should show all respect to others, but should not expect respect for himself. In this way, one should chant the holy name of the Lord and think of how to serve Rādhā and Kṛṣṇa in Vṛndāvana.

antya.6.238

ei ta' saṅkṣepe āmi kailuṅ upadeśa
svarūpera ṭhāñi ihāra pāibe viśeṣa

SYNONYMS

ei—this; *ta'*—certainly; *saṅkṣepe*—in brief; *āmi*—I; *kailuṅ upadeśa*—have given instruction; *svarūpera ṭhāñi*—from Svarūpa Dāmodara; *ihāra*—of this instruction; *pāibe*—you will get; *viśeṣa*—all details.

TRANSLATION

"I have briefly given you My instructions. Now you will get all details about them from Svarūpa Dāmodara.

antya.6.239

tṛṇād api sunīcena
taror iva sahiṣṇunā
amāninā mānadena
kīrtanīyaḥ sadā hariḥ"

SYNONYMS

tṛṇāt api—than downtrodden grass; *sunīcena*—being lower; *taroḥ*—than a tree; *iva*—indeed; *sahiṣṇunā*—with more tolerance; *amāninā*—without being puffed up by false pride; *mānadena*—giving respect

to all; *kīrtanīyaḥ*—to be chanted; *sadā*—always; *hariḥ*—the holy name of the Lord.

TRANSLATION

"One who thinks himself lower than grass, who is more tolerant tha a tree, and who does not expect personal honor but is always prepared to give respect to others, can very easily always chant the holy name of the Lord."

antya.6.240

> *eta śuni' raghunātha vandilā caraṇa*
> *mahāprabhu kailā tāṅre kṛpā-āliṅgana*

SYNONYMS

eta śuni'—hearing this; *raghunātha*—Raghu nātha dāsa; *vandilā caraṇa*—offered prayers to the lotus feet; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kailā*—did; *tāṅre*—him; *kṛpā-āliṅgana*—embracing out of mercy.

TRANSLATION

Having heard this, Raghunātha dāsa offered prayers at the lotus feet of Śrī Caitanya Mahāprabhu, and the Lord, with great mercy, embraced him.

antya.6.241

> *punaḥ samarpilā tāṅre svarūpera sthāne*
> *'antaraṅga-sevā' kare svarūpera sane*

SYNONYMS

punaḥ—again; *samarpilā*—handed over; *tāṅre*—him; *svarūpera sthāne*—to Svarūpa Dāmodara; *antaraṅga-sevā*—very confidential service; *kare*—he renders; *svarūpera sane*—with Svarūpa Dāmodara.

TRANSLATION

Śrī Caitanya Mahāprabhu again entrusted him to Svarūpa Dāmodara. Thus Raghunātha dāsa rendered very confidential service with Svarūpa Dāmodara Gosvāmī.

PURPORT

Antaraṅga-sevā refers to service performed in one's spiritual body. Svarūpa Dāmodara Gosvāmī was formerly Lalitādevī. Raghunātha dāsa Gosvāmī, who was among his assistants, now also began to serve Rādhā and Kṛṣṇa within his mind.

antya.6.242

> *hena-kāle āilā saba gauḍera bhakta-gaṇa*
> *pūrvavat prabhu sabāya karilā milana*

SYNONYMS

hena-kāle—at this time; *āilā*—came; *saba*—all; *gauḍera bhakta-gaṇa*—devotees from Bengal; *pūrva-vat*—as formerly; *prabhu*—Śrī Caitanya Mahāprabhu; *sabāya*—every one of them; *karilā milana*—met.

TRANSLATION

At this time, all the devotees from Bengal arrived, and, as previously, Śrī Caitanya Mahāprabhu met them with great feeling.

antya.6.243

> *sabā lañā kailā prabhu guṇḍicā-mārjana*
> *sabā lañā kailā prabhu vanya-bhojana*

SYNONYMS

sabā lañā—taking all of them; *kailā*—performed; *prabhu*—Śrī Caitanya Mahāprabhu; *guṇḍicā-mārjana*—washing of the Guṇḍicā temple; *sabā lañā*—with all of them; *kailā*—performed; *prabhu*—Śrī Caitanya; *vanya-bhojana*—eating in the garden.

TRANSLATION

As He had previously done, He cleansed the Guṇḍicā temple and held a picnic feast in the garden with the devotees.

antya.6.244

> *ratha-yātrāya sabā lañā karilā nartana*
> *dekhi' raghunāthera camatkāra haila mana*

SYNONYMS

ratha-yātrāya—during the Ratha-yātrā performance; *sabā lañā*—taking all of them; *karilā nartana*—danced; *dekhi'*—seeing; *raghunāthera*—of Raghunātha dāsa; *camatkāra*—struck with wonder; *haila*—became; *mana*—the mind.

TRANSLATION

The Lord again danced with the devotees during the Ratha-yātrā festival. Seeing this, Raghunātha dāsa was struck with wonder.

antya.6.245

> *raghunātha-dāsa yabe sabāre mililā*
> *advaita-ācārya tāṅre bahu kṛpā kailā*

SYNONYMS

raghunātha-dāsa—Raghunātha dāsa; *yabe*—when; *sabāre mililā*—met all the devotees; *advaita-ācārya*—Advaita Ācārya; *tāṅre*—unto him; *bahu*—much; *kṛpā*—mercy; *kailā*—did.

TRANSLATION

When Raghunātha dāsa met all the devotees, Advaita Ācārya showed him great mercy.

antya.6.246

> *śivānanda-sena tāṅre kahena vivaraṇa*
> *tomā laite tomāra pitā pāṭhāila daśa jana*

SYNONYMS

śivānanda-sena—Śivānanda Sena; *tāṅre*—unto him; *kahena*—says; *vivarana*—description; *tomā laite*—to take you; *tomāra pitā*—your father; *pāṭhāila*—sent; *daśa jana*—ten men.

TRANSLATION

He also met Śivānanda Sena, who informed him, "Your father sent ten men to take you away.

antya.6.247

> *tomāre pāṭhāite patrī pāṭhāila more*
> *jhāṅkarā ha-ite tomā nā pāñā gela ghare*

SYNONYMS

tomāre—you; *pāṭhāite*—to send back; *patrī*—letter; *pāṭhāila more*—sent to me; *jhāṅkarā ha-ite*—from Jhāṅkarā; *tomā*—you; *nā pāñā*—not getting; *gela ghare*—returned home.

TRANSLATION

"He wrote me a letter asking me to send you back, but when those ten men received no information about you, they returned home from Jhāṅkarā."

antya.6.248

> *cāri māsa rahi' bhakta-gaṇa gauḍe gelā*
> *śuni' raghunāthera pitā manuṣya pāṭhāilā*

SYNONYMS

cāri māsa—for four months; *rahi'*—remaining; *bhakta-gaṇa*—all the devotees; *gauḍe gelā*—returned to Bengal; *śuni'*—hearing; *raghunāthera pitā*—the father of Raghunātha dāsa; *manuṣya*—a man; *pāṭhāilā*—sent.

TRANSLATION

When all the devotees from Bengal returned home after staying at Jagannātha Purī for four months, Raghunātha dāsa's father heard about their arrival and therefore sent a man to Śivānanda Sena.

antya.6.249

> *se manuṣya śivānanda-senere puchila*
> *"mahāprabhura sthāne eka 'vairāgī' dekhila*

SYNONYMS

se manuṣya—that messenger; *śivānanda-senere*—from Śivānanda Sena; *puchila*—inquired; *mahāprabhura sthāne*—at the place of Śrī Caitanya Mahāprabhu; *eka vairāgī*—a person in the renounced order; *dekhila*—did you see.

TRANSLATION

That man inquired from Śivānanda Sena, "Did you see anyone in the renounced order at the residence of Śrī Caitanya Mahāprabhu?

antya.6.250

> *govardhanera putra teṅho, nāma—'raghunātha'*
> *nīlācale paricaya āche tomāra sātha?"*

SYNONYMS

govardhanera—of Govardhana; *putra*—the son; *teṅho*—he; *nāma*—named; *raghunātha*—Raghunātha dāsa; *nīlācale*—in Nīlācala; *paricayaāche*—is there acquaintance; *tomāra sātha*—with you.

TRANSLATION

"That person is Raghunātha dāsa, the son of Govardhana Majumadāra. Did you meet him in Nīlācala?"

antya.6.251

> *śivānanda kahe,—"teṅho haya prabhura sthāne*
> *parama vikhyāta teṅho, kebā nāhi jāne*

SYNONYMS

śivānanda kahe—Śivānanda Sena replied; *teṅho*—he; *haya*—is; *prabhura sthāne*—with Lord Śrī Caitanya Mahāprabhu; *parama vikhyāta*—very famous; *teṅho*—he; *kebā*—who; *nāhi jāne*—does not know.

TRANSLATION

Śivānanda Sena replied, "Yes, sir. Raghunātha dāsa is with Śrī Caitanya Mahāprabhu and is a very famous man. Who does not know him?

antya.6.252

> *svarūpera sthāne tāre kariyāchena samarpaṇa*
> *prabhura bhakta-gaṇera teṅho haya prāṇa-sama*

SYNONYMS

svarūpera sthāne—to Svarūpa Dāmodara; *tāre*—him; *kariyāchena samarpaṇa*—Lord Caitanya has given charge of; *prabhura*—of Śrī Caitanya Mahāprabhu; *bhakta-gaṇera*—of all the devotees; *teṅho*—he; *haya*—is; *prāṇa*—the life; *sama*—like.

TRANSLATION

"Śrī Caitanya Mahāprabhu has placed him under the charge of Svarūpa Dāmodara. Raghunātha dāsa has become just like the life of all the Lord's devotees.

antya.6.253

> *rātri-dina kare teṅho nāma-saṅkīrtana*
> *kṣaṇa-mātra nāhi chāḍe prabhura caraṇa*

SYNONYMS

rātri-dina—all day and night; *kare*—performs; *teṅho*—he; *nāma-saṅkīrtana*—chanting of the Hare Kṛṣṇa *mantra*; *kṣaṇa-mātra*—even for a moment; *nāhi chāḍe*—does not give up; *prabhura caraṇa*—the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

"He chants the Hare Kṛṣṇa mahā-mantra all day and night. He never gives up the shelter of Śrī Caitanya Mahāprabhu, not even for a moment.

antya.6.254

> *parama vairāgya tāra, nāhi bhakṣya-paridhāna*
> *yaiche taiche āhāra kari' rākhaye parāṇa*

SYNONYMS

parama—supreme; *vairāgya*—renunciation; *tāra*—his; *nāhi*—not; *bhakṣya*—eating; *paridhāna*—dressing; *yaiche taiche*—somehow or other; *āhāra kari'*—eating; *rākhaye parāṇa*—keeps life.

TRANSLATION

"He is in the supreme order of renounced life. Indeed, he does not care about eating or dressing. Somehow or other he eats and maintains his life.

antya.6.255

> *daśa-daṇḍa rātri gele 'puṣpāñjali' dekhiyā*
> *siṁha-dvāre khāḍā haya āhāra lāgiyā*

SYNONYMS

daśa-daṇḍa—ten *daṇḍas* (240 minutes); *rātri*—night; *gele*—having gone; *puṣpāñjali*—the puṣpāñjali performance; *dekhiyā*—after seeing; *siṁha-dvāre*—at the Siṁha-dvāra gate; *khāḍā haya*—stands; *āhāra lāgiyā*—to get some alms for eating.

TRANSLATION

"After ten daṇḍas [four hours] of the night have passed and Raghunātha dāsa has seen the performance of puṣpāñjali, he stands at the Siṁha-dvāra gate to beg some alms to eat.

antya.6.256

> *keha yadi deya, tabe karaye bhakṣaṇa*
> *kabhu upavāsa, kabhu karaye carvaṇa"*

SYNONYMS

keha—someone; *yadi*—if; *deya*—offers; *tabe*—then; *karaye bhakṣaṇa*—he eats; *kabhu*—sometimes; *upavāsa*—fasting; *kabhu*—sometimes; *karaye carvaṇa*—he chews.

TRANSLATION

"He eats if someone gives him something to eat. Sometimes he fasts, and sometimes he chews fried grains."

antya.6.257

> *eta śuni' sei manuṣya govardhana-sthāne*
> *kahila giyā saba raghunātha-vivaraṇe*

SYNONYMS

eta śuni'—hearing this; *sei manuṣya*—that messenger; *govardhana-sthāne*—to Govardhana Majumadāra; *kahila*—spoke; *giyā*—going; *saba*—everything; *raghunātha-vivaraṇe*—the description of Raghunātha dāsa.

TRANSLATION

After hearing this, the messenger returned to Govardhana Majumadāra and informed him all about Raghunātha dāsa.

antya.6.258

> *śuni' tāṅra mātā pitā duḥkhita ha-ila*
> *putra-ṭhāñi dravya-manuṣya pāṭhāite mana kaila*

SYNONYMS

śuni'—hearing; *tāṅra*—his; *mātā pitā*—father and mother; *duḥkhita ha-ila*—became very unhappy; *putra-ṭhāñi*—to their son; *dravya-manuṣya*—articles and men; *pāṭhāite*—to send; *mana kaila*—decided.

TRANSLATION

Hearing the description of Raghunātha dāsa's behavior in the renounced order, his father and mother were very unhappy. Therefore they decided to send him some men with goods for his comfort.

antya.6.259

> *cāri-śata mudrā, dui bhṛtya, eka brāhmaṇa*
> *śivānandera ṭhāñi pāṭhāila tata-kṣaṇa*

SYNONYMS

cāri-śata mudrā—four hundred coins; *dui bhṛtya*—two servants; *eka brāhmaṇa*—one *brāhmaṇa*; *śivānandera ṭhāñi*—to Śivānanda Sena; *pāṭhāila*—sent; *tata-kṣaṇa*—immediately.

TRANSLATION

Raghunātha dāsa's father immediately sent four hundred coins, two servants and one brāhmaṇa to Śivānanda Sena.

antya.6.260

> *śivānanda kahe,—"tumi saba yāite nāribā*
> *āmi yāi yabe, āmāra saṅge yāibā*

SYNONYMS

śivānanda kahe—Śivānanda Sena said; *tumi*—you; *saba*—all; *yāite nāribā*—cannot go; *āmi yāi*—I go; *yabe*—when; *āmāra saṅge*—with me; *yāibā*—you will go.

TRANSLATION

Śivānanda Sena informed them, "You cannot go to Jagannātha Purī directly. When I go there, you may accompany me.

antya.6.261

> *ebe ghara yāha, yabe āmi saba calimu*
> *tabe tomā sabākāre saṅge lañā yāmu*

SYNONYMS

ebe—now; *ghara yāha*—go home; *yabe*—when; *āmi*—we; *saba*—all; *calimu*—will go; *tabe*—then; *tomā sabākāre*—all of you; *saṅge*—with; *lañā*—taking; *yāmu*—I shall go.

TRANSLATION

"Now go home. When all of us go, I shall take all of you with me."

antya.6.262

> *ei ta' prastāve śrī kavi-karṇapūra*
> *raghunātha-mahimā granthe likhilā pracura*

SYNONYMS

ei ta' prastāve—in this connection; *śrī kavi-karṇapūra*—the poet named Kavi-karṇapūra; *raghunātha-mahimā*—the glories of Raghunātha dāsa; *granthe*—in his book; *likhilā*—wrote; *pracura*—much.

TRANSLATION

Describing this incident, the great poet Śrī Kavi-karṇapūra has written extensively about the glorious activities of Raghunātha dāsa in his book.

antya.6.263

> *ācāryo yadunandanaḥ sumadhuraḥ śrī-vāsudeva-priyas*
> *tac-chiṣyo raghunātha ity adhiguṇaḥ prāṇādhiko mādṛśām*
> *śrī-caitanya-kṛpātireka-satata-snigdhaḥ svarūpānugo*
> *vairāgyaika-nidhir na kasya vidito nīlācale tiṣṭhatām*

SYNONYMS

ācāryaḥ yadunandanaḥ—Yadunandana Ācārya; *su-madhuraḥ*—very well behaved; *śrī-vāsudeva-priyaḥ*—very dear to Śrī Vāsudeva Datta Ṭhākura; *tat-śiṣyaḥ*—his disciple; *raghunāthaḥ*—Raghunātha dāsa; *iti*—thus; *adhiguṇaḥ*—so qualified; *prāṇa-adhikaḥ*—more dear than life; *mā-dṛśām*—of all the devotees of Śrī Caitanya Mahāprabhu like me; *śrī-caitanya-kṛpā*—by the mercy of Śrī Caitanya Mahāprabhu; *atireka*—excess; *satata-snigdhaḥ*—always pleasing; *svarūpa-anugaḥ*—following in the footsteps of Svarūpa Dāmodara; *vairāgya*—of renunciation; *eka-nidhiḥ*—the ocean; *na*—not; *kasya*—by whom; *viditaḥ*—known; *nīlācale*—at Jagannātha Purī; *tiṣṭhatām*—of those who were staying.

TRANSLATION

"Raghunātha dāsa is a disciple of Yadunandana Ācārya, who is very gentle and is extremely dear to Vāsudeva Datta, a resident of Kāñcanapallī. Because of Raghunātha dāsa's transcendental qualities, he is always more dear than life for all of us devotees of Śrī Caitanya Mahāprabhu. Since he has been favored by the abundant mercy of Śrī Caitanya Mahāprabhu, he is always pleasing. Vividly providing a superior example for the renounced order, this very dear follower of Svarūpa Dāmodara Gosvāmī is the ocean of renunciation. Who among the residents of Nīlācala [Jagannātha Purī] does not know him very well?

PURPORT

This verse is from *Śrī Caitanya-candrodaya-nāṭaka* (10.3) of Kavi-karṇapūra.

antya.6.264

> *yaḥ sarva-lokaika-manobhirucyā*
> *saubhāgya-bhūḥ kācid akṛṣṭa-pacyā*
> *yatrāyam āropaṇa-tulya-kālaṁ*
> *tat-prema-śākhī phalavān atulyaḥ*

SYNONYMS

yaḥ—who; *sarva-loka*—of all the devotees in Purī; *eka*—foremost; *manaḥ*—of the minds; *abhirucyā*—by the affection; *saubhāgya-bhūḥ*—the ground of good fortune; *kācit*—indescribable; *akṛṣṭa-pacyā*—perfect without tilling or perfect without practice; *yatra*—in which; *ayam*—this; *āropaṇa-tulya-kālam*—at the same time as the sowing of the seed; *tat-prema-śākhī*—a tree of the love of Śrī Caitanya Mahāprabhu; *phalavān*—fruitful; *atulyaḥ*—the matchless.

TRANSLATION

"Because he is very pleasing to all the devotees, Raghunātha dāsa Gosvāmī easily became like the fertile earth of good fortune in which it was suitable for the seed of Lord Caitanya Mahāprabhu to be sown. At the same time that the seed was sown, it grew into a

matchless tree of the love of Śrī Caitanya Mahāprabhu and produced fruit."

PURPORT

This is the next verse from *Śrī Caitanya-candrodaya-nāṭaka* (10.4).

antya.6.265

> *śivānanda yaiche sei manuṣye kahilā*
> *karṇapūra sei-rūpe śloka varṇilā*

SYNONYMS

śivānanda—Śivānanda Sena; *yaiche*—as; *sei*—unto the; *manuṣye*—messenger; *kahilā*—said; *karṇapūra*—the great poet Kavi-karṇapūra; *sei rūpe*—in that way; *śloka varṇilā*—composed verses.

TRANSLATION

In these verses, the great poet Kavi-karṇapūra gives the same information that Śivānanda Sena conveyed to the messenger from Raghunātha dāsa's father.

antya.6.266

> *varṣāntare śivānanda cale nīlācale*
> *raghunāthera sevaka, vipra tāṅra saṅge cale*

SYNONYMS

varṣa-antare—the next year; *śivānanda*—Śivānanda Sena; *cale nīlācale*—was going to Jagannātha Purī; *raghunāthera*—of Raghunātha dāsa; *sevaka*—the servants; *vipra*—and the brāhmaṇa; *tāṅra saṅge*—with him; *cale*—go.

TRANSLATION

The next year, when Śivānanda Sena was going to Jagannātha Purī as usual, the servants and the brāhmaṇa, who was a cook, went with him.

antya.6.267

> *sei vipra bhṛtya, cāri-śata mudrā lañā*
> *nīlācale raghunāthe mililā āsiyā*

SYNONYMS

sei vipra—that *brāhmaṇa*; *bhṛtya*—the servants; *cāri-śata mudrā*—four hundred coins; *lañā*—bringing; *nīlācale*—at Jagannātha Purī; *raghunāthe*—with Raghunātha dāsa; *mililā*—met; *āsiyā*—coming.

TRANSLATION

The servants and brāhmaṇa brought four hundred coins to Jagannātha Purī, and there they met Raghunātha dāsa.

antya.6.268

> *raghunātha-dāsa aṅgīkāra nā karila*
> *dravya lañā dui-jana tāhāṅi rahila*

SYNONYMS

raghunātha-dāsa—Raghunātha dāsa; *aṅgīkāra nā karila*—did not accept; *dravya lañā*—taking the wealth; *dui-jana*—two persons; *tāhāṅi rahila*—remained there.

TRANSLATION

Raghunātha dāsa did not accept the money and men sent by his father. Therefore a servant and the brāhmaṇa stayed there with the money.

antya.6.269

> *tabe raghunātha kari' aneka yatana*
> *māse dui-dina kailā prabhura nimantraṇa*

SYNONYMS

tabe—at that time; *raghunātha*—Raghunātha dāsa; *kari' aneka yatana*—with great attention; *māse*—every month; *dui-dina*—two days; *kailā*—he made; *prabhura nimantraṇa*—invitation to Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

At that time, Raghunātha dāsa invited Śrī Caitanya Mahāprabhu to his house with great attention for two days every month.

antya.6.270

> *dui nimantraṇe lāge kauḍi aṣṭa-paṇa*
> *brāhmaṇa-bhṛtya-ṭhāñi karena eteka grahaṇa*

SYNONYMS

dui nimantraṇe—these two invitations; *lāge*—cost; *kauḍi aṣṭa-paṇa*—640 *kauḍis*; *brāhmaṇa-bhṛtya-ṭhāñi*—from the *brāhmaṇa* and the servant; *karena*—does; *eteka*—so much; *grahaṇa*—accepting.

TRANSLATION

The cost for these two occasions was 640 kauḍis. Therefore he would take that much from the servant and the brāhmaṇa.

antya.6.271

> *ei-mata nimantraṇa varṣa dui kailā*
> *pāche raghunātha nimantraṇa chāḍi' dilā*

SYNONYMS

ei-mata—in this way; *nimantraṇa*—invitation; *varṣa dui*—for two years; *kailā*—continued; *pāche*—at the end; *raghunātha*—Raghunātha dāsa; *nimantraṇa*—invitation; *chāḍi' dilā*—gave up.

TRANSLATION

Raghunātha dāsa continued to invite Śrī Caitanya Mahāprabhu in this way for two years, but at the end of the second year he stopped.

antya.6.272

> *māsa-dui yabe raghunātha nā kare nimantraṇa*
> *svarūpe puchilā tabe śacīra nandana*

SYNONYMS

māsa-dui—for two months; *yabe*—when; *raghunātha*—Raghunātha dāsa; *nā kare nimantraṇa*—does not invite; *svarūpe puchilā*—inquired from Svarūpa Dāmodara; *tabe*—at that time; *śacīra nandana*—the son of mother Śacī, Śrī Caitanya Mahāprabhu.

TRANSLATION

When Raghunātha dāsa neglected to invite Lord Śrī Caitanya Mahāprabhu for two consecutive months, the Lord, the son of Śacī, questioned Svarūpa Dāmodara.

antya.6.273

> *'raghu kene āmāya nimantraṇa chāḍi' dila?'*
> *svarūpa kahe,—"mane kichu vicāra karila*

SYNONYMS

raghu—Raghunātha dāsa; *kene*—why; *āmāya*—to Me; *nimantraṇa*—invitation; *chāḍi' dila*—has stopped; *svarūpa kahe*—Svarūpa Dāmodara replied; *mane*—within his mind; *kichu*—something; *vicāra karila*—he has thought.

TRANSLATION

The Lord asked, "Why has Raghunātha dāsa stopped inviting Me?" Svarūpa Dāmodara replied, "He must have reconsidered something in his mind.

antya.6.274

> *viṣayīra dravya lañā kari nimantraṇa*
> *prasanna nā haya ihāya jāni prabhura mana*

SYNONYMS

viṣayīra dravya—things supplied by materialistic men; *lañā*—accepting; *kari nimantraṇa*—I invite; *prasanna*—satisfied; *nā haya*—is not; *ihāya*—in this connection; *jāni*—I can understand; *prabhura mana*—the mind of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

“ 'I invite Śrī Caitanya Mahāprabhu by accepting goods from materialistic people. I know that the Lord's mind is not satisfied by this.

antya.6.275

> *mora citta dravya la-ite nā haya nirmala*
> *ei nimantraṇe dekhi,—'pratiṣṭhā'-mātra phala*

SYNONYMS

mora citta—my consciousness; *dravya la-ite*—to accept the goods; *nā haya*—is not; *nirmala*—pure; *ei nimantraṇe*—by this invitation; *dekhi*—I see; *pratiṣṭhā*—reputation; *mātra*—only; *phala*—the result.

TRANSLATION

“ 'My consciousness is impure because I accept all these goods from people who are interested only in pounds, shillings and pence. Therefore by this kind of invitation I only get some material reputation.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks that people who are under the bodily conception of life are called materialists. If we accept the offerings of such people, place them before the Lord and invite Vaiṣṇavas to partake of the prasāda,

that attempt will gain us only a material reputation, not the actual benefit of service to a pure Vaiṣṇava. One should therefore try to serve the Supreme Personality of Godhead by fully surrendering at His lotus feet. If one engages for the service of the Lord whatever money one has honestly earned, that is spiritual service to the Supreme Personality of Godhead, the spiritual master and the Vaiṣṇavas.

antya.6.276

> *uparodhe prabhu mora mānena nimantraṇa*
> *nā mānile duḥkhī ha-ibeka mūrkha jana*

SYNONYMS

uparodhe—by my request; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *mora*—my; *mānena*—accepts; *nimantraṇa*—invitation; *nā mānile*—if He does not accept; *duḥkhī*—unhappy; *ha-ibeka*—will become; *mūrkha jana*—foolish person.

TRANSLATION

“ 'At my request Śrī Caitanya Mahāprabhu accepts the invitations because He knows that a foolish person like me would be unhappy if He did not accept them.'

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that people who are advanced in learning but attached to material enjoyment,

who are puffed up by material possessions, by birth in an elevated aristocratic family or by education, may offer showbottle devotional service to the Deity and also offer prasāda to Vaiṣṇavas. Because of their ignorance, however, they cannot understand that since their minds are materially polluted, neither the Supreme Personality of Godhead, Lord Kṛṣṇa, nor the Vaiṣṇavas accept their offerings. If one accepts money from such materialistic persons to offer food to the Deity and Vaiṣṇavas, a pure Vaiṣṇava does not accept it. This causes unhappiness for the materialists because they are fully absorbed in the bodily conception of life. Therefore they sometimes turn against the Vaiṣṇavas.

antya.6.277

> *eta vicāriyā nimantraṇa chāḍi' dila"*
> *śuni' mahāprabhu hāsi' balite lāgila*

SYNONYMS

eta vicāriyā—considering this; *nimantraṇa*—invitation; *chāḍi' dila*—he has stopped; *śuni'*—hearing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *hāsi'*—smiling; *balite lāgila*—began to say.

TRANSLATION

"Considering all these points," Svarūpa Dāmodara concluded, "he has stopped inviting You." Hearing this, Śrī Caitanya Mahāprabhu smiled and spoke as follows.

antya.6.278

> *"viṣayīra anna khāile malina haya mana*
> *malina mana haile nahe kṛṣṇera smaraṇa*

SYNONYMS

viṣayīra—of materialistic persons; *anna*—food; *khāile*—if one eats; *malina*—contaminated; *haya mana*—the mind becomes; *malina*—contaminated; *mana haile*—when the mind becomes; *nahe*—is not; *kṛṣṇera*—of Lord Kṛṣṇa; *smaraṇa*—remembrance.

TRANSLATION

"When one eats food offered by a materialistic man, one's mind becomes contaminated, and when the mind is contaminated, one is unable to think of Kṛṣṇa properly.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura suggests that people who are materialistically inclined and *sahajiyās,* or so-called Vaiṣṇavas who take everything very casually, are both *viṣayī* materialists. Eating food offered by them causes contamination, and as a result of such contamination, even a serious devotee becomes like a materialistic man. There are six kinds of association-giving charity, accepting charity, accepting food, offering food, talking confidentially and inquiring confidentially.

One should very carefully avoid associating with both the *sahajiyās,* who are sometimes known as Vaiṣṇavas, and the non-Vaiṣṇavas, or avaiṣṇavas. Their association changes the transcendental devotional service of Lord Kṛṣṇa into sense gratification, and when sense gratification enters the mind of a devotee, he is contaminated. The materialistic person who aspires after sense gratification cannot properly think of Kṛṣṇa.

antya.6.279

> *viṣayīra anna haya 'rājasa' nimantraṇa*
> *dātā, bhoktā—duṅhāra malina haya mana*

SYNONYMS

viṣayīra—offered by materialistic men; *anna*—food; *haya*—is; *rājasa*—in the mode of passion; *nimantraṇa*—invitation; *dātā*—the person who offers; *bhoktā*—the person who accepts such an offering; *duṅhāra*—of both of them; *malina*—contaminated; *haya mana*—the mind becomes.

TRANSLATION

"When one accepts an invitation from a person contaminated by the material mode of passion, the person who offers the food and the person who accepts it are both mentally contaminated.

PURPORT

Śrīla Bhaktivinoda Ṭhākura says that there are three varieties of invitations—those in the mode of goodness, those in passion and those in ignorance. An invitation accepted from a pure devotee is in the mode of goodness, an invitation accepted from a person who is pious but materially attached is in the mode of passion, and an invitation accepted from a person who is materially very sinful is in the mode of ignorance.

antya.6.280

> *iṅhāra saṅkoce āmi eta dina nila*
> *bhāla haila—jāniyā āpani chāḍi dila"*

SYNONYMS

iṅhāra saṅkoce—because of his eagerness; *āmi*—I; *eta dina*—for so many days; *nila*—I accepted; *bhāla haila*—it is very good; *jāniyā*—knowing; *āpani*—automatically; *chāḍi dila*—he has given up.

TRANSLATION

"Because of Raghunātha dāsa's eagerness, I accepted his invitation for many days. It is very good that Raghunātha dāsa, knowing this, has now automatically given up this practice."

antya.6.281

> *kata dine raghunātha siṁha-dvāra chāḍilā*
> *chatre yāi' māgiyā khāite ārambha karilā*

SYNONYMS

kata dine—after some days; *raghunātha*—Raghunātha dāsa; *siṁha-dvāra chāḍilā*—gave up standing at the gate known as Siṁha-dvāra; *chatre yāi'*—going to an alms booth; *māgiyā*—begging; *khāite*—to eat; *ārambha karilā*—he began.

TRANSLATION

After some days, Raghunātha dāsa gave up standing near the Siṁha-dvāra gate and instead began eating by begging alms from a booth for free distribution of food.

antya.6.282

> *govinda-pāśa śuni' prabhu puchena svarūpere*
> *'raghu bhikṣā lāgi' ṭhāḍa kene nahe siṁha-dvāre'?*

SYNONYMS

govinda-pāśa—from Govinda; *śuni'*—hearing; *prabhu*—Śrī Caitanya Mahāprabhu; *puchena svarūpere*—inquired from Svarūpa Dāmodara Gosvāmī; *raghu*—Raghunātha dāsa; *bhikṣā lāgi'*—for

begging; *ṭhāḍa kene nahe*—why does he not stand; *siṁha-dvāre*—at the Siṁha-dvāra gate.

TRANSLATION

When Śrī Caitanya Mahāprabhu heard this news from Govinda, He inquired from Svarūpa Dāmodara, "Why does Raghunātha dāsa no longer stand at the Siṁha-dvāra gate to beg alms?"

antya.6.283

> *svarūpa kahe,—"siṁha-dvāre duḥkha anubhaviyā*
> *chatre māgi' khāya madhyāhna-kāle giyā"*

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara replied; *siṁha-dvāre*—at the Siṁha-dvāra gate; *duḥkha anubhaviyā*—feeling unhappy; *chatre*—at the charity booth; *māgi'*—begging; *khāya*—he eats; *madhyāhna-kāle*—at midday; *giyā*—going.

TRANSLATION

Svarūpa Dāmodara replied, "Raghunātha dāsa felt unhappy standing at the Siṁha-dvāra. Therefore he is now going at midday to beg alms from the charity booth."

antya.6.284

> *prabhu kahe,—"bhāla kaila, chāḍila siṁha-dvāra*
> *siṁha-dvāre bhikṣā-vṛtti—veṣyāra ācāra*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *bhāla kaila*—he has done well; *chāḍila siṁha-dvāra*—he has given up standing at the Siṁha-dvāra; *siṁha-dvāre bhikṣā-vṛtti*—to beg alms standing at the Siṁha-dvāra; *veśyāra ācāra*—the behavior of a prostitute.

TRANSLATION

Hearing this news, Śrī Caitanya Mahāprabhu said, "He has done very well by no longer standing at the Siṁha-dvāra gate. Such begging of alms resembles the behavior of a prostitute.

antya.6.285

> *kim artham ayam āgacchati, ayaṁ dāsyati, anena*
> *dattam ayam aparaḥ. samety ayaṁ dāsyati, anenāpi*
> *na dattam anyaḥ sameṣyati, sa dāsyati ity ādi.*

SYNONYMS

kim artham—why; *ayam*—this person; *āgacchati*—is coming; *ayam*—this person; *dāsyati*—will give; *anena*—by this person; *dattam*—

given; *ayam*—this; *aparaḥ*—other; *sameti*—comes near; *ayam*—this person; *dāsyati*—will give; *anena*—by this person; *api*—also; *na*—not; *dattam*—given; *anyaḥ*—another; *sameṣyati*—will come near; *saḥ*—he; *dāsyati*—will give; *iti*—thus; *ādi*—and so on.

TRANSLATION

"Here is a person coming near. He will give me something. This person gave me something last night. Now another person is coming near. He may give me something. The person who just passed did not give me anything, but another person will come, and he will give me something.' Thus a person in the renounced order gives up his neutrality and depends on the charity of this person or that. Thinking in this way, he adopts the occupation of a prostitute.

antya.6.286

> *chatre yāi yathā-lābha udara-bharaṇa*
> *anya kathā nāhi, sukhe kṛṣṇa-saṅkīrtana"*

SYNONYMS

chatre yāi—going to the booth for free food distribution; *yathā-lābha*—with whatever is obtained; *udara-bharaṇa*—filling the belly; *anya*—other; *kathā*—talk; *nāhi*—there is not; *sukhe*—happily; *kṛṣṇa-saṅkīrtana*—chanting the Hare Kṛṣṇa *mahā-mantra*.

TRANSLATION

"If one goes to the booth where free food is distributed and fills his belly with whatever he obtains, there is no chance of further unwanted talk, and one can very peacefully chant the Hare Kṛṣṇa mahā-mantra."

antya.6.287

> *eta bali' tāṅre punaḥ prasāda karilā*
> *'govardhanera śilā', 'guñjā-mālā' tāṅre dilā*

SYNONYMS

eta bali'—saying this; *tāṅre*—unto him; *punaḥ*—again; *prasāda karilā*—gave something in mercy; *govardhanera śilā*—a stone from Govardhana Hill; *guñjā-mālā*—a garland of small conchshells; *tāṅre dilā*—delivered to him.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu again bestowed His mercy upon Raghunātha dāsa by giving him a piece of stone from Govardhana Hill and a garland of small conchshells.

antya.6.288

> *śaṅkarānanda-sarasvatī vṛndāvana haite āilā*
> *teṅha sei śilā-guñjā-mālā lañā gelā*

SYNONYMS

śaṅkarānanda-sarasvatī—one of the devotees of Śrī Caitanya Mahāprabhu; *vṛndāvanahaite*—from Vṛndāvana; *āilā*—came; *teṅha*—he; *sei*—that; *śilā-guñjā-mālā*—stone and the garland of small conchshells; *lañā*—taking; *gelā*—went.

TRANSLATION

Previously, when Śaṅkarānanda Sarasvatī had returned from Vṛndāvana, he had brought the piece of stone from Govardhana Hill and also the garland of conchshells.

antya.6.289

> *pārśve gāṅthā guñjā-mālā, govardhana-śilā*
> *dui vastu mahāprabhura āge āni' dilā*

SYNONYMS

pārśve—on one side; *gāṅthā*—strung together; *guñjā-mālā*—the garland of small conchshells; *govardhana-śilā*—the stone from

Govardhana; *dui vastu*—two things; *mahāprabhura āge*—in front of Śrī Caitanya Mahāprabhu; *āni' dilā*—presented.

TRANSLATION

He presented Śrī Caitanya Mahāprabhu these two items—the garland of conchshells and the stone from Govardhana Hill.

antya.6.290

> *dui apūrva-vastu pāñā prabhu tuṣṭa hailā*
> *smaraṇera kāle gale pare guñjā-mālā*

SYNONYMS

dui—two; *apūrva-vastu*—uncommon things; *pāñā*—getting; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *tuṣṭa hailā*—became very happy; *smaraṇera kāle*—at the time of remembering (when He was chanting Hare Kṛṣṇa); *gale*—on the neck; *pare*—wears; *guñjā-mālā*—the garland of small conchshells.

TRANSLATION

Upon receiving these two uncommon items, Śrī Caitanya Mahāprabhu was extremely happy. While chanting, He would put the garland around His neck.

antya.6.291

> *govardhana-śilā prabhu hṛdaye-netre dhare*
> *kabhu nāsāya ghrāṇa laya, kabhu śire kare*

SYNONYMS

govardhana-śilā—the stone from Govardhana Hill; *prabhu*—Śrī Caitanya Mahāprabhu; *hṛdaye*—on the heart; *netre*—on the eyes; *dhare*—puts; *kabhu*—sometimes; *nāsāya*—with the nose; *ghrāṇa laya*—smells; *kabhu*—sometimes; *śire kare*—He puts on His head.

TRANSLATION

The Lord would put the stone to His heart or sometimes to His eyes. Sometimes He would smell it with His nose and sometimes place it on His head.

antya.6.292

> *netra-jale sei śilā bhije nirantara*
> *śilāre kahena prabhu—'kṛṣṇa-kalevara'*

SYNONYMS

netra-jale—by the tears of His eyes; *sei*—that; *śilā*—stone; *bhije*—remains wet; *nirantara*—always; *śilāre*—the stone; *kahena*—says; *prabhu*—Śrī Caitanya Mahāprabhu; *kṛṣṇa-kalevara*—the body of Lord Kṛṣṇa.

TRANSLATION

The stone from Govardhana was always moist with tears from His eyes. Śrī Caitanya Mahāprabhu would say, "This stone is directly the body of Lord Kṛṣṇa."

antya.6.293

> *ei-mata tina-vatsara śilā-mālā dharilā*
> *tuṣṭa hañā śilā-mālā raghunāthe dilā*

SYNONYMS

ei-mata—in this way; *tina-vatsara*—for three years; *śilā-mālā*—the stone and the garland of conchshells; *dharilā*—He kept; *tuṣṭa hañā*—when He became very happy; *śilā-mālā*—the stone and the garland; *raghunāthe*—to Raghunātha dāsa; *dilā*—He delivered.

TRANSLATION

For three years He kept the stone and garland. Then, greatly satisfied by the behavior of Raghunātha dāsa, the Lord delivered both of them to him.

antya.6.294

> *prabhu kahe,—"ei śilā kṛṣṇera vigraha*
> *iṅhāra sevā kara tumi kariyā āgraha*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *ei śilā*—this stone; *kṛṣṇera vigraha*—the form of Lord Kṛṣṇa; *inhāra*—of this; *sevā*—worship; *kara*—do; *tumi*—you; *kariyā āgraha*—with great eagerness.

TRANSLATION

Śrī Caitanya Mahāprabhu instructed Raghunātha dāsa, "This stone is the transcendental form of Lord Kṛṣṇa. Worship the stone with great eagerness."

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura writes in his *Anubhāṣya* that in the opinion of Śrī Caitanya Mahāprabhu, the *govardhana-śilā,* the stone from Govardhana Hill, was directly the form of Kṛṣṇa, the son of Mahārāja Nanda. The Lord used the stone for three years, and then in the heart of Raghunātha dāsa the Lord awakened devotional service to the stone. The Lord then gave the stone to Raghunātha dāsa, accepting him as one of His most confidential servants. However, some envious people conclude that because Raghunātha dāsa had not taken birth in the family of a *brāhmaṇa,* Śrī Caitanya Mahāprabhu did not give him the right to worship the Deity directly, but instead gave him a stone from Govardhana. This kind of thought is *nārakī,* or hellish. As stated in the *Padma Purāṇa, arcye viṣṇau śilādhīr guruṣu nara-matir vaiṣṇave jāti-buddhiḥ. ..yasya vā nārakī saḥ:* "One who considers the *arcā-mūrti* (the worshipable Deity

of Lord Viṣṇu) to be stone, the spiritual master to be an ordinary human being, or a Vaiṣṇava to belong to a particular creed is possessed of hellish intelligence." If one thinks that the worshipable *śālagrāma-śilā* is a mere stone, that the spiritual master is an ordinary human being or that a pure Vaiṣṇava preaching the *bhakti* cult all over the world is a member of a particular caste or material division of society, he is considered a *nārakī,* a candidate for hellish life. When Śrī Caitanya Mahāprabhu instructed that the *govardhana-śilā,* the stone taken from Govardhana, is nondifferent from the body of Śrī Kṛṣṇa, the Supreme Personality of Godhead, He indirectly advised such foolish persons that one should not be envious of a Vaiṣṇava who belongs to a different caste or sect. One should accept a Vaiṣṇava as transcendental. in this way one can be saved; otherwise, one is surely awaiting a hellish life.

antya.6.295

> *ei śilāre kara tumi sāttvika pūjana*
> *acirāt pābe tumi kṛṣṇa-prema-dhana*

SYNONYMS

ei śilāra—of this stone; *kara*—do; *tumi*—you; *sāttvika pūjana*—worshiping like a perfect *brāhmaṇa,* or in the mode of goodness; *acirāt*—very soon; *pābe tumi*—you will get; *kṛṣṇa-prema*—ecstatic love of Kṛṣṇa; *dhana*—wealth.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "Worship this stone in the mode of goodness like a perfect brāhmaṇa, for by such worship you will surely attain ecstatic love of Kṛṣṇa without delay.

antya.6.296

> *eka kuṅjā jala āra tulasī-mañjarī*
> *sāttvika-sevā ei—śuddha-bhāve kari*

SYNONYMS

eka—one; *kuṅjā*—jug; *jala*—water; *āra*—and; *tulasī-mañjarī*—flowers of the tulasī tree; *sāttvika-sevā*—worship in goodness; *ei*—this; *śuddha-bhāve*—in complete purity; *kari*—performing.

TRANSLATION

"For such worship, one needs a jug of water and a few flowers from a tulasī tree. This is worship in complete goodness when performed in complete purity.

antya.6.297

> *dui-dike dui-patra madhye komala mañjarī*
> *ei-mata aṣṭa-mañjarī dibe śraddhā kari" '*

SYNONYMS

dui-dike—on two sides; *dui-patra*—two *tulasī* leaves; *madhye*—within; *komala mañjarī*—very soft *tulasī* flower; *ei-mata*—in this way; *aṣṭa-mañjarī*—eight *tulasī* flowers; *dibe*—you should offer; *śraddhā kari'*—with faith and love.

TRANSLATION

"With faith and love, you should offer eight soft tulasī flowers, each with two tulasī leaves, one on each side of each flower."

antya.6.298

> *śrī-haste śilā diyā ei ājñā dilā*
> *ānande raghunātha sevā karite lāgilā*

SYNONYMS

śrī-haste—by His own transcendental hand; *śilā*—the stone from Govardhana Hill; *diyā*—delivering; *ei ājñā*—this order; *dilā*—He gave; *ānande*—in great happiness; *raghunātha*—Raghunātha dāsa; *sevā karite lāgilā*—began to worship.

TRANSLATION

After thus advising him how to worship, Lord Śrī Caitanya Mahāprabhu personally offered Raghunātha dāsa the govardhana-śilā with His transcendental hand.

As advised by the Lord, Raghunātha dāsa worshiped the śilā in great transcendental jubilation.

antya.6.299

> *eka-vitasti dui-vastra, piṅḍā eka-khāni*
> *svarūpa dilena kuṅjā ānibāre pāni*

SYNONYMS

eka-vitasti—about six inches long; *dui-vastra*—two cloths; *piṅḍā eka-khāni*—one wooden platform; *svarūpa dilena*—Svarūpa Dāmodara Gosvāmī delivered; *kuṅjā*—a jug; *ānibāre pāni*—for bringing water.

TRANSLATION

Svarūpa Dāmodara gave Raghunātha dāsa two cloths, each about six inches long, a wooden platform and a jug in which to keep water.

antya.6.300

> *ei-mata raghunātha karena pūjana*
> *pūjā-kāle dekhe śilāya 'vrajendra-nandana'*

SYNONYMS

ei-mata—in this way; *raghunātha*—Raghunātha dāsa Gosvāmī; *karena pūjana*—worships; *pūjā-kāle*—while worshiping; *dekhe*—he sees; *śilāya*—in the stone from Govardhana; *vrajendra-nandana*—the son of Nanda Mahārāja.

TRANSLATION

Thus Raghunātha dāsa began worshiping the stone from Govardhana, and as he worshiped he saw the Supreme Personality of Godhead, Kṛṣṇa, the son of Nanda Mahārāja, directly in the stone.

antya.6.301

> *'prabhura svahasta-datta govardhana-śilā*
> *ei cinti' raghunātha preme bhāsi' gelā*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *sva-hasta*—own hand; *datta*—handed over by; *govardhana-śilā*—the stone from Govardhana Hill; *ei cinti'*—thinking this; *raghunātha*—Raghunātha dāsa; *preme*—in ecstatic love; *bhāsi' gelā*—became overflooded.

TRANSLATION

Thinking of how he had received the govardhana-śilā directly from the hands of Śrī Caitanya Mahāprabhu,

Raghunātha dāsa was always overflooded with ecstatic love.

antya.6.302

> *jala-tulasīra sevāya tāṅra yata sukhodaya*
> *ṣoḍaśopacāra-pūjāya tata sukha naya*

SYNONYMS

jala-tulasīra sevāya—by worshiping with water and *tulasī*; *tāṅra*—his; *yata*—as much as; *sukha-udaya*—rise of transcendental happiness; *ṣoḍaśa-upacāra-pūjāya*—by worshiping with sixteen kinds of paraphernalia; *tata*—so much; *sukha*—happiness; *naya*—is not.

TRANSLATION

The amount of transcendental bliss that Raghunātha dāsa enjoyed simply by offering water and tulasī is impossible to achieve even if one worships the Deity with sixteen kinds of paraphernalia.

antya.6.303

> *ei-mata kata dina karena pūjana*
> *tabe svarūpa-gosāñi tāṅre kahilā vacana*

SYNONYMS

ei-mata—in this way; *kata dina*—for some days; *karena pūjana*—he worshiped; *tabe*—at that time; *svarūpa-gosāñi*—Svarūpa Dāmodara Gosvāmī; *tāṅre*—to him; *kahilā vacana*—said some words.

TRANSLATION

After Raghunātha dāsa had thus worshiped the govardhana-śilā for some time, Svarūpa Dāmodara one day spoke to him as follows.

antya.6.304

> *"aṣṭa-kauḍira khājā-sandeśa kara samarpaṇa*
> *śraddhā kari' dile, sei amṛtera sama*

SYNONYMS

aṣṭa-kauḍira—costing eight *kauḍis*; *khājā-sandeśa*—*khājā* and *sandeśa* sweetmeats; *kara samarpaṇa*—offer; *śraddhā kari'*—with love and faith; *dile*—if you offer; *sei*—that; *amṛtera sama*—just like nectar.

TRANSLATION

"Offer the Govardhana stone eight kauḍis worth of the first-class sweetmeats known as khājā and sandeśa. If you offer them with faith and love, they will be just like nectar."

antya.6.305

tabe aṣṭa-kauḍira khājā kare samarpaṇa
svarūpa-ājñāya govinda tāhā kare samādhāna

SYNONYMS

tabe—then; *aṣṭa-kauḍira*—costing eight kauḍis; *khājā*—the sweetmeat named *khājā*; *kare samarpaṇa*—offers; *svarūpa-ājñāya*—by the order of Svarūpa Dāmodara; *govinda*—the personal servant of Śrī Caitanya Mahāprabhu; *tāhā*—that; *kare samādhāna*—arranges.

TRANSLATION

Raghunātha dāsa then began offering the costly sweetmeats known as khājā, which Govinda, following the order of Svarūpa Dāmodara, would supply.

antya.6.306

raghunātha sei śilā-mālā yabe pāilā
gosāñira abhiprāya ei bhāvanā karilā

SYNONYMS

raghunātha—Raghunātha dāsa Gosvāmī; *sei śilā*—that stone; *mālā*—garland; *yabe*—when; *pāilā*—he got; *gosāñira*—of Śrī Caitanya

Mahāprabhu; *abhiprāya*—intention; *ei*—this; *bhāvanā karilā*—he thought.

TRANSLATION

When Raghunātha dāsa received from Śrī Caitanya Mahāprabhu the stone and the garland of conchshells, he could understand the Lord's intention. Thus he thought as follows.

antya.6.307

> *"śilā diyā gosāñi samarpilā 'govardhane'*
> *guñjā-mālā diyā dilā 'rādhikā-caraṇe'*

SYNONYMS

śilā diyā—by offering this stone; *gosāñi*—Śrī Caitanya Mahāprabhu; *samarpilā*—offered; *govardhane*—a place near Govardhana Hill; *guñjā-mālā diyā*—by offering the garland of small conchshells; *dilā*—offered; *rādhikā-caraṇe*—shelter at the lotus feet of Śrīmatī Rādhārāṇī.

TRANSLATION

"By offering me the govardhana-śilā, Śrī Caitanya Mahāprabhu has offered me a place near Govardhana Hill, and by offering me the garland of conch shells, He has offered me shelter at the lotus feet of Śrīmatī Rādhārāṇī."

antya.6.308

> *ānande raghunāthera bāhya vismaraṇa*
> *kāya-mane sevilena gaurāṅga-caraṇa*

SYNONYMS

ānande—in transcendental bliss; *raghunāthera*—of Raghunātha dāsa; *bāhya vismaraṇa*—forgetting everything external; *kāya-mane*—by mind and body; *sevilena*—served; *gaurāṅga-caraṇa*—the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Raghunātha dāsa's transcendental bliss was boundless. Forgetting everything external, he served the lotus feet of Śrī Caitanya Mahāprabhu with his body and mind.

antya.6.309

> *ananta guṇa raghunāthera ke karibe lekhā?*
> *raghunāthera niyama,—yena pāṣāṇera rekhā*

SYNONYMS

ananta guṇa—unlimited transcendental attributes; *raghunāthera*—of Raghunātha dāsa; *ke*—who; *karibe lekhā*—can write; *raghunāthera*—of Raghunātha dāsa; *niyama*—the strict regulative principles; *yena*—like; *pāṣāṇera rekhā*—lines on a stone.

TRANSLATION

Who could list the unlimited transcendental attributes of Raghunātha dāsa? His strict regulative principles were exactly like lines on a stone.

PURPORT

The words *pasanera rekha* are very significant. Raghunātha dāsa Gosvāmī followed the regulative principles so strictly and rigidly that they were compared to the lines on a stone. As such lines cannot be erased at any time, so the regulative principles observed by Śrī Raghunātha dāsa Gosvāmī could not be changed under any circumstances.

antya.6.310

> *sāḍe sāta prahara yāya kīrtana-smaraṇe*
> *āhāra-nidrā cāri daṇḍa seha nahe kona dine*

SYNONYMS

sāḍe sāta prahara—7.5 *praharas* (one *prahara* equals three hours); *yāya*—is spent; *kīrtana-smaraṇe*—in chanting the Hare Kṛṣṇa *mahā-mantra* and remembering the lotus feet of Kṛṣṇa; *āhāra-nidrā*—eating and sleeping; *cāri daṇḍa*—four *daṇḍas* (one *daṇḍa* equals twenty-four minutes); *seha*—that; *nahe*—is not; *kona dine*—some days.

TRANSLATION

Raghunātha dāsa spent more than twenty-two hours out of every twenty-four chanting the Hare Kṛṣṇa mahā-mantra and remembering the lotus feet of the Lord. He ate and slept for less than an hour and a half, and on some days that also was impossible.

antya.6.311

> *vairāgyera kathā tāṅra adbhuta-kathana*
> *ājanma nā dila jihvāya rasera sparśana*

SYNONYMS

vairāgyera—of the renunciation; *kathā*—talks; *tāṅra*—of him; *adbhuta-kathana*—wonderful topics; *ā-janma*—from birth; *nā dila*—did not allow; *jihvāya*—to the tongue; *rasera sparśana*—tasting.

TRANSLATION

Topics concerning his renunciation are wonderful. Throughout his life he never allowed his tongue sense gratification.

antya.6.312

> *chiṇḍā kāni kāṅthā vinā nā pare vasana*
> *sāvadhāne prabhura kailā ājñāra pālana*

SYNONYMS

chiṇḍā kāni—a small torn cloth; *kāṅthā*—a patchwork cotton wrapper; *vinā*—except; *nā pare*—does not wear; *vasana*—clothing; *sāvadhāne*—with great care; *prabhura*—of Śrī Caitanya Mahāprabhu; *kailā*—performed; *ājñāra pālana*—execution of the order.

TRANSLATION

He never touched anything to wear except a small torn cloth and a patchwork wrapper. Thus he very rigidly executed the order of Śrī Caitanya Mahāprabhu.

PURPORT

The principle of very rigidly carrying out the order of the spiritual master must be observed. The spiritual master gives different orders to different people. For example, Śrī Caitanya Mahāprabhu ordered Jīva Gosvāmī, Rūpa Gosvāmī and Sanātana Gosvāmī to preach, and He ordered Raghunātha dāsa Gosvāmī to strictly follow the rules and regulations of the renounced order. All six Gosvāmīs strictly followed the instructions of Śrī Caitanya Mahāprabhu. This is the principle for progress in devotional service. After receiving an order from the spiritual master, one must strictly try to execute the order. That is the way of success.

antya.6.313

> *prāṇa-rakṣā lāgi' yebā karena bhakṣaṇa*
> *tāhā khāñā āpanāke kahe nirveda-vacana*

SYNONYMS

prāṇa-rakṣā lāgi'—to maintain life; *yebā*—whatever; *karena bhakṣaṇa*—he ate; *tāhā khāñā*—eating that; *āpanāke*—to himself; *kahe*—said; *nirveda-vacana*—words of reproach.

TRANSLATION

Whatever he ate was only to keep his body and soul together, and when he ate he would reproach himself thus.

antya.6.314

> *ātmānaṁ ced vijānīyāt*
> *paraṁ jñāna-dhūtāśayaḥ*
> *kim icchan kasya vā hetor*
> *dehaṁ puṣṇāti lampaṭaḥ*

SYNONYMS

ātmānam—the soul; *cet*—if; *vijānīyāt*—one understands; *param*—supreme; *jñāna*—by knowledge; *dhūta*—thrown off; *āśayaḥ*—material desires; *kim*—what; *icchan*—desiring; *kasya*—what; *vā*—

or; *hetoḥ*—for reason; *deham*—the material body; *puṣṇāti*—maintains; *lampaṭaḥ*—debauchee.

TRANSLATION

"If one's heart has been cleansed by perfect knowledge and one has understood Kṛṣṇa, the Supreme Brahman, he then gains everything. Why should such a person act like a debauchee by trying very carefully to maintain his material body?"

PURPORT

This verse (Bhāg. 7.15.40) was spoken by Nārada to Yudhiṣṭhira Mahārāja regarding a householder's liberation from material bondage. On the spiritual platform, one does not unnecessarily care for the body. Śrīla Narottama dāsa Ṭhākura has said, *deha-smṛti nāhi yāra, saṁsāra bandhana kāhāṅ tāra*. One who is spiritually situated does not think that he is the body. Therefore he can transcendentally execute severe penances in the renounced order of life. The best example of such renunciation is Raghunātha dāsa Gosvāmī.

antya.6.315

> *prasādānna pasārira yata nā vikāya*
> *dui-tina dina haile bhāta saḍi' yāya*

SYNONYMS

prasāda-anna—food of Jagannātha; *pasārira*—of the shopkeepers; *yata*—as much as; *nā vikāya*—is not sold; *dui-tina dina*—two and three days; *haile*—after; *bhāta*—the rice; *saḍi' yāya*—becomes decomposed.

TRANSLATION

Lord Jagannātha's prasāda is sold by shopkeepers, and that which is not sold decomposes after two or three days.

antya.6.316

> *siṁha-dvāre gābhī-āge sei bhāta ḍāre*
> *saḍā-gandhe tailaṅgī-gāi khāite nā pāre*

SYNONYMS

siṁha-dvāre—at the gate known as Siṁha-dvāra; *gābhī-āge*—in front of the cows; *sei bhāta*—that food; *ḍāre*—they throw; *saḍā-gandhe*—because of a rotten smell; *tailaṅgī-gāi*—the cows from Tailaṅga; *khāite nā pāre*—cannot eat.

TRANSLATION

All the decomposed food is thrown before the cows from Tailaṅga at the Siṁha-dvāra gate. Because of its rotten odor, even the cows cannot eat it.

antya.6.317

> *sei bhāta raghunātha rātre ghare āni'*
> *bhāta pākhāliyā phele ghare diyā bahu pāni*

SYNONYMS

sei bhāta—that rejected rice; *raghunātha*—Raghunātha dāsa; *rātre*—at night; *ghare āni'*—bringing home; *bhāta*—the rice; *pākhāliyā*—washing; *phele*—throws; *ghare*—at home; *diyā*—putting; *bahu pāni*—much water.

TRANSLATION

At night Raghunātha dāsa would collect that decomposed rice, bring it home and wash it with ample water.

antya.6.318

> *bhitarera dṛḍha yei māji bhāta pāya*
> *lavaṇa diyā raghunātha sei anna khāya*

SYNONYMS

bhitarera—within; *dṛḍha*—the harder portion; *yei*—which; *māji*—the core; *bhāta*—rice; *pāya*—he gets; *lavaṇa diyā*—with a little salt; *raghunātha*—Raghunātha dāsa Gosvāmī; *sei anna*—that rice; *khāya*—eats.

TRANSLATION

Then he ate the hard inner portion of the rice with salt.

antya.6.319

> *eka-dina svarūpa tāhā karite dekhilā*
> *hāsiyā tāhāra kichu māgiyā khāilā*

SYNONYMS

eka-dina—one day; *svarūpa*—Svarūpa Dāmodara Gosvāmī; *tāhā*—that; *karite*—doing; *dekhilā*—saw; *hāsiyā*—smiling; *tāhāra*—of that; *kichu*—some; *māgiyā khāilā*—he begged and ate.

TRANSLATION

One day Svarūpa Dāmodara saw the activities of Raghunātha dāsa. Thus he smiled and asked for a small portion of that food and ate it.

antya.6.320

> *svarūpa kahe,—"aiche amṛta khāo niti-niti*
> *āmā-sabāya nāhi deha',—ki tomāra prakṛti?"*

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara said; *aiche*—such; *amṛta*—nectar; *khāo*—you eat; *niti-niti*—daily; *āmā-sabāya*—to us; *nāhi deha'*—you do not offer; *ki*—what; *tomāra*—your; *prakṛti*—nature.

TRANSLATION

Svarūpa Dāmodara said, "You eat such nectar every day, but you never offer it to us. Where is your character?"

antya.6.321

> *govindera mukhe prabhu se vārtā śunilā*
> *āra dina āsi' prabhu kahite lāgilā*

SYNONYMS

govindera mukhe—from the mouth of Govinda; *prabhu*—Śrī Caitanya Mahāprabhu; *se vārtā*—that news; *śunilā*—heard; *āra dina*—the next day; *āsi'*—coming; *prabhu*—Śrī Caitanya Mahāprabhu; *kahite lāgilā*—began to say.

TRANSLATION

When Śrī Caitanya Mahāprabhu heard news of this from the mouth of Govinda, He went there the next day and spoke as follows.

antya.6.322

> *kāṅhā vastu khāo sabe, more nā deha' kene?'*
> *eta bali' eka grāsa karilā bhakṣaṇe*

SYNONYMS

kāṅhā—what; *vastu*—things; *khāo*—you eat; *sabe*—all; *more*—to Me; *nā deha' kene*—why do you not give; *eta bali'*—saying this; *eka grāsa*—one morsel; *karilā bhakṣaṇe*—ate.

TRANSLATION

"What nice things are you eating? Why don't you give anything to Me?" Saying this, He forcibly took a morsel and began to eat.

antya.6.323

> *āra grāsa laite svarūpa hātete dharilā*
> *'tava yogya nahe' bali' bale kāḍi' nilā*

SYNONYMS

āra—another; *grāsa*—morsel; *laite*—taking; *svarūpa*—Svarūpa Dāmodara; *hātete*—the hand; *dharilā*—caught; *tava*—for You; *yogya*—fit; *nahe*—is not; *bali'*—saying; *bale*—by force; *kāḍi'*—snatching; *nilā*—he took.

TRANSLATION

When Śrī Caitanya Mahāprabhu was taking another morsel of food, Svarūpa Dāmodara caught Him by the hand and said, "It is not fit for You." Thus he forcibly took the food away.

antya.6.324

> *prabhu bale,—"niti-niti nānā prasāda khāi*
> *aiche svāda āra kona prasāde nā pāi"*

SYNONYMS

prabhu bale—Lord Śrī Caitanya Mahāprabhu said; *niti-niti*—day after day; *nānā prasāda*—varieties of *prasāda*; *khāi*—I eat; *aiche svāda*—such a nice taste; *āra*—other; *kona*—any; *prasāde*—in the remnants of Lord Jagannātha's food; *nā pāi*—I do not get.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Of course, every day I eat varieties of prasāda, but I have never tasted such nice prasāda as that which Raghunātha is eating."

antya.6.325

> *ei-mata mahāprabhu nānā līlā kare*
> *raghunāthera vairāgya dekhi' santoṣa antare*

SYNONYMS

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *nānā līlā*—many pastimes; *kare*—performs; *raghunāthera*—of Raghunātha dāsa; *vairāgya*—renunciation; *dekhi'*—by seeing; *santoṣa antare*—satisfied within.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu performed many pastimes at Jagannātha Purī. Seeing the severe penances performed by Raghunātha dāsa in the renounced order, the Lord was greatly satisfied.

antya.6.326

> *āpana-uddhāra ei raghunātha-dāsa*
> *'gaurāṅga-stava-kalpa-vṛkṣe' kariyāchena prakāśa*

SYNONYMS

āpana-uddhāra—his personal deliverance; *ei raghunātha-dāsa*—this Raghunātha dāsa Gosvāmī; *gaurāṅga-stava-kalpa-vṛkṣe*—in his poem known as *Gaurāṅga-stava-kalpavṛkṣa*; *kariyāchena prakāśa*—has manifested.

TRANSLATION

In his own poem known as the Gaurāṅga-stava-kalpavṛkṣa, Raghunātha dāsa has described his personal deliverance.

antya.6.327

> *mahā-sampad-dāvād api patitam uddhṛtya kṛpayā*
> *svarūpe yaḥ svīye kujanam api māṁ nyasya muditaḥ*
> *uro-guñjā-hāraṁ priyam api ca govardhana-śilāṁ*
> *dadau me gaurāṅgo hṛdaya udayan māṁ madayati*

SYNONYMS

mahā-sampat—of profuse material opulence; *dāvāt*—from a forest fire; *api*—although; *patitam*—fallen; *uddhṛtya*—delivering; *kṛpayā*—by mercy; *svarūpe*—unto Svarūpa Dāmodara Gosvāmī; *yaḥ*—He who (Lord Śrī Caitanya Mahāprabhu); *svīye*—His personal associate; *ku-janam*—low person; *api*—although; *mām*—me; *nyasya*—having delivered; *muditaḥ*—pleased; *uraḥ*—of the chest; *guñjā-hāram*—the garland of conchshells; *priyam*—dear; *api*—although; *ca*—and; *govardhana-śilām*—a stone from Govardhana Hill; *dadau*—delivered; *me*—to me; *gaurāṅgaḥ*—Lord Gaurāṅga; *hṛdaye*—in my heart; *udayan*—by manifesting; *mām*—me; *madayati*—maddens.

TRANSLATION

"Although I am a fallen soul, the lowest of men, Śrī Caitanya Mahāprabhu delivered me from the blazing forest fire of great material opulence by His mercy. He handed me over in great pleasure to Svarūpa Dāmodara, His personal associate. The Lord also gave me the garland of small conchshells that He wore on His chest and a stone from Govardhana Hill, although they were very dear to Him. That same Lord Śrī Caitanya Mahāprabhu awakens within my heart and makes me mad after Him."

PURPORT

This verse is from *Śrī Gaurāṅga-stava-kalpavṛkṣa* (11), written by Raghunātha dāsa Gosvāmī.

antya.6.328

> *ei ta' kahiluṅ raghunāthera milana*
> *ihā yei śune pāya caitanya-caraṇa*

SYNONYMS

ei—this; *ta'*—certainly; *kahiluṅ*—I have described; *raghunāthera milana*—the meeting of Raghunātha dāsa; *ihā*—this; *yei*—anyone who; *śune*—hears; *pāya*—gets; *caitanya-caraṇa*—the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Thus I have described the meeting of Raghunātha dāsa with Śrī Caitanya Mahāprabhu. Anyone who hears about this incident attains the lotus feet of Śrī Caitanya Mahāprabhu.

antya.6.329

> *śrī-rūpa-raghunātha-pade yāra āśa,*
> *caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps. *Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Sixth Chapter, describing Lord Caitanya's meeting with Raghunātha dāsa Gosvāmī.*

Chapter 7

antya.7.1

caitanya-caraṇāmbhoja-
makaranda-liho bhaje
yeṣāṁ prasāda-mātreṇa
pāmaro 'py amaro bhavet

SYNONYMS

caitanya—of Śrī Caitanya Mahāprabhu; *caraṇa-ambhoja*—at the lotus feet; *makaranda*—the honey; *lihaḥ*—unto those engaged in licking; *bhaje*—I offer my obeisances; *yeṣām*—of whom; *prasāda-mātreṇa*—simply by the mercy; *pāmaraḥ*—a fallen soul; *api*—even; *amaraḥ*—liberated; *bhavet*—becomes.

TRANSLATION

Let me offer my respectful obeisances unto the devotees of Śrī Caitanya Mahāprabhu. Simply by the causeless mercy of the devotees engaged in licking honey from His lotus feet, even a fallen soul becomes eternally liberated.

antya.7.2

> *jaya jaya śrī-caitanya jaya nityānanda*
> *jayādvaita-candra jaya gaura-bhakta-vṛnda*

SYNONYMS

jaya jaya—all glories; *śrī-caitanya*—to Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Nityānanda Prabhu; *jaya*—all glories; *advaita-candra*—to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Nityānanda Prabhu! All glories to Advaitacandra! And all glories to the devotees of Lord Śrī Caitanya Mahāprabhu!

antya.7.3

> *varṣāntare yata gauḍera bhakta-gaṇa āilā*
> *pūrvavat mahāprabhu sabāre mililā*

SYNONYMS

varṣa-antare—the next year; *yata*—all; *gauḍera*—of Bengal; *bhakta-gaṇa*—devotees; *āilā*—came; *pūrva-vat*—as previously;

mahāprabhu—Śrī Caitanya Mahāprabhu; *sabāre mililā*—met every one of them.

TRANSLATION

The next year, all the devotees of Bengal went to visit Śrī Caitanya Mahāprabhu, and as previously, the Lord met each and every one of them.

antya.7.4

> *ei-mata vilāsa prabhura bhakta-gaṇa lañā*
> *hena-kāle vallabha-bhaṭṭa milila āsiyā*

SYNONYMS

ei-mata—in this way; *vilāsa*—pastimes; *prabhura*—of Śrī Caitanya Mahāprabhu; *bhakta-gaṇa lañā*—with His devotees; *hena-kāle*—at this time; *vallabha-bhaṭṭa*—the greatly learned scholar named Vallabha Bhaṭṭa; *milila*—met; *āsiyā*—coming.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu performed His pastimes with His devotees. Then a learned scholar named Vallabha Bhaṭṭa went to Jagannātha Purī to meet the Lord.

PURPORT

For a description of Vallabha Bhaṭṭa, one may refer to the *Madhya-līlā,* Chapter Nineteen, text 61.

antya.7.5

> *āsiyā vandila bhaṭṭa prabhura caraṇe*
> *prabhu 'bhāgavata-buddhye' kailā āliṅgane*

SYNONYMS

āsiyā—coming; *vandila*—offered obeisances; *bhaṭṭa*—Vallabha Bhaṭṭa; *prabhura caraṇe*—at the lotus feet of Śrī Caitanya Mahāprabhu; *prabhu*—Śrī Caitanya Mahāprabhu; *bhāgavata-buddhye*—accepting him as a great devotee; *kailā āliṅgane*—embraced.

TRANSLATION

When Vallabha Bhaṭṭa arrived, he offered his obeisances at the lotus feet of the Lord. Accepting him as a great devotee, the Lord embraced him.

antya.7.6

> *mānya kari' prabhu tāre nikaṭe vasāilā*
> *vinaya kariyā bhaṭṭa kahite lāgilā*

SYNONYMS

mānya kari'—with great respect; *prabhu*—Śrī Caitanya Mahāprabhu; *tāre*—him; *nikaṭe*—near; *vasāilā*—seated; *vinaya kariyā*—with great humility; *bhaṭṭa*—Vallabha Bhaṭṭa; *kahite lāgilā*—began to speak.

TRANSLATION

With great respect, Śrī Caitanya Mahāprabhu seated Vallabha Bhaṭṭa near Him. Then Vallabha Bhaṭṭa very humbly began to speak.

antya.7.7

> *"bahu-dina manoratha tomā' dekhibāre*
> *jagannātha pūrṇa kailā, dekhiluṅ tomāre*

SYNONYMS

bahu-dina—for a long time; *manoratha*—my desire; *tomā' dekhibāre*—to see You; *jagannātha*—Lord Jagannātha; *pūrṇa kailā*—has fulfilled; *dekhiluṅ tomāre*—I have seen You.

TRANSLATION

"For a long time," he said, "I have desired to see You, my Lord. Now Lord Jagannātha has fulfilled this desire; therefore I am seeing You.

antya.7.8

> *tomāra darśana ye pāya sei bhāgyavān*
> *tomāke dekhiye,—yena sākṣāt bhagavān*

SYNONYMS

tomāra darśana—Your audience; *ye pāya*—anyone who gets; *sei*—he; *bhāgyavān*—very fortunate; *tomāke dekhiye*—I see You; *yena*—as if; *sākṣāt bhagavān*—directly the Supreme Personality of Godhead.

TRANSLATION

"One who receives Your audience is fortunate indeed, for You are the Supreme Personality of Godhead Himself.

antya.7.9

> *tomāre ye smaraṇa kare, se haya pavitra*
> *darśane pavitra habe,—ithe ki vicitra?*

SYNONYMS

tomāre—You; *ye*—anyone who; *smaraṇa kahe*—remembers; *se*—he; *haya*—becomes; *pavitra*—purified; *darśane*—by seeing; *pavitra*—purified; *habe*—will be; *ithe*—in this; *ki vicitra*—what astonishment.

TRANSLATION

"Since one who remembers You is purified, why should it be astonishing that one becomes purified by seeing You?

antya.7.10

> *yeṣāṁ saṁsmaraṇāt puṁsāṁ*
> *sadyaḥ śuddhyanti vai gṛhāḥ*
> *kiṁ punar darśana-sparśa-*
> *pāda-śaucāsanādibhiḥ*

SYNONYMS

yeṣām—of whom; *saṁsmaraṇāt*—by remembrance; *puṁsām*—of persons; *sadyaḥ*—immediately; *śuddhyanti*—become purified; *vai*—certainly; *gṛhāḥ*—the houses; *kim punaḥ*—what to speak of; *darśana*—by seeing; *sparśa*—touching; *pāda-śauca*—washing the feet; *āsana-ādibhiḥ*—by offering a seat and so on.

TRANSLATION

"One can immediately purify his entire house simply by remembering exalted personalities, to say nothing of directly seeing them, touching their lotus feet, washing their feet or offering them places to sit.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (1.19.33).

antya.7.11

> *kali-kālera dharma—kṛṣṇa-nāma-saṅkīrtana*
> *kṛṣṇa-śakti vinā nahe tāra pravartana*

SYNONYMS

kali-kālera—of this age of Kali; *dharma*—the duty; *kṛṣṇa-nāma-saṅkīrtana*—chanting the holy name of Lord Kṛṣṇa; *kṛṣṇa-śakti vinā*—without being empowered by Lord Kṛṣṇa; *nahe*—is not; *tāra*—of that; *pravartana*—propagation.

TRANSLATION

"The fundamental religious system in the age of Kali is the chanting of the holy name of Kṛṣṇa. Unless empowered by Kṛṣṇa, one cannot propagate the saṅkīrtana movement.

antya.7.12

> *tāhā pravartāilā tumi,—ei ta 'pramāṇa'*
> *kṛṣṇa-śakti dhara tumi,—ithe nāhi āna*

SYNONYMS

tāhā—that; *pravartāilā*—have propagated; *tumi*—You; *ei*—this; *ta*—certainly; *pramāṇa*—evidence; *kṛṣṇa-śakti*—the energy of Kṛṣṇa; *dhara*—bear; *tumi*—You; *ithe nāhi āna*—there is no question about it.

TRANSLATION

"You have spread the saṅkīrtana movement of Kṛṣṇa consciousness. Therefore it is evident that You have been empowered by Lord Kṛṣṇa. There is no question about it.

PURPORT

Śrī Madhvācārya has brought our attention to this quotation from the *Nārāyaṇa-saṁhitā:*

> *dvāparīyair janair viṣṇuḥ*
> *pañcarātrais tu kevalaiḥ*
> *kalau tu nāma-mātreṇa*
> *pūjyate bhagavān hariḥ*

"in the Dvāpara-yuga one could satisfy Kṛṣṇa or Viṣṇu only by worshiping opulently according to the *pāñcarātrikī* system, but in the age of Kali one can satisfy and worship the Supreme Personality of Godhead Hari simply by chanting His holy name." Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains that unless one is directly empowered by the causeless mercy of Kṛṣṇa, one

cannot become the spiritual master of the entire world *(jagad-guru)*. One cannot become an *ācārya* simply by mental speculation. The true *ācārya* presents Kṛṣṇa to everyone by preaching the holy name of the Lord throughout the world. Thus the conditioned souls, purified by chanting the holy name, are liberated from the blazing fire of material existence. In this way, spiritual benefit grows increasingly full, like the waxing moon in the sky. The true *ācārya,* the spiritual master of the entire world, must be considered an incarnation of Kṛṣṇa's mercy. indeed, he is personally embracing Kṛṣṇa. He is therefore the spiritual master of all the *varṇas* (*brāhmaṇa, kṣatriya, vaiśya* and *śūdra*) and all the *āśramas* (*brahmacarya, gṛhastha, vānaprastha* and *sannyāsa*). Since he is understood to be the most advanced devotee, he is called *paramahaṁsa-ṭhākura*. Ṭhākura is a title of honor offered to the *paramahaṁsa*. Therefore one who acts as an ācārya, directly presenting Lord Kṛṣṇa by spreading His name and fame, is also to be called *paramahaṁsa-ṭhākura*.

antya.7.13

> *jagate karilā tumi kṛṣṇa-nāma prakāśe*
> *yei tomā dekhe, sei kṛṣṇa-preme bhāse*

SYNONYMS

jagate—throughout the entire world; *karilā*—have done; *tumi*—You; *kṛṣṇa-nāma prakāśe*—manifestation of the holy name of Lord

Kṛṣṇa; *yei*—anyone who; *tomā dekhe*—sees You; *sei*—he; *kṛṣṇa-preme*—in ecstatic love of Kṛṣṇa; *bhāse*—floats.

TRANSLATION

"You have manifested the holy name of Kṛṣṇa throughout the entire world. Anyone who sees You is immediately absorbed in ecstatic love of Kṛṣṇa.

antya.7.14

> *prema-parakāśa nahe kṛṣṇa-śakti vine*
> *'kṛṣṇa'—eka prema-dātā, śāstra-pramāṇe*

SYNONYMS

prema—of ecstatic love of Kṛṣṇa; *parakāśa*—manifestation; *nahe*—cannot be; *kṛṣṇa-śakti vine*—without the power of Kṛṣṇa; *kṛṣṇa*—Lord Kṛṣṇa; *eka*—the only one; *prema-dātā*—giver of prema; *śāstra-pramāṇe*—the verdict of all revealed scriptures.

TRANSLATION

"Without being especially empowered by Kṛṣṇa, one cannot manifest ecstatic love of Kṛṣṇa, for Kṛṣṇa is the only one who gives ecstatic love. That is the verdict of all revealed scriptures.

> *santv avatārā bahavaḥ*
> *puṣkara-nābhasya sarvato-bhadrāḥ*
> *kṛṣṇād anyaḥ ko vā latāsv*
> *api premado bhavati"*

SYNONYMS

santu—let there be; *avatārāḥ*—incarnations; *bahavaḥ*—many; *puṣkara-nābhasya*—of the Lord, from whose navel grows a lotus flower; *sarvataḥ bhadrāḥ*—completely auspicious; *kṛṣṇāt*—than Lord Kṛṣṇa; *anyaḥ*—other; *kaḥ vā*—who possibly; *latāsu*—on the surrendered souls; *api*—also; *prema-daḥ*—the bestower of love; *bhavati*—is.

TRANSLATION

"There may be many all-auspicious incarnations of the Personality of Godhead, but who other than Lord Śrī Kṛṣṇa can bestow love of God upon the surrendered souls?' "

PURPORT

This is a verse written by Bilvamaṅgala Ṭhākura. it is found in the *Laghu-bhāgavatāmṛta* (1.5.37).

antya.7.16

> *mahāprabhu kahe—"śuna, bhaṭṭa mahā-mati*
> *māyāvādī sannyāsī āmi, nā jāni kṛṣṇa-bhakti*

SYNONYMS

mahāprabhu kahe—Śrī Caitanya Mahāprabhu replied; *śuna*—please hear; *bhaṭṭa*—My dear Vallabha Bhaṭṭa; *mahā-mati*—learned scholar; *māyāvādī*—in the Māyāvāda school; *sannyāsī*—*sannyāsī*; *āmi*—I; *nā jāni*—I do not know; *kṛṣṇa-bhakti*—devotional service to Kṛṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "My dear Vallabha Bhaṭṭa, you are a learned scholar. Kindly listen to Me. I am a sannyāsī of the Māyāvāda school. Therefore I have no chance of knowing what kṛṣṇa-bhakti is.

antya.7.17

> *advaitācārya-gosāñi—'sākṣāt īśvara'*
> *tāṅra saṅge āmāra mana ha-ila nirmala*

SYNONYMS

advaita-ācārya-gosāñi—Advaita Ācārya; *sākṣāt īśvara*—directly the Supreme Personality of Godhead; *tāṅra saṅge*—by His

association; *āmāra*—My; *mana*—mind; *ha-ila*—has become; *nirmala*—purified.

TRANSLATION

"Nevertheless, My mind has become purified because I have associated with Advaita Ācārya, who is directly the Supreme Personality of Godhead.

antya.7.18

> *sarva-śāstre kṛṣṇa-bhaktye nāhi yāṅra sama*
> *ataeva 'advaita-ācārya' tāṅra nāma*

SYNONYMS

sarva-śāstre—in all revealed scriptures; *kṛṣṇa-bhaktye*—in the devotional service of Lord Kṛṣṇa; *nāhi*—is not; *yāṅra*—of whom; *sama*—equal; *ataeva*—therefore; *advaita*—without a competitor; *ācārya*—*ācārya*; *tāṅra nāma*—His name.

TRANSLATION

"He is unparalleled in His understanding of all the revealed scriptures and the devotional service of Lord Kṛṣṇa. Therefore He is called Advaita Ācārya.

antya.7.19

> *yāṅhāra kṛpāte mlecchera haya kṛṣṇa-bhakti*
> *ke kahite pāre tāṅra vaiṣṇavatā-śakti?*

SYNONYMS

yāṅhāra—whose; *kṛpāte*—by mercy; *mlecchera*—of mlecchas; *haya*—is; *kṛṣṇa-bhakti*—devotional service to Kṛṣṇa; *ke*—who; *kahite pāre*—can describe; *tāṅra*—His; *vaiṣṇavatā-śakti*—power of Vaiṣṇavism.

TRANSLATION

"He is such a great personality that by His mercy He can convert even the meateaters [mlecchas] to the devotional service of Kṛṣṇa. Who, therefore, can estimate the power of His Vaiṣṇavism?

PURPORT

It is extremely difficult to convert a *mleccha,* or meat-eater, into a devotee of Lord Kṛṣṇa. Therefore anyone who can do so is situated on the highest level of Vaiṣṇavism.

antya.7.20

> *nityānanda-avadhūta—'sākṣāt īśvara'*
> *bhāvonmāde matta kṛṣṇa-premera sāgara*

SYNONYMS

nityānanda—Lord Nityānanda; *avadhūta—paramahaṁsa*; *sākṣāt īśvara*—directly the Supreme Personality of Godhead; *bhāva-unmāde*—by the madness of ecstatic love; *matta*—overwhelmed, intoxicated; *kṛṣṇa-premera*—of love of Kṛṣṇa; *sāgara*—the ocean.

TRANSLATION

"Lord Nityānanda Prabhu, the avadhūta, is also directly the Supreme Personality of Godhead. He is always intoxicated with the madness of ecstatic love. Indeed, He is an ocean of love of Kṛṣṇa.

antya.7.21

> *ṣaḍ-darśana-vettā bhaṭṭācārya-sārvabhauma*
> *ṣaḍ-darśane jagad-guru bhāgavatottama*

SYNONYMS

ṣaṭ-darśana—of the six philosophical theses; *vettā*—the knower; *bhaṭṭācārya-sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *ṣaṭ-darśane*—in six philosophical theses; *jagat-guru*—the spiritual master of the entire world; *bhāgavata-uttama*—the best of the devotees.

TRANSLATION

"Sārvabhauma Bhaṭṭācārya perfectly knows the six philosophical theses. He is therefore the spiritual master of the entire world in the six paths of philosophy. He is the best of devotees.

antya.7.22

> *teṅha dekhāilā more bhakti-yoga-pāra*
> *tāṅra prasāde jāniluṅ 'kṛṣṇa-bhakti-yoga' sāra*

SYNONYMS

teṅha—he; *dekhāilā*—has shown; *more*—to Me; *bhakti-yoga*—of devotional service; *pāra*—the limit; *tāṅra prasāde*—by his mercy; *jāniluṅ*—I have understood; *kṛṣṇa-bhakti*—of devotional service to Lord Kṛṣṇa; *yoga*—of the *yoga* system; *sāra*—the essence.

TRANSLATION

"Sārvabhauma Bhaṭṭācārya has shown Me the limit of devotional service. Only by his mercy have I understood that devotional service to Kṛṣṇa is the essence of all mystic yoga.

antya.7.23

> *rāmānanda-rāya kṛṣṇa-rasera 'nidhāna'*
> *teṅha jānāilā—kṛṣṇa—svayaṁ bhagavān*

SYNONYMS

rāmānanda-rāya—Śrīla Rāmānanda Rāya; *kṛṣṇa-rasera*—of the transcendental mellow of Kṛṣṇa's devotional service; *nidhāna*—the mine; *teṅha*—he; *jānāilā*—has given instruction; *kṛṣṇa*—Lord Kṛṣṇa; *svayam*—Himself; *bhagavān*—the Supreme Personality of Godhead.

TRANSLATION

"Śrīla Rāmānanda Rāya is the ultimate knower of the transcendental mellows of Lord Kṛṣṇa's devotional service. He has instructed Me that Lord Kṛṣṇa is the Supreme Personality of Godhead.

antya.7.24

> *tāte prema-bhakti—'puruṣārtha-śiromaṇi'*
> *rāga-mārge prema-bhakti 'sarvādhika' jāni*

SYNONYMS

tāte—therefore; *prema-bhakti*—devotional service in ecstatic love; *puruṣārtha*—of all goals of human life; *śiromaṇi*—the crown jewel;

rāga-mārge—on the path of spontaneous love; *prema-bhakti*—love of Kṛṣṇa; *sarva-adhika*—the highest of all; *jāni*—I can understand.

TRANSLATION

"Through the mercy of Rāmānanda Rāya, I have understood that ecstatic love of Kṛṣṇa is the highest goal of life and that spontaneous love of Kṛṣṇa is the highest perfection.

PURPORT

Puruṣārtha ("the goal of life") generally refers to religion, economic development, satisfaction of the senses and, finally, liberation. However, above these four kinds of *puruṣārthas,* love of Godhead stands supreme. It is called *parama-puruṣārtha* (the supreme goal of life) or *puruṣārtha-śiromaṇi* (the most exalted of all *puruṣārthas*). Lord Kṛṣṇa is worshiped by regulative devotional service, but the highest perfection of devotional service is spontaneous love of Godhead.

antya.7.25

> *dāsya, sakhya, vātsalya, āra ye śṛṅgāra*
> *dāsa, sakhā, guru, kāntā,—'āśraya' yāhāra*

SYNONYMS

dāsya—servitude; *sakhya*—friendship; *vātsalya*—paternal love; *āra*—and; *ye*—that; *śṛṅgāra*—conjugal love; *dāsa*—the servant; *sakhā*—

friend; *guru*—superior; *kāntā*—lover; *āśraya*—the shelter; *yāhāra*—of which.

TRANSLATION

"The servant, friend, superior and conjugal lover are the shelters of the transcendental mellows called dāsya, sakhya, vātsalya and śṛṅgāra.

antya.7.26

> *'aiśvarya-jñāna-yukta', 'kevala'-bhāva āra*
> *aiśvarya-jñāne nā pāi vrajendra-kumāra*

SYNONYMS

aiśvarya-jñāna-yukta—with understanding of the opulences; *kevala*—pure; *bhāva*—emotion; *āra*—also; *aiśvarya-jñāne*—by understanding of the opulences; *nā pāi*—one does not get; *vrajendra-kumāra*—the son of Nanda Mahārāja.

TRANSLATION

"There are two kinds of emotion [bhāva]. Emotion with an understanding of the Lord's full opulences is called aiśvarya-jñāna-yukta, and pure, uncontaminated emotion is called kevala. One cannot achieve shelter at the lotus feet of Kṛṣṇa, the son of Mahārāja Nanda, simply by knowing His opulences.

PURPORT

Vide *Madhya-līlā,* Chapter Nineteen, text 192.

antya.7.27

> *nāyaṁ sukhāpo bhagavān*
> *dehināṁ gopikā-sutaḥ*
> *jñāninām cātma-bhūtānāṁ*
> *yathā bhakti-matām iha*

SYNONYMS

na—not; *ayam*—this Lord Śrī Kṛṣṇa; *sukha-āpaḥ*—easily available; *bhagavān*—the Supreme Personality of Godhead; *dehinām*—for materialistic persons who have accepted the body as the self; *gopikā-sutaḥ*—the son of mother Yaśodā; *jñāninām*—for persons addicted to mental speculation; *ca*—and; *ātma-bhūtānām*—for persons performing severe austerities and penances or for personal associates; *yathā*—as; *bhakti-matām*—for persons engaged in spontaneous devotional service; *iha*—in this world.

TRANSLATION

"The Supreme Personality of Godhead, Kṛṣṇa, the son of mother Yaśodā, is accessible to those devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving

for self-realization by severe austerities and penances, or to those who consider the body the same as the self.'

PURPORT

This verse is from *Śrīmad-Bhāgavatam* (10.9.21).

antya.7.28

> *'ātma-bhūta'-śabde kahe 'pāriṣada-gaṇa'*
> *aiśvarya-jñāne lakṣmī nā pāilā vrajendra-nandana*

SYNONYMS

ātma-bhūta-śabde—the word *ātma-bhūta*; *kahe*—means; *pāriṣada-gaṇa*—personal associates; *aiśvarya-jñāne*—in the understanding of opulence; *lakṣmī*—the goddess of fortune; *nā pāilā*—could not get; *vrajendra-nandana*—the shelter of Kṛṣṇa, the son of Nanda Mahārāja.

TRANSLATION

"The word 'ātma-bhūta' means 'personal associates.' Through the understanding of opulence, the goddess of fortune could not receive the shelter of Kṛṣṇa; the son of Nanda Mahārāja.

PURPORT

Lakṣmī, the goddess of fortune, has complete knowledge of Kṛṣṇa's opulences, but she could not achieve the association of

Kṛṣṇa by dint of such knowledge. The devotees in Vṛndāvana, however, actually enjoy the association of Kṛṣṇa.

antya.7.29

> *nāyaṁ śriyo 'ṅga u nitānta-rateḥ prasādaḥ*
> *svar-yoṣitāṁ nalina-gandha-rucāṁ kuto 'nyāḥ*

> *rāsotsave 'sya bhuja-daṇḍa-gṛhīta-kaṇṭha-*
> *labdhāśiṣāṁ ya udagād vraja-sundarīṇām*

SYNONYMS

na—not; *ayam*—this; *śriyaḥ*—of the goddess of fortune; *aṅge*—on the chest; *u*—alas; *nitānta-rateḥ*—who is very intimately related; *prasādaḥ*—the favor; *svaḥ*—of the heavenly planets; *yoṣitām*—of women; *nalina*—of the lotus flower; *gandha*—having the aroma; *rucām*—and bodily luster; *kutaḥ*—much less; *anyāḥ*—others; *rāsa-utsave*—in the festival of the *rāsa* dance; *asya*—of Lord Śrī Kṛṣṇa; *bhuja-daṇḍa*—by the arms; *gṛhīta*—embraced; *kaṇṭha*—their necks; *labdha-āśiṣām*—who achieved such a blessing; *yaḥ*—which; *udagāt*—became manifest; *vraja-sundarīṇām*—of the beautiful *gopīs,* the transcendental girls of Vrajabhūmi.

TRANSLATION

"When Lord Śrī Kṛṣṇa was dancing with the gopīs in the rāsa-līlā, the gopīs were embraced by the arms of the Lord. This transcendental favor was never bestowed

upon the goddess of fortune or the other consorts in the spiritual world. Indeed, never was such a favor even imagined by the most beautiful girls in the heavenly planets, whose bodily luster and aroma resemble those of lotus flowers. And what to speak of worldly women who are very beautiful according to the material estimation?'

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (10.47.60).

antya.7.30

> *śuddha-bhāve sakhā kare skandhe ārohaṇa*
> *śuddha-bhāve vrajeśvarī karena bandhana*

SYNONYMS

śuddha-bhāve—in pure consciousness; *sakhā*—friend; *kare*—does; *skandhe*—on the shoulder; *ārohaṇa*—rising; *śuddha-bhāve*—in pure consciousness; *vraja-īśvarī*—the Queen of Vraja; *karena bandhana*—binds.

TRANSLATION

"In pure Kṛṣṇa consciousness, a friend mounts the shoulder of Kṛṣṇa, and mother Yaśodā binds the Lord.

PURPORT

Śuddha-bhāva, pure consciousness, is not dependent on an understanding of the Lord's opulences. Even without such opulences, the devotee in *śuddha-bhāva* is inclined to love Kṛṣṇa as a friend or son.

antya.7.31

> *'mora sakhā,' 'mora putra,'—ei 'śuddha' mana*
> *ataeva śuka-vyāsa kare praśaṁsana*

SYNONYMS

mora sakhā—my friend; *mora putra*—my son; *ei*—this; *śuddha*—pure; *mana*—consciousness; *ataeva*—therefore; *śuka-vyāsa*—Śukadeva Gosvāmī and Vyāsadeva; *karepraśaṁsana*—praise.

TRANSLATION

"In pure Kṛṣṇa consciousness, without knowledge of the Lord's opulences, a devotee considers Kṛṣṇa his friend or son. Therefore this devotional attitude is praised even by Śukadeva Gosvāmī and Vyāsadeva, the supreme authority.

antya.7.32

> *itthaṁ satāṁ brahma-sukhānubhūtyā*
> *dāsyaṁ gatānāṁ para-daivatena*
> *māyāśritānāṁ nara-dārakeṇa*
> *sākaṁ vijahruḥ kṛta-puṇya-puñjāḥ*

SYNONYMS

ittham—in this way; *satām*—of persons who prefer the impersonal feature of the Lord; *brahma*—of the impersonal effulgence; *sukha*—by the happiness; *anubhūtyā*—who is realized; *dāsyam*—the mode of servitude; *gatānām*—of those who have accepted; *para-daivatena*—who is the supreme worshipable Deity; *māyā-āśritānām*—for ordinary persons under the clutches of external energy; *nara-dārakeṇa*—with He who is like a boy of this material world; *sākam*—in friendship; *vijahruḥ*—played; *kṛta-puṇya-puñjāḥ*—those who have accumulated volumes of pious activities.

TRANSLATION

"Those who are engaged in self-realization, appreciating the Brahman effulgence of the Lord, and those engaged in devotional service, accepting the Supreme Personality of Godhead as master, as well as those who are under the clutches of māyā, thinking the Lord an ordinary person, cannot understand that certain exalted personalities-after accumulating

volumes of pious activities-are now playing with the Lord in friendship as cowherd boys.'

PURPORT

This verse is from the *Śrīmad-Bhāgavatam* (10.12.11).

antya.7.33

> *trayyā copaniṣadbhiś ca*
> *sāṅkhya-yogaiś ca sātvataiḥ*
> *upagīyamāna-māhātmyaṁ*
> *hariṁ sāmanyatātmajam*

SYNONYMS

trayyā—by followers of the three *Vedas* who perform great sacrifices like Indra and other demigods; *ca*—also; *upaniṣadbhiḥ*—by the followers of the *Upaniṣads,* the topmost portion of Vedic knowledge; *ca*—also; *sāṅkhya*—by the philosophers who analytically study the universe; *yogaiḥ*—by mystic *yogīs*; *ca*—and; *sātvataiḥ*—by devotees who follow the method of worship mentioned in the *Pañcarātra* and other Vedic literatures; *upagīyamāna*—being sung; *māhātmyam*—whose glories; *harim*—unto the Supreme Personality of Godhead; *sā*—she, mother Yaśodā; *amanyata*—considered; *ātma-jam*—her own son, born out of her body.

TRANSLATION

"When mother Yaśodā saw all the universes within the mouth of Kṛṣṇa, she was certainly astonished for the time being. Nevertheless, she still considered the Lord her own son, although He is worshiped by great personalities who offer him sacrifices, great saints who understand the greatness of the Lord by studying the Upaniṣads, great philosophers who analytically study the universe, great yogīs who know him as the all-pervading Supersoul, and even devotees who accept the Lord as the Supreme Personality of Godhead.'

PURPORT

This verse is from *Śrīmad-Bhāgavatam* (10.8.45).

antya.7.34

> *nandaḥ kim akarod brahman*
> *śreya evaṁ mahodayam*
> *yaśodā vā mahā-bhāgā*
> *papau yasyāḥ stanaṁ hariḥ*

SYNONYMS

nandaḥ—Nanda Mahārāja; *kim*—what; *akarot*—has performed; *brahman*—O *brāhmaṇa*; *śreyaḥ*—auspicious activities; *evam*—thus; *mahā-udayam*—rising to such an exalted position as the

father of Kṛṣṇa; *yaśodā*—mother Yaśodā; *vā*—or; *mahā-bhāgā*—most fortunate; *papau*—drank; *yasyāḥ*—of whom; *stanam*—the breasts; *hariḥ*—the Supreme Personality of Godhead.

TRANSLATION

"O brāhmaṇa, what pious activities did Nanda Mahārāja perform to receive the Supreme Personality of Godhead Kṛṣṇa as his son? And what pious activities did mother Yaśodā perform that made the Absolute Supreme Personality of Godhead Kṛṣṇa call her "mother" and suck her breasts?'

PURPORT

This verse is from *Śrīmad-Bhāgavatam* (10.8.46).

antya.7.35

> *aiśvarya dekhileha 'śuddhera' nahe aiśvarya-jñāna*
> *ataeva aiśvarya ha-ite 'kevala'-bhāva pradhāna*

SYNONYMS

aiśvarya—opulence; *dekhileha*—even after seeing; *śuddhera*—of a pure devotee; *nahe*—is not; *aiśvarya-jñāna*—knowledge of opulence; *ataeva*—therefore; *aiśvarya ha-ite*—than the understanding of opulence; *kevala-bhāva*—pure emotion; *pradhāna*—more eminent.

TRANSLATION

"Even if a pure devotee sees the opulence of Kṛṣṇa, he does not accept it. Therefore pure consciousness is more exalted than consciousness of the Lord's opulence.

antya.7.36

> *e saba śikhāilā more rāya-rāmānanda*
> *anargala rasa-vettā prema-sukhānanda*

SYNONYMS

e saba—all this; *śikhāilā*—instructed; *more*—unto Me; *rāya-rāmānanda*—Rāmānanda Rāya; *anargala*—incessantly; *rasa-vettā*—one who understands transcendental mellows; *prema-sukha-ānanda*—absorbed in the happiness of ecstatic love of Kṛṣṇa.

TRANSLATION

"Rāmānanda Rāya is extremely aware of transcendental mellows. He is incessantly absorbed in the happiness of ecstatic love of Kṛṣṇa. It is he who has instructed Me all this.

antya.7.37

> *kahana nā yāya rāmānandera prabhāva*
> *rāya-prasāde jāniluṅ vrajera 'śuddha' bhāva*

SYNONYMS

kahana nā yāya—cannot be described; *rāmānandera prabhāva*—the influence of Rāmānanda Rāya; *rāya*—of Rāmānanda Rāya; *prasāde*—by the mercy; *jāniluṅ*—I have understood; *vrajera*—of the inhabitants of Vraja; *śuddha bhāva*—unalloyed love.

TRANSLATION

"It is impossible to describe the influence and knowledge of Rāmānanda Rāya, for only by his mercy have I understood the unalloyed love of the residents of Vṛndāvana.

antya.7.38

> *dāmodara-svarūpa—'prema-rasa' mūrtimān*
> *yāṅra saṅge haila vraja-madhura-rasa-jñāna*

SYNONYMS

dāmodara-svarūpa—Svarūpa Dāmodara Gosvāmī; *prema-rasa*—the transcendental mellows of ecstatic love; *mūrtimān*—personified; *yāṅra saṅge*—by whose association; *haila*—there was; *vraja*—of

Vraja; *madhura-rasa*—of the mellow of conjugal love; *jñāna*—knowledge.

TRANSLATION

"The transcendental mellow of ecstatic love is personified by Svarūpa Dāmodara. By his association I have understood Vṛndāvana's transcendental mellow of conjugal love.

antya.7.39

> *'śuddha-prema' vraja-devīra—kāma-gandha-hīna*
> *'kṛṣṇa-sukha-tātparya',—ei tāra cihna*

SYNONYMS

śuddha-prema—unalloyed love; *vraja-devīra*—of the *gopīs* or Śrīmatī Rādhārāṇī; *kāma-gandha-hīna*—without a scent of material lust; *kṛṣṇa*—of Kṛṣṇa; *sukha*—happiness; *tātparya*—the purpose; *ei*—this; *tāra*—of that; *cihna*—the symptom.

TRANSLATION

"The unalloyed love of the gopīs and Śrīmatī Rādhārāṇī is without any trace of material lust. The criterion of such transcendental love is that its only purpose is to satisfy Kṛṣṇa.

antya.7.40

> *yat te sujāta-caraṇāmburuhaṁ staneṣu*
> *bhītāḥ śanaiḥ priya dadhīmahi karkaśeṣu*
> *tenāṭavīm aṭasi tad vyathate na kiṁ svit*
> *kūrpādibhir bhramati dhīr bhavad-āyuṣāṁ naḥ*

SYNONYMS

yat—which; *te*—Your; *sujāta*—very fine; *caraṇa-ambu-ruham*—lotus feet; *staneṣu*—on the breasts; *bhītāḥ*—being afraid; *śanaiḥ*—gently; *priya*—O dear one; *dadhīmahi*—we place; *karkaśeṣu*—rough; *tena*—with them; *aṭavīm*—the path; *aṭasi*—You roam; *tat*—they; *vyathate*—are distressed; *na*—not; *kim svit*—we wonder; *kūrpa-ādibhiḥ*—by small stones and so on; *bhramati*—flutters; *dhīḥ*—the mind; *bhavat-āyuṣām*—of those of whom Your Lordship is the very life; *naḥ*—of us.

TRANSLATION

"O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet will be hurt. Our lives rest only in You. Our minds, therefore, are filled with anxiety that Your tender feet might be wounded by pebbles as You roam about on the forest path.'

PURPORT

This verse is spoken by the *gopīs* in *Śrīmad-Bhāgavatam* (10.31.19).

antya.7.41

> *gopī-gaṇera śuddha-prema aiśvarya-jñāna-hīna*
> *premete bhartsanā kare ei tāra cihna*

SYNONYMS

gopī-gaṇera—of the *gopīs*; *śuddha-prema*—unalloyed love; *aiśvarya-jñāna-hīna*—devoid of knowledge of opulences; *premete*—of pure love; *bhartsanā*—chastisement; *kare*—do; *ei*—this; *tāra*—of that; *cihna*—the symptom.

TRANSLATION

"Obsessed with pure love, without knowledge of opulences, the gopīs sometimes chastised Kṛṣṇa. That is a symptom of pure ecstatic love.

antya.7.42

> *pati-sutānvaya-bhrātṛ-bāndhavān*
> *ativilaṅghya te 'nty acyutāgatāḥ*
> *gati-vidas tavodgīta-mohitāḥ*
> *kitava yoṣitaḥ kas tyajen niśi*

SYNONYMS

pati—husbands; *suta*—sons; *anvaya*—family; *bhrātṛ*—brothers; *bāndhavān*—friends; *ativilaṅghya*—without caring for; *te*—Your; *anti*—dear shelter; *acyuta*—O infallible one; *āgatāḥ*—have come; *gati-vidaḥ*—who know everything of our activities; *tava*—of You; *udgīta*—by the singing flute; *mohitāḥ*—being attracted; *kitava*—O great cheater; *yoṣitaḥ*—beautiful women; *kaḥ*—who; *tyajet*—would give up; *niśi*—in the dead of night.

TRANSLATION

"O dear Kṛṣṇa, we gopīs have neglected the order of our husbands, sons, family, brothers and friends and have left their company to come to You. You know everything about our desires. We have come only because we are attracted by the supreme music of Your flute. But You are a great cheater, for who else would give up the company of young girls like us in the dead of night?'

PURPORT

This verse is from *Śrīmad-Bhāgavatam* (10.31.16).

antya.7.43

> *sarvottama bhajana ei sarva-bhakti jini'*
> *ataeva kṛṣṇa kahe,—'āmi tomāra ṛṇī'*

SYNONYMS

sarva-uttama—above all; *bhajana*—devotional service; *ei*—this; *sarva-bhakti*—all types of bhakti; *jini'*—conquering; *ataeva*—therefore; *kṛṣṇa kahe*—Lord Kṛṣṇa says; *āmi*—I; *tomāra*—your; *ṛṇī*—debtor.

TRANSLATION

"The conjugal love of the gopīs is the most exalted devotional service, surpassing all other methods of bhakti. Therefore Lord Kṛṣṇa is obliged to say, 'My dear gopīs, I cannot repay you. Indeed, I am always indebted to you.'

antya.7.44

> *na pāraye 'haṁ niravadya-saṁyujāṁ*
> *sva-sādhu-kṛtyaṁ vibudhāyuṣāpi vaḥ*
> *yā mābhajan durjaya-geha-śṛṅkhalāḥ*
> *saṁvṛścya tad vaḥ pratiyātu sādhunā*

SYNONYMS

na—not; *pāraye*—am able to make; *aham*—I; *niravadya-saṁyujām*—to those who are completely free from deceit; *sva-sādhu-kṛtyam*—proper compensation; *vibudha-āyuṣā*—with a lifetime as long as that of the demigods; *api*—although; *vaḥ*—to you; *yāḥ*—who; *mā*—Me; *abhajan*—have worshiped; *durjaya-geha-śṛṅkhalāḥ*—the

chains of household life, which are difficult to overcome; *saṁvṛścya*—cutting; *tat*—that; *vaḥ*—of you; *pratiyātu*—let it be returned; *sādhunā*—by the good activity itself.

TRANSLATION

"O gopīs, I am not able to repay My debt for your spotless service, even within a lifetime of Brahmā. Your connection with Me is beyond reproach. You have worshiped Me, cutting off all domestic ties, which are difficult to break. Therefore please let your own glorious deeds be your compensation.'

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.32.22).

antya.7.45

> *aiśvarya-jñāna haite kevalā-bhāva—pradhāna*
> *pṛthivīte bhakta nāhi uddhava-samāna*

SYNONYMS

aiśvarya-jñāna haite—than transcendental love in opulence; *kevalā-bhāva*—pure love; *pradhāna*—more prominent; *pṛthivīte*—on the surface of the world; *bhakta nāhi*—there is no devotee; *uddhava-samāna*—like Uddhava.

TRANSLATION

"Completely distinct from love of Kṛṣṇa in opulence, pure love of Kṛṣṇa is on the highest level. On the surface of the world there is no devotee greater than Uddhava.

antya.7.46

> *teṅha yāṅra pada-dhūli karena prārthana*
> *svarūpera saṅge pāiluṅ e saba śikṣaṇa*

SYNONYMS

teṅha—he; *yāṅra*—whose; *pada-dhūli*—dust of the lotus feet; *karena prārthana*—desires; *svarūpera saṅge*—from Svarūpa Dāmodara; *pāiluṅ*—I have gotten; *e saba*—all these; *śikṣaṇa*—instructions.

TRANSLATION

"Uddhava desires to take on his head the dust of the gopīs' lotus feet. I have learned about all these transcendental loving affairs of Lord Kṛṣṇa from Svarūpa Dāmodara.

antya.7.47

> *āsām aho caraṇa-reṇu-juṣām ahaṁ syāṁ*
> *vṛndāvane kim api gulma-latauṣadhīnām*

> *yā dustyajaṁ svajanam ārya-pathaṁ ca hitvā*
> *bhejur mukunda-padavīṁ śrutibhir vimṛgyām*

SYNONYMS

āsām—of the *gopīs*; *aho*—oh; *caraṇa-reṇu*—the dust of the lotus feet; *juṣām*—devoted to; *aham syām*—let me become; *vṛndāvane*—in Vṛndāvana; *kim api*—anyone; *gulma-latā-auṣadhīnām*—among bushes, creepers and herbs; *yā*—they who; *dustyajam*—very difficult to give up; *sva-janam*—family members; *ārya-patham*—the path of chastity; *ca*—and; *hitvā*—giving up; *bhejuḥ*—worshiped; *mukunda-padavīm*—the lotus feet of Mukunda, Kṛṣṇa; *śrutibhiḥ*—by the *Vedas*; *vimṛgyām*—to be searched for.

TRANSLATION

"The gopīs of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to give up, and they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Kṛṣṇa, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to be one of the bushes, creepers or herbs in Vṛndāvana because the gopīs trample them and bless them with the dust of their lotus feet.'

PURPORT

This verse from *Śrīmad-Bhāgavatam* (10.47.61) was spoken by Uddhava. When Uddhava was sent by Kṛṣṇa to see the condition

of the *gopīs* in Vṛndāvana, he stayed there for a few months in their association and always talked with them about Kṛṣṇa. Although this greatly pleased the *gopīs* and other residents of Vrajabhūmi, Vṛndāvana, Uddhava saw that the *gopīs* were severely afflicted by their separation from Kṛṣṇa. Their hearts were so disturbed that their minds were sometimes deranged. Observing the unalloyed devotion and love of the *gopīs* for Kṛṣṇa, Uddhava desired to become a creeper, a blade of grass or an herb in Vṛndāvana so that sometimes the *gopīs* would trample him and he would receive the dust of their lotus feet on his head.

antya.7.48

> *haridāsa-ṭhākura—mahā-bhāgavata-pradhāna*
> *prati dina laya teṅha tina-lakṣa nāma*

SYNONYMS

haridāsa-ṭhākura—Haridāsa Ṭhākura; *mahā-bhāgavata-pradhāna*—the topmost of all pure devotees; *prati dina*—every day; *laya*—chants; *teṅha*—he; *tina-lakṣa nāma*—300,000 holy names of the Lord.

TRANSLATION

"Haridāsa Ṭhākura, the teacher of the holy name, is among the most exalted of all devotees. Every day he chants 300,000 holy names of the Lord.

antya.7.49

> *nāmera mahimā āmi tāṅra ṭhāñi śikhiluṅ*
> *tāṅra prasāde nāmera mahimā jāniluṅ*

SYNONYMS

nāmera mahimā—the glories of the holy name; *āmi*—I; *tāṅra ṭhāñi*—from him; *śikhiluṅ*—have learned; *tāṅra prasāde*—by his mercy; *nāmera*—of the holy name; *mahimā*—the glories; *jāniluṅ*—I could understand.

TRANSLATION

"I have learned about the glories of the Lord's holy name from Haridāsa Ṭhākura, and by his mercy I have understood these glories.

antya.7.50-52

> *ācāryaratna ācāryanidhi paṇḍita-gadādhara*
> *jagadānanda, dāmodara, śaṅkara, vakreśvara*

> *kāśīśvara, mukunda, vāsudeva, murāri*
> *āra yata bhakta-gaṇa gauḍe avatari'*

> *kṛṣṇa-nāma-prema kailā jagate pracāra*
> *iṅhā sabāra saṅge kṛṣṇa-bhakti ye āmāra"*

SYNONYMS

ācāryaratna—Ācāryaratna; *ācāryanidhi*—Ācāryanidhi; *paṇḍita-gadādhara*—Gadādhara Paṇḍita; *jagadānanda*—Jagadānanda; *dāmodara*—Dāmodara; *śaṅkara*—Śaṅkara; *vakreśvara*—Vakreśvara; *kāśīśvara*—Kāśīśvara; *mukunda*—Mukunda; *vāsudeva*—Vāsudeva; *murāri*—Murāri; *āra*—and; *yata*—as many as; *bhakta-gaṇa*—devotees; *gauḍe*—in Bengal; *avatari'*—having descended; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *prema*—ecstatic love of Kṛṣṇa; *kailā*—did; *jagate*—all over the world; *pracāra*—preaching; *inhā sabāra*—of all of them; *saṅge*—by association; *kṛṣṇa-bhakti*—devotional service to Kṛṣṇa; *ye*—which; *āmāra*—My.

TRANSLATION

"Ācāryaratna, Ācāryanidhi, Gadādhara Paṇḍita, Jagadānanda, Dāmodara, Śaṅkara, Vakreśvara, Kāśīśvara, Mukunda, Vāsudeva, Murāri and many other devotees have descended in Bengal to preach to everyone the glories of the holy name of Kṛṣṇa and the value of love for Him. I have learned from them the meaning of devotional service to Kṛṣṇa."

antya.7.53

> *bhaṭṭera hṛdaye dṛḍha abhimāna jāni'*
> *bhaṅgī kari' mahāprabhu kahe eta vāṇī*

SYNONYMS

bhaṭṭera hṛdaye—in the heart of Vallabha Bhaṭṭa; *dṛḍha*—fixed; *abhimāna*—pride; *jāni'*—understanding; *bhaṅgī kari'*—making a hint; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kahe*—spoke; *eta vāṇī*—these words.

TRANSLATION

Knowing that Vallabha Bhaṭṭa's heart was full of pride, Śrī Caitanya Mahāprabhu spoke these words, hinting at how one can learn about devotional service.

PURPORT

Vallabha Bhaṭṭa was greatly proud of his knowledge in devotional service, and therefore he wanted to speak about Lord Śrī Caitanya Mahāprabhu without understanding the Lord's position. The Lord therefore hinted in many ways that if Vallabha Bhaṭṭa wanted to know what devotional service actually is, he would have to learn from all the devotees He mentioned, beginning with Advaita Ācārya, Lord Nityānanda, Sārvabhauma Bhaṭṭācārya and Rāmānanda Rāya. As Svarūpa Dāmodara has said, if one wants to learn the meaning of *Śrīmad-Bhāgavatam,* one must take lessons from a realized soul. One should not proudly think that one can understand the transcendental loving service of the Lord simply by reading books. One must become a servant of a Vaiṣṇava. As Narottama dāsa Ṭhākura has confirmed, *chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā:* one cannot be in a transcendental position unless one very faithfully

serves a pure Vaiṣṇava. One must accept a Vaiṣṇava *guru (ādau gurv-āśrayam),* and then by questions and answers one should gradually learn what pure devotional service to Kṛṣṇa is. That is called the *paramparā* system.

antya.7.54

> *"āmi se'vaiṣṇava',—bhakti-siddhānta saba jāni*
> *āmi se bhāgavata-artha uttama vākhāni"*

SYNONYMS

āmi—I; *se*—that; *vaiṣṇava*—Vaiṣṇava; *bhakti-siddhānta*—conclusions of devotional service; *saba*—all; *jāni*—I know; *āmi*—I; *se*—that; *bhāgavata-artha*—meaning of the *Bhāgavatam*; *uttama*—very well; *vākhāni*—can explain.

TRANSLATION

"I am a great Vaiṣṇava. Having learned all the conclusions of Vaiṣṇava philosophy, I can understand the meaning of Śrīmad-Bhāgavatam and explain it very well."

antya.7.55

> *bhaṭṭera manete ei chila dīrgha garva*
> *prabhura vacana śuni' se ha-ila kharva*

SYNONYMS

bhaṭṭera manete—in the mind of Vallabha Bhaṭṭa; *ei*—this; *chila*—was existing; *dīrgha*—for a long time; *garva*—pride; *prabhura*—of Śrī Caitanya Mahāprabhu; *vacana*—the words; *śuni'*—by hearing; *se*—that; *ha-ila*—was; *kharva*—cut down.

TRANSLATION

Such pride had existed for a long time within Vallabha Bhaṭṭa's mind, but as he heard the preaching of Śrī Caitanya Mahāprabhu, his pride was cut down.

antya.7.56

> *prabhura mukhe vaiṣṇavatā śuniyā sabāra*
> *bhaṭṭera icchā haila tāṅ-sabāre dekhibāra*

SYNONYMS

prabhura mukhe—from the mouth of Śrī Caitanya Mahāprabhu; *vaiṣṇavatā*—the standard of Vaiṣṇavism; *śuniyā sabāra*—hearing of all the devotees; *bhaṭṭera*—of Vallabha Bhaṭṭa; *icchā*—desire; *haila*—was; *tāṅ-sabāre*—all of them; *dekhibāra*—to see.

TRANSLATION

When Vallabha Bhaṭṭa heard from the mouth of Śrī Caitanya Mahāprabhu about the pure Vaiṣṇavism of all these devotees, he immediately desired to see them.

antya.7.57

> *bhaṭṭa kahe,—"e saba vaiṣṇava rahe kon sthāne?*
> *kon prakāre pāimu ihāṅ-sabāra darśane?*

SYNONYMS

bhaṭṭa kahe—Vallabha Bhaṭṭa said; *e saba vaiṣṇava*—all these Vaiṣṇavas; *rahe*—live; *kon sthāne*—where; *kon prakāre*—how; *pāimu*—shall I attain; *ihāṅ-sabāra darśane*—seeing all these Vaiṣṇavas.

TRANSLATION

Vallabha Bhaṭṭa said, "Where do all these Vaiṣṇavas live, and how can I see them?"

antya.7.58

> *prabhu kahe,—"keha gauḍe, keha deśāntare*
> *saba āsiyāche ratha-yātrā dekhibāre*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu replied; *keha gauḍe*—some in Bengal; *keha*—some; *deśa-antare*—in other states; *saba*—all; *āsiyāche*—have come; *ratha-yātrā dekhibāre*—to see the car festival of Lord Jagannātha.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "Although some of them live in Bengal and some in other states, they have all come here to see the Ratha-yātrā festival.

antya.7.59

> *ihāṅi rahena sabe, vāsā—nānā-sthāne*
> *ihāṅi pāibā tumi sabāra darśane"*

SYNONYMS

ihāṅi—here; *rahena sabe*—all of them are living; *vāsā*—their residential places; *nānā-sthāne*—in various quarters; *ihāṅi*—here; *pāibā*—will get; *tumi*—you; *sabāra darśane*—everyone's audience.

TRANSLATION

"At present they are all living here. Their residences are in various quarters. Here you will get the audience of them all."

antya.7.60

> *tabe bhaṭṭa kahe bahu vinaya vacana*
> *bahu dainya kari' prabhure kaila nimantraṇa*

SYNONYMS

tabe—thereafter; *bhaṭṭa kahe*—Vallabha Bhaṭṭa said; *bahu*—very; *vinaya*—humble; *vacana*—words; *bahu dainya kari'*—in all humility; *prabhure*—Śrī Caitanya Mahāprabhu; *kaila nimantraṇa*—invited to dine.

TRANSLATION

Thereafter, with great submission and humility, Vallabha Bhaṭṭa invited Śrī Caitanya Mahāprabhu to dine at his home.

antya.7.61

> *āra dina saba vaiṣṇava prabhu-sthāne āilā*
> *sabā-sane mahāprabhu bhaṭṭe milāilā*

SYNONYMS

āra dina—the next day; *saba vaiṣṇava*—all the Vaiṣṇavas; *prabhu-sthāne*—to the place of Śrī Caitanya Mahāprabhu; *āilā*—came; *sabā-sane*—with all of them; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *bhaṭṭe milāilā*—introduced Vallabha Bhaṭṭa.

TRANSLATION

The next day, when all the Vaiṣṇavas came to the abode of Śrī Caitanya Mahāprabhu, the Lord introduced Vallabha Bhaṭṭa to them all.

antya.7.62

> *'vaiṣṇave'ra teja dekhi' bhaṭṭera camatkāra*
> *tāṅ-sabāra āge bhaṭṭa—khadyota-ākāra*

SYNONYMS

vaiṣṇavera—of the Vaiṣṇavas; *teja*—the brilliance; *dekhi'*—seeing; *bhaṭṭera*—of Vallabha Bhaṭṭa; *camatkāra*—surprised; *tāṅ-sabāra*—of all of them; *āge*—in front; *bhaṭṭa*—Vallabha Bhaṭṭa; *khadyota-ākāra*—like a glowworm.

TRANSLATION

He was surprised to see the brilliance of their faces. Indeed, among them Vallabha Bhaṭṭa seemed just like a glowworm.

antya.7.63

> *tabe bhaṭṭa bahu mahā-prasāda ānāila*
> *gaṇa-saha mahāprabhure bhojana karāila*

SYNONYMS

tabe—at that time; *bhaṭṭa*—Vallabha Bhaṭṭa; *bahu*—much; *mahā-prasāda*—Lord Jagannātha's remnants; *ānāila*—brought in; *gaṇa-saha mahāprabhure*—Śrī Caitanya Mahāprabhu with His associates; *bhojana karāila*—he fed.

TRANSLATION

Then Vallabha Bhaṭṭa brought in a great quantity of Lord Jagannātha's mahā-prasāda and sumptuously fed Lord Śrī Caitanya Mahāprabhu and His associates.

antya.7.64

> *paramānanda purī-saṅge sannyāsīra gaṇa*
> *eka-dike vaise saba karite bhojana*

SYNONYMS

paramānanda purī-saṅge—with Paramānanda Purī; *sannyāsīra gaṇa*—all the *sannyāsī* associates of Śrī Caitanya Mahāprabhu; *eka-dike*—on one side; *vaise*—sat down; *saba*—all; *karite bhojana*—to accept the *prasāda*.

TRANSLATION

All the sannyāsī associates of Śrī Caitanya Mahāprabhu headed by Paramānanda Purī, sat on one side and thus partook of the prasāda.

antya.7.65

> *advaita, nityānanda-rāya—pārśve dui-jana*
> *madhye mahāprabhu vasilā, āge-pāche bhakta-gaṇa*

SYNONYMS

advaita—Advaita Ācārya; *nityānanda-rāya*—Lord Nityānanda; *pārśve*—on the sides; *dui-jana*—two personalities; *madhye*—in the middle; *mahāprabhu vasilā*—Śrī Caitanya Mahāprabhu sat down; *āge*—in front; *pāche*—behind; *bhakta-gaṇa*—all the devotees.

TRANSLATION

Śrī Caitanya Mahāprabhu sat in the midst of the devotees. Advaita Ācārya and Lord Nityānanda each sat on one side of the Lord. The other devotees sat in front of the Lord and behind Him.

antya.7.66

> *gauḍera bhakta yata kahite nā pāri*
> *aṅgane vasilā saba hañā sāri sāri*

SYNONYMS

gauḍera—of Bengal; *bhakta yata*—all the devotees; *kahite*—to mention; *nā pāri*—i am unable; *aṅgane*—in the courtyard; *vasilā*—sat down; *saba*—all; *hañā*—being; *sāri sāri*—in lines.

TRANSLATION

The devotees from Bengal, whom I am unable to count, all sat down in lines in the courtyard.

antya.7.67

> *prabhura bhakta-gaṇa dekhi' bhaṭṭera camatkāra*
> *pratyeke sabāra pade kaila namaskāra*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *bhakta-gaṇa*—devotees; *dekhi'*—seeing; *bhaṭṭera*—of Vallabha Bhaṭṭa; *camatkāra*—surprise; *prati-eke*—unto each and every one; *sabāra*—of all; *pade*—at the lotus feet; *kaila namaskāra*—he offered obeisances.

TRANSLATION

When Vallabha Bhaṭṭa saw all the devotees of Śrī Caitanya Mahāprabhu, he was greatly surprised, but in devotion he offered his obeisances at the lotus feet of each and every one of them.

antya.7.68

> *svarūpa, jagadānanda, kāśīśvara, śaṅkara*
> *pariveśana kare, āra rāghava, dāmodara*

SYNONYMS

svarūpa—Svarūpa; *jagadānanda*—Jagadānanda; *kāśīśvara*—Kāśīśvara; *śaṅkara*—Śaṅkara; *pariveśana kare*—distribute; *āra*—and; *rāghava dāmodara*—Rāghava and Dāmodara.

TRANSLATION

Svarūpa Dāmodara, Jagadānanda, Kāśīśvara and Śaṅkara, along with Rāghava and Dāmodara Paṇḍita, took charge of distributing the prasāda.

antya.7.69

> *mahā-prasāda vallabha-bhaṭṭa bahu ānāila*
> *prabhu-saha sannyāsi-gaṇa bhojane vasila*

SYNONYMS

mahā-prasāda—food offered to Śrī Jagannātha; *vallabha-bhaṭṭa*—Vallabha Bhaṭṭa; *bahu*—a large quantity; *ānāila*—brought; *prabhu-saha*—with Śrī Caitanya Mahāprabhu; *sannyāsi-gaṇa*—all the *sannyāsīs*; *bhojane vasila*—sat down to accept the *prasāda*.

TRANSLATION

Vallabha Bhaṭṭa had brought a large quantity of mahā-prasāda offered to Lord Jagannātha. Thus all the sannyāsīs sat down to eat with Śrī Caitanya Mahāprabhu.

antya.7.70

> *prasāda pāya vaiṣṇava-gaṇa bale, 'hari' 'hari'*
> *hari hari dhvani uṭhe saba brahmāṇḍa bhari'*

SYNONYMS

prasāda—the *prasāda*; *pāya*—accept; *vaiṣṇava-gaṇa*—all the Vaiṣṇavas; *bale*—chant; *hari hari*—Hari, Hari; *hari hari dhvani*—the vibration of Hari, Hari; *uṭhe*—rises; *saba brahmāṇḍa*—the entire universe; *bhari'*—filling.

TRANSLATION

Accepting the prasāda, all the Vaiṣṇavas chanted the holy names Hari, Hari. The rising vibration of the holy name of Hari filled the entire universe.

antya.7.71

> *mālā, candana, guvāka, pāna aneka ānila*
> *sabā' pūjā kari' bhaṭṭa ānandita haila*

SYNONYMS

mālā—garlands; *candana*—sandalwood pulp; *guvāka*—spices; *pāna*—betel; *aneka*—much; *ānila*—brought; *sabā' pūjā kari'*—worshiping all the Vaiṣṇavas; *bhaṭṭa*—Vallabha Bhaṭṭa; *ānandita haila*—became very happy.

TRANSLATION

When all the Vaiṣṇavas had finished eating, Vallabha Bhaṭṭa brought a large quantity of garlands,

sandalwood pulp, spices and betel. He worshiped them very respectfully and became extremely happy.

antya.7.72

> *ratha-yātrā-dine prabhu kīrtana ārambhilā*
> *pūrvavat sāta sampradāya pṛthak karilā*

SYNONYMS

ratha-yātrā-dine—on the day of the car festival; *prabhu*—Śrī Caitanya Mahāprabhu; *kīrtana ārambhilā*—began the congregational chanting; *pūrva-vat*—as previously; *sāta sampradāya*—in seven groups; *pṛthak karilā*—He divided.

TRANSLATION

On the day of the car festival, Śrī Caitanya Mahāprabhu began the congregational chanting. As He had done previously, He divided all the devotees into seven groups.

antya.7.73-74

> *advaita, nityānanda, haridāsa, vakreśvara*
> *śrīvāsa, rāghava, paṇḍita-gadādhara*

> *sāta jana sāta-ṭhāñi karena nartana*
> *'hari-bola' bali' prabhu karena bhramaṇa*

SYNONYMS

advaita—Advaita Ācārya; *nityānanda*—Lord Nityānanda; *haridāsa*—Ṭhākura Haridāsa; *vakreśvara*—Vakreśvara; *śrīvāsa*—Śrīvāsa Ṭhākura; *rāghava*—Rāghava; *paṇḍita-gadādhara*—Gadādhara Paṇḍita; *sāta jana*—seven persons; *sāta-ṭhāñi*—in seven groups; *karena nartana*—dance; *hari-bola bali'*—uttering "Hari bol"; *prabhu*—Śrī Caitanya Mahāprabhu; *karena bhramaṇa*—wanders.

TRANSLATION

Seven devotees-Advaita, Nityānanda, Haridāsa Ṭhākura, Vakreśvara, Śrīvāsa Ṭhākura, Rāghava Paṇḍita and Gadādhara Paṇḍita-formed seven groups and began dancing. Śrī Caitanya Mahāprabhu, chanting "Hari bol," wandered from one group to another.

antya.7.75

> *caudda mādala bāje ucca saṅkīrtana*
> *eka eka nartakera preme bhāsila bhuvana*

SYNONYMS

caudda mādala—fourteen *mṛdaṅgas*; *bāje*—were being played; *ucca saṅkīrtana*—loud congregational chanting; *eka eka*—of each group; *nartakera*—of the dancer; *preme*—in ecstatic love; *bhāsila bhuvana*—inundated the entire world.

TRANSLATION

Fourteen mṛdaṅgas resounded with the loud congregational chanting, and in each group was a dancer whose dance of ecstatic love inundated the entire world.

antya.7.76

> *dekhi' vallabha-bhaṭṭera haila camatkāra*
> *ānande vihvala nāhi āpana-sāmbhāla*

SYNONYMS

dekhi'—seeing; *vallabha-bhaṭṭera*—of Vallabha Bhaṭṭa; *haila camatkāra*—was astonishment; *ānande vihvala*—overwhelmed by transcendental happiness; *nāhi*—there was not; *āpana-sāmbhāla*—keeping his normal position.

TRANSLATION

Seeing all this, Vallabha Bhaṭṭa was completely astonished. He was overwhelmed by transcendental bliss and lost himself.

antya.7.77

> *tabe mahāprabhu sabāra nṛtya rākhilā*
> *pūrvavat āpane nṛtya karite lāgilā*

SYNONYMS

tabe—thereafter; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *sabāra*—of all of them; *nṛtya rākhilā*—stopped the dancing; *pūrvavat*—as previously; *āpane*—personally; *nṛtya*—dancing; *karite lāgilā*—began to perform.

TRANSLATION

Then Śrī Caitanya Mahāprabhu stopped the dancing of the others, and as He had done previously, He personally began to dance.

antya.7.78

> *prabhura saundarya dekhi āra premodaya*
> *'ei ta' sākṣāt kṛṣṇa' bhaṭṭera ha-ila niścaya*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *saundarya*—the beauty; *dekhi*—seeing; *āra*—also; *prema-udaya*—arousing of ecstatic love; *ei*—this; *ta'*—certainly; *sākṣāt*—directly; *kṛṣṇa*—Lord Kṛṣṇa; *bhaṭṭera*—of Vallabha Bhaṭṭa; *ha-ila*—was; *niścaya*—certainty.

TRANSLATION

Seeing the beauty of Śrī Caitanya Mahāprabhu and the awakening of His ecstatic love, Vallabha Bhaṭṭa concluded, "Here is Lord Kṛṣṇa, without a doubt."

antya.7.79

> *eta mata ratha-yātrā sakale dekhila*
> *prabhura caritre bhaṭṭera camatkāra haila*

SYNONYMS

eta mata—in this way; *ratha-yātrā*—the car festival; *sakale*—all; *dekhila*—saw; *prabhura caritre*—by the character of Śrī Caitanya Mahāprabhu; *bhaṭṭera*—of Vallabha Bhaṭṭa; *camatkāra haila*—there was astonishment.

TRANSLATION

Thus Vallabha Bhaṭṭa witnessed the car festival. He was simply astonished by the characteristics of Śrī Caitanya Mahāprabhu.

antya.7.80

> *yātrānantare bhaṭṭa yāi mahāprabhu-sthāne*
> *prabhu-caraṇe kichu kaila nivedane*

SYNONYMS

yātrā-anantare—after the Ratha-yātrā; *bhaṭṭa*—Vallabha Bhaṭṭa; *yāi*—going; *mahāprabhu-sthāne*—to the place of Śrī Caitanya Mahāprabhu; *prabhu-caraṇe*—at the lotus feet of the Lord; *kichu*—some; *kaila*—made; *nivedane*—submission.

TRANSLATION

One day, after the festival was over, Vallabha Bhaṭṭa went to the abode of Śrī Caitanya Mahāprabhu and submitted a request at the lotus feet of the Lord.

antya.7.81

> *"bhāgavatera ṭīkā kichu kariyāchi likhana*
> *āpane mahāprabhu yadi karena śravaṇa"*

SYNONYMS

bhāgavatera—on *Śrīmad-Bhāgavatam*; *ṭīkā*—commentary; *kichu*—some; *kariyāchi likhana*—I have written; *āpane*—You; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *yadi*—if; *karena śravaṇa*—would hear.

TRANSLATION

"I have written some commentary on Śrīmad-Bhāgavatam," he said. "Would Your Lordship kindly hear it?"

antya.7.82

> *prabhu kahe,—"bhāgavatārtha bujhite nā pāri*
> *bhāgavatārtha śunite āmi nahi adhikārī*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu replied; *bhāgavata-artha*—the meaning of *Śrīmad-Bhāgavatam*; *bujhite nā pāri*—I cannot understand; *bhāgavata-artha*—the purport of *Śrīmad-Bhāgavatam*; *śunite*—to hear; *āmi nahi adhikārī*—I am not the proper person.

TRANSLATION

The Lord replied, "I do not understand the meaning of Śrīmad-Bhāgavatam. Indeed, I am not a suitable person to hear its meaning.

antya.7.83

> *vasi' kṛṣṇa-nāma mātra kariye grahaṇe*
> *saṅkhyā-nāma pūrṇa mora nahe rātri-dine*

SYNONYMS

vasi'—sitting; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *mātra*—simply; *kariye grahaṇe*—I chant; *saṅkhyā-nāma*—a fixed number of rounds; *pūrṇa*—complete; *mora*—My; *nahe*—is not; *rātri-dine*—throughout the entire day and night.

TRANSLATION

"I simply sit and try to chant the holy name of Kṛṣṇa, and although I chant all day and night, I nevertheless

cannot complete the chanting of my prescribed number of rounds."

antya.7.84

> *bhaṭṭa kahe, "kṛṣṇa-nāmera artha-vyākhyāne*
> *vistāra kairāchi, tāhā karaha śravaṇe"*

SYNONYMS

bhaṭṭa kahe—Vallabha Bhaṭṭa said; *kṛṣṇa-nāmera*—of the holy name of Kṛṣṇa; *artha-vyākhyāne*—description of the meaning; *vistāra*—very elaborately; *kairāchi*—I have made; *tāhā*—that; *karaha śravaṇe*—kindly hear.

TRANSLATION

Vallabha Bhaṭṭa said, "I have tried to describe elaborately the meaning of Kṛṣṇa's holy name. Kindly hear the explanation."

antya.7.85

> *prabhu kahe,—"kṛṣṇa-nāmera bahu artha nā māni*
> *"śyāma-sundara' 'yaśodā-nandana,'—ei-mātra jāni*

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu replied; *kṛṣṇa-nāmera*—of the holy name of Kṛṣṇa; *bahu artha*—many meanings; *nā māni*—I do not accept; *śyāma-sundara*—*Śyāmasundara*; *yaśodā-nandana*—Yaśodānandana; *ei-mātra*—only this; *jāni*—I know.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu replied, "I do not accept many different meanings for the holy name of Kṛṣṇa. I know only that Lord Kṛṣṇa is Śyāmasundara and Yaśodānandana. That's all I know.

antya.7.86

> *tamāla-śyāmala-tviṣi*
> *śrī-yaśodā-stanandhaye*
> *kṛṣṇa-nāmno rūḍhir iti*
> *sarva-śāstra-vinirṇayaḥ*

SYNONYMS

tamāla-śyāmala-tviṣi—whose complexion is dark blue, resembling a *tamāla* tree; *śrī-yaśodā-stanam-dhaye*—sucking the breast of mother Yaśodā; *kṛṣṇa-nāmnaḥ*—of the name Kṛṣṇa; *rūḍhiḥ*—the chief meaning; *iti*—thus; *sarva-śāstra*—of all revealed scriptures; *vinirṇayaḥ*—the conclusion.

TRANSLATION

"The only purport of the holy name of Kṛṣṇa is that He is dark blue like a tamāla tree and is the son of mother Yaśodā. This is the conclusion of all the revealed scriptures.'

PURPORT

This is a verse from the *Nāma-kaumuḍī*

antya.7.87

> *ei artha āmi mātra jāniye nirdhāra*
> *āra sarva-arthe mora nāhi adhikāra"*

SYNONYMS

ei artha—this meaning; *āmi*—I; *mātra*—only; *jāniye*—know; *nirdhāra*—conclusion; *āra*—other; *sarva*—all; *arthe*—meanings; *mora*—My; *nāhi*—is not; *adhikāra*—capacity to understand.

TRANSLATION

"I conclusively know these two names, Śyāmasundara and Yaśodānandana. I do not understand any other meanings, nor have I the capacity to understand them."

antya.7.88

> *phalgu-prāya bhaṭṭera nāmādi saba-vyākhyā*
> *sarvajña prabhu jāni' tāre karena upekṣā*

SYNONYMS

phalgu-prāya—generally useless; *bhaṭṭera*—of Vallabha Bhaṭṭa; *nāma-ādi*—the holy name and so on; *saba*—all; *vyākhyā*—explanations; *sarva-jña*—omniscient; *prabhu*—Śrī Caitanya Mahāprabhu; *jāni'*—knowing; *tāre*—him; *karena upekṣā*—neglects.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu is omniscient. Therefore He could understand that Vallabha Bhaṭṭa's explanations of Kṛṣṇa's name and Śrīmad-Bhāgavatam were useless. Therefore He did not care about them.

antya.7.89

> *vimanā hañā bhaṭṭa gelā nija-ghara*
> *prabhu-viṣaye bhakti kichu ha-ila antara*

SYNONYMS

vimanā hañā—feeling morose; *bhaṭṭa*—Vallabha Bhaṭṭa; *gelā*—went; *nija-ghara*—to his home; *prabhu-viṣaye*—unto Śrī Caitanya

Mahāprabhu; *bhakti*—devotion; *kichu*—somewhat; *ha-ila*—became; *antara*—different.

TRANSLATION

When Śrī Caitanya Mahāprabhu rigidly declined to hear his explanations, Vallabha Bhaṭṭa went home feeling morose. His faith and devotion to the Lord changed.

antya.7.90

> *tabe bhaṭṭa gelā paṇḍita-gosāñira ṭhāñi*
> *nānā mate prīti kari' kare āsā-yāi*

SYNONYMS

tabe—thereafter; *bhaṭṭa*—Vallabha Bhaṭṭa; *gelā*—went; *paṇḍita-gosāñira thāñi*—to Gadādhara Paṇḍita Gosāñi; *nānā mate*—in various ways; *prīti kari'*—showing affection; *kare āsā-yāi*—comes and goes.

TRANSLATION

Thereafter, Vallabha Bhaṭṭa went to the home of Gadādhara Paṇḍita. He kept coming and going, showing affection in various ways, and thus maintained a relationship with him.

antya.7.91

> *prabhura upekṣāya saba nīlācalera jana*
> *bhaṭṭera vyākhyāna kichu nā kare śravaṇa*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *upekṣāya*—because of neglect; *saba*—all; *nīlācalera jana*—people in Jagannātha Purī; *bhaṭṭera vyākhyāna*—explanation of Vallabha Bhaṭṭa; *kichu*—any; *nā kare śravaṇa*—do not hear.

TRANSLATION

Because Śrī Caitanya Mahāprabhu did not take Vallabha Bhaṭṭa very seriously, none of the people in Jagannātha Purī would hear any of his explanations.

antya.7.92

> *lajjita haila bhaṭṭa, haila apamāne*
> *duḥkhita hañā gela paṇḍitera sthāne*

SYNONYMS

lajjita—ashamed; *haila*—became; *bhaṭṭa*—Vallabha Bhaṭṭa; *haila apamāne*—felt insulted; *duḥkhita hañā*—being unhappy; *gela*—went; *paṇḍitera sthāne*—to Gadādhara Paṇḍita.

TRANSLATION

Ashamed, insulted and unhappy, Vallabha Bhaṭṭa went to Gadādhara Paṇḍita.

antya.7.93

> *dainya kari' kahe,—"niluṅ tomāra śaraṇa*
> *tumi kṛpā kari' rākha āmāra jīvana*

SYNONYMS

dainya kari'—with great humility; *kahe*—said; *niluṅ*—I have taken; *tomāra śaraṇa*—shelter of you; *tumi*—you; *kṛpā kari'*—being merciful; *rākha*—keep; *āmāra jīvana*—my life.

TRANSLATION

Approaching him with great humiIity, Vallabha Bhaṭṭa said, "I have taken shelter of you, my dear sir. Kindly be merciful to me and save my life.

antya.7.94

> *kṛṣṇa-nāma-vyākhyā yadi karaha śravaṇa*
> *tabe mora lajjā-paṅka haya prakṣālana"*

SYNONYMS

kṛṣṇa-nāma—of the name of Lord Kṛṣṇa; *vyākhyā*—explanation; *yadi*—if; *karaha śravaṇa*—you hear; *tabe*—then; *mora*—my; *lajjā-paṅka*—the mud of shame; *haya*—there is; *prakṣālana*—washing.

TRANSLATION

"Please hear my explanation of the meaning of Lord Kṛṣṇa's name. In that way the mud of the shame that has come upon me will be washed off."

antya.7.95

> *saṅkaṭe paḍila paṇḍita, karaye saṁśaya*
> *ki karibena,—eko, karite nā pāre niścaya*

SYNONYMS

saṅkaṭe—into a dilemma; *paḍila paṇḍita*—Paṇḍita Gosāñi fell; *karaye saṁśaya*—felt doubts; *ki karibena*—what he will do; *eko*—alone; *karite nā pāre niścaya*—cannot make a decision.

TRANSLATION

Thus Paṇḍita Gosāñi fell into a dilemma. He was in such doubt that he could not decide alone what to do.

PURPORT

Śrī Caitanya Mahāprabhu did not take Vallabha Bhaṭṭa very seriously. Therefore Paṇḍita Gosāñi, or Gadādhara Gosāñi, fell into perplexity. What would be his position if he heard Vallabha Bhaṭṭa's explanation of Śrī Kṛṣṇa's name? Certainly Śrī Caitanya Mahāprabhu would be displeased. Therefore Gadādhara Paṇḍita Gosāñi could not make a decision.

antya.7.96

> *yadyapi paṇḍita āra nā kailā aṅgīkāra*
> *bhaṭṭa yāi' tabu paḍe kari' balātkāra*

SYNONYMS

yadyapi—although; *paṇḍita*—Gadādhara Paṇḍita; *āra*—also; *nā kailā aṅgīkāra*—did not accept; *bhaṭṭa*—Vallabha Bhaṭṭa; *yāi'*—going; *tabu*—still; *paḍe*—reads; *kari' balātkāra*—forcibly.

TRANSLATION

Although Gadādhara Paṇḍita Gosāñi did not want to hear it, Vallabha Bhaṭṭa began to read his explanation with great force.

antya.7.97

> *ābhijātye paṇḍita karite nāre niṣedhana*
> *"e saṅkaṭe rākha, kṛṣṇa la-ilāṅa śaraṇa*

SYNONYMS

ābhijātye—because of his aristocracy; *paṇḍita*—Gadādhara Paṇḍita; *karite nāre niṣedhana*—could not forbid; *e saṅkaṭe*—in this danger; *rākha*—please protect; *kṛṣṇa*—O Lord Kṛṣṇa; *la-ilāṅa*—I have taken; *śaraṇa*—shelter.

TRANSLATION

Because Vallabha Bhaṭṭa was a learned brāhmaṇa, Gadādhara Paṇḍita could not forbid him. Thus he began to think of Lord Kṛṣṇa. "My dear Lord Kṛṣṇa," he requested, "please protect me in this danger. I have taken shelter of You.

antya.7.98

> *antaryāmī prabhu jānibena mora mana*
> *tāṅre bhaya nāhi kichu, 'viṣama' tāṅra gaṇa"*

SYNONYMS

antaryāmī—existing in everyone's heart; *prabhu*—Śrī Caitanya Mahāprabhu; *jānibena*—will know; *mora mana*—my mind; *tāṅre*—

of Him; *bhaya*—fear; *nāhi*—there is not; *kichu*—any; *viṣama*—very critical; *tāṅra gaṇa*—his associates.

TRANSLATION

"Śrī Caitanya Mahāprabhu is present in everyone's heart, and He will certainly know my mind. Therefore I do not fear Him. His associates, however, are extremely critical."

PURPORT

As the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu exists in everyone's heart. Therefore He would know the circumstances under which Paṇḍita Gosāñi agreed to hear Vallabha Bhaṭṭa's explanations, and certainly He would not be angry. However, the Vaiṣṇavas who were always with Śrī Caitanya Mahāprabhu might not understand Gadādhara Paṇḍita's inner consciousness, and they might accuse him of having compromised with Vallabha Bhaṭṭa, despite his having been neglected by Śrī Caitanya Mahāprabhu. Gadādhara Paṇḍita Gosāñi was seriously thinking in this way.

antya.7.99

> *yadyapi vicāre paṇḍitera nāhi kichu doṣa*
> *tathāpi prabhura gaṇa tāṅre kare praṇaya-roṣa*

SYNONYMS

yadyapi—although; *vicāre*—conclusively; *paṇḍitera*—of Gadādhara Paṇḍita; *nāhi kichu doṣa*—there was no fault; *tathāpi*—still; *prabhura gaṇa*—associates of Śrī Caitanya Mahāprabhu; *tāṅre*—unto him; *kare praṇaya-roṣa*—showed affectionate anger.

TRANSLATION

Although Gadādhara Paṇḍita Gosāñi was not in the least at fault, some of Śrī Caitanya Mahāprabhu's devotees showed affectionate anger toward him.

antya.7.100

> *pratyaha vallabha-bhaṭṭa āise prabhu-sthāne*
> *'udgrāhādi' prāya kare ācāryādi-sane*

SYNONYMS

prati-aha—daily; *vallabha-bhaṭṭa*—Vallabha Bhaṭṭa; *āise*—comes; *prabhu-sthāne*—to the place of Lord Śrī Caitanya Mahāprabhu; *udgrāha-ādi prāya*—unnecessary argument; *kare*—does; *ācārya-ādi-sane*—with Advaita Ācārya and others.

TRANSLATION

Every day, Vallabha Bhaṭṭa would come to the place of Śrī Caitanya Mahāprabhu to engage in unnecessary

arguments with Advaita Ācārya and other great personalities, such as Svarūpa Dāmodara.

antya.7.101

> *yei kichu kare bhaṭṭa 'siddhānta' sthāpana*
> *śunitei ācārya tāhā karena khaṇḍana*

SYNONYMS

yei—whatever; *kichu*—any; *kare*—does; *bhaṭṭa*—Vallabha Bhaṭṭa; *siddhānta*—conclusion; *sthāpana*—establishing; *śunitei*—hearing; *ācārya*—Advaita Ācārya; *tāhā*—that; *karena khaṇḍana*—refuted.

TRANSLATION

Whatever conclusions Vallabha Bhaṭṭa eagerly presented were refuted by personalities like Advaita Ācārya.

antya.7.102

> *ācāryādi-āge bhaṭṭa yabe yabe yāya*
> *rājahaṁsa-madhye yena rahe baka-prāya*

SYNONYMS

ācārya-ādi-āge—in front of Advaita Ācārya and others; *bhaṭṭa*—Vallabha Bhaṭṭa; *yabe yabe*—whenever; *yāya*—goes; *rāja-haṁsa-*

madhye—in a society of white swans; *yena*—as; *rahe*—remained; *baka-prāya*—like a duck.

TRANSLATION

Whenever Vallabha Bhaṭṭa entered the society of devotees, headed by Advaita Ācārya, he was like a duck in a society of white swans.

antya.7.103

> *eka-dina bhaṭṭa puchila ācāryere*
> *"jīva-'prakṛti' 'pati' kari' mānaye kṛṣṇere*

SYNONYMS

eka-dina—one day; *bhaṭṭa*—Vallabha Bhaṭṭa; *puchila ācāryere*—inquired from Advaita Ācārya; *jīva*—the living entity; *prakṛti*—female; *pati*—husband; *kari'*—as; *mānaye kṛṣṇere*—accepts Kṛṣṇa.

TRANSLATION

One day Vallabha Bhaṭṭa said to Advaita Ācārya, "Every living entity is female [prakṛti] and considers Kṛṣṇa her husband [pati].

antya.7.104

> *pati-vratā hañā patira nāma nāhi laya*
> *tomarā kṛṣṇa-nāma-laha,—kon dharma haya?"*

SYNONYMS

pati-vratā—devoted to the husband; *hañā*—being; *patira*—of the husband; *nāma*—name; *nāhi laya*—does not utter; *tomarā*—all of you; *kṛṣṇa-nāma-laha*—chant the name of Kṛṣṇa; *kon*—what; *dharma*—religious principle; *haya*—is it.

TRANSLATION

"It is the duty of a chaste wife, devoted to her husband, not to utter her husband's name, but all of you chant the name of Kṛṣṇa. How can this be called a religious principle?"

antya.7.105

> *ācārya kahe,—"āge tomāra 'dharma' mūrtimān*
> *iṅhāre puchaha, iṅha karibena ihāra samādhāna*

SYNONYMS

ācārya kahe—Advaita Ācārya said; *āge*—in front; *tomāra*—of you; *dharma*—religious principles; *mūrtimān*—personified; *iṅhāre*

puchaha—ask Him; *iṅha*—He; *karibena*—will make; *ihāra*—of this; *samādhāna*—solution.

TRANSLATION

Advaita Ācārya responded, "In front of you is Lord Śrī Caitanya Mahāprabhu, the personification of religious principles. You should ask Him, for He will give you the proper answer."

antya.7.106

> *śuni' prabhu kahena,—"tumi nā jāna dharma-marma*
> *svāmi-ājñā pāle,—ei pati-vratā-dharma*

SYNONYMS

śuni'—hearing; *prabhu kahena*—Śrī Caitanya Mahāprabhu said; *tumi*—you; *nā jāna*—do not know; *dharma-marma*—real religious principles; *svāmi*—of the husband; *ājñā*—order; *pāle*—obeys; *ei*—this; *pati-vratā-dharma*—the religious principle of a chaste woman.

TRANSLATION

Hearing this, Lord Śrī Caitanya Mahāprabhu said, "My dear Vallabha Bhaṭṭa, you do not know religious principles. Actually, the first duty of a chaste woman is to carry out the order of her husband.

antya.7.107

> *patira ājñā,—nirantara tāṅra nāma la-ite*
> *patira ājñā pati-vratā nā pāre laṅghite*

SYNONYMS

patira ājñā—the husband's order; *nirantara*—always; *tāṅra*—His; *nāma*—name; *la-ite*—to chant; *patira ājñā*—the order of the husband; *pati-vratā*—a chaste, devoted wife; *nā pāre laṅghite*—cannot deny.

TRANSLATION

"The order of Kṛṣṇa is to chant His name incessantly. Therefore one who is chaste and adherent to the husband Kṛṣṇa must chant the Lord's name, for she cannot deny the husband's order.

antya.7.108

> *ataeva nāma laya, nāmera 'phala' pāya*
> *nāmera phale kṛṣṇa-pade 'prema' upajāya"*

SYNONYMS

ataeva—therefore; *nāma laya*—chants the holy name; *nāmera*—of the name; *phala*—result; *pāya*—gets; *nāmera phale*—as a result of

chanting the holy name; *kṛṣṇa-pade*—at the lotus feet of Kṛṣṇa; *prema*—ecstatic love; *upajāya*—develops.

TRANSLATION

"Following this religious principle, a pure devotee of Lord Kṛṣṇa always chants the holy name. As a result of this, he gets the fruit of ecstatic love for Kṛṣṇa."

antya.7.109

> *śuniyā vallabha-bhaṭṭa haila nirvacana*
> *ghare yāi' mane duḥkhe karena cintana*

SYNONYMS

śuniyā—hearing; *vallabha-bhaṭṭa*—Vallabha Bhaṭṭa; *haila*—became; *nirvacana*—speechless; *ghare yāi'*—returning home; *mane*—in the mind; *duḥkhe*—unhappy; *karena cintana*—began to consider.

TRANSLATION

Hearing this, Vallabha Bhaṭṭa was speechless. He returned home greatly unhappy and began to consider thus.

antya.7.110-111

> *"nitya āmāra ei sabhāya haya kakṣā-pāta*
> *eka-dina upare yadi haya mora vāt*
>
> *tabe sukha haya, āra saba lajjā yāya*
> *sva-vacana sthāpite āmi ki kari upāya?*

SYNONYMS

nitya—daily; *āmāra*—my; *ei*—this; *sabhāya*—in the assembly; *haya*—there is; *kakṣā-pāta*—defeat; *eka-dina*—one day; *upare*—on top; *yadi*—if; *haya*—are; *mora*—my; *vāt*—words; *tabe*—then; *sukha*—happiness; *haya*—is; *āra*—and; *saba*—all; *lajjā*—shame; *yāya*—goes; *sva-vacana*—my statement; *sthāpite*—to establish; *āmi*—I; *ki*—what; *kari*—shall adopt; *upāya*—means.

TRANSLATION

"Every day I am defeated in this assembly. If by chance I am one day victorious, that will be a great source of happiness for me, and all my shame will go away. But what means shall I adopt to establish my statements?"

antya.7.112

> *āra dina āsi' vasilā prabhure namaskari'*
> *sabhāte kahena kichu mane garva kari'*

SYNONYMS

āra dina—the next day; *āsi'*—coming; *vasilā*—sat down; *prabhure namaskari'*—offering obeisances to Lord Śrī Caitanya Mahāprabhu; *sabhāte*—in the assembly; *kahena*—he said; *kichu*—something; *mane*—within the mind; *garva kari'*—being proud.

TRANSLATION

The next day when he came to the assembly of Śrī Caitanya Mahāprabhu, he sat down after offering obeisances to the Lord and said something with great pride.

antya.7.113

> *"bhāgavate svāmīra vyākhyāna kairāchi khaṇḍana*
> *la-ite nā pāri tāṅra vyākhyāna-vacana*

SYNONYMS

bhāgavate—in my commentary on *Śrīmad-Bhāgavatam*; *svāmīra*—of Śrīdhara Svāmī; *vyākhyāna*—explanation; *kairāchi khaṇḍana*—I have refuted; *la-ite nā pāri*—I cannot accept; *tāṅra*—his; *vyākhyāna-vacana*—words of explanation.

TRANSLATION

"In my commentary on Śrīmad-Bhāgavatam," he said, "I have refuted the explanations of Śrīdhara Svāmī. I cannot accept his explanations.

antya.7.114

> *sei vyākhyā karena yāhāṅ yei paḍe āni'*
> *eka-vākyatā nāhi, tāte 'svāmī' nāhi māni"*

SYNONYMS

sei—he; *vyākhyā karena*—explains; *yāhāṅ*—wherever; *yei*—whatever; *paḍe*—reads; *āni'*—accepting; *eka-vākyatā*—consistency; *nāhi*—there is not; *tāte*—therefore; *svāmī*—Śrīdhara Svāmī; *nāhi māni*—I cannot accept.

TRANSLATION

"Whatever Śrīdhara Svāmī reads he explains according to the circumstances. Therefore he is inconsistent in his explanations and cannot be accepted as an authority."

antya.7.115

> *prabhu hāsi' kahe,—"svāmī nā māne yei jana*
> *veśyāra bhitare tāre kariye gaṇana"*

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *hāsi'*—smiling; *kahe*—said; *svāmī*—husband; *nā māne*—does not accept; *yei jana*—anyone who; *veśyāra bhitare*—among the prostitutes; *tāre*—him; *kariye gaṇana*—I count.

TRANSLATION

Śrī Caitanya Mahāprabhu smilingly replied, "One who does not accept the svāmī [husband] as an authority I consider a prostitute."

antya.7.116

> *eta kahi' mahāprabhu mauna dharilā*
> *śuniyā sabāra mane santoṣa ha-ilā*

SYNONYMS

eta kahi'—saying this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *mauna dharilā*—became very grave; *śuniyā*—hearing; *sabāra*—of all the devotees; *mane*—in the mind; *santoṣa ha-ilā*—there was great satisfaction.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu was very grave. All the devotees present derived great satisfaction from hearing this statement.

antya.7.117

> *jagatera hita lāgi' gaura-avatāra*
> *antarera abhimāna jānena tāhāra*

SYNONYMS

jagatera—of the entire world; *hita lāgi'*—for the benefit; *gaura-avatāra*—the incarnation of Śrī Caitanya Mahāprabhu; *antarera abhimāna*—internal pride; *jānena*—understands; *tāhāra*—his.

TRANSLATION

Śrī Caitanya Mahāprabhu descended as an incarnation for the benefit of the entire world. Thus He knew the mind of Vallabha Bhaṭṭa very well.

antya.7.118

> *nānā avajñāne bhaṭṭe śodhena bhagavān*
> *kṛṣṇa yaiche khaṇḍilena indrera abhimāna*

SYNONYMS

nānā—various; *avajñāne*—by disrespect; *bhaṭṭe*—Vallabha Bhaṭṭa; *śodhena*—purifies; *bhagavān*—the Supreme Personality of Godhead; *kṛṣṇa*—Lord Kṛṣṇa; *yaiche*—as; *khaṇḍilena*—cuts down; *indrera abhimāna*—the pride of Indra.

TRANSLATION

By various hints and refutations, Lord Caitanya, the Supreme Personality of Godhead, corrected Vallabha Bhaṭṭa exactly as Kṛṣṇa had cut down the false pride of Indra.

PURPORT

Indra, the King of heaven, was very proud of his position. Therefore when the residents of Vṛndāvana decided not to perform the Indra-yajña but to perform the Govardhana-yajña in accordance with the instructions of Kṛṣṇa, Indra, because of his false pride, wanted to chastise the residents of Vṛndāvana. Thinking himself extremely powerful, Indra poured incessant rain upon Vṛndāvana, but Lord Kṛṣṇa immediately cut down his pride by lifting the Govardhana Hill as an umbrella to save the residents of Vṛndāvana. In this way Kṛṣṇa proved Indra's power most insignificant in the presence of His own omnipotence.

antya.7.119

> *ajña jīva nija-'hite' 'ahita' kari' māne*
> *garva cūrṇa haile, pāche ughāḍe nayane*

SYNONYMS

ajña jīva—the ignorant living entity; *nija-hite*—his personal benefit; *ahita kari' māne*—considers a loss; *garva cūrṇa haile*—when pride is cut down; *pāche*—afterward; *ughāḍe nayane*—the eyes open.

TRANSLATION

An ignorant living being does not recognize his actual profit. Because of ignorance and material pride, he sometimes considers profit a loss, but when his pride is cut down he can actually see his true benefit.

antya.7.120

> *ghare āsi' rātrye bhaṭṭa cintite lāgila*
> *"pūrve prayāge more mahā-kṛpā kaila*

SYNONYMS

ghare āsi'—coming home; *rātrye*—at night; *bhaṭṭa*—Vallabha Bhaṭṭa; *cintite lāgila*—began to think; *pūrve*—previously; *prayāge*—at Prayāga; *more*—unto me; *mahā-kṛpā kaila*—showed great mercy.

TRANSLATION

Returning home that night, Vallabha Bhaṭṭa thought, "Previously, at Prayāga, Lord Caitanya was very kind to me.

antya.7.121

> *svagaṇa-sahite mora mānilā nimantraṇa*
> *ebe kene prabhura mote phiri' gela mana?*

SYNONYMS

sva-gaṇa-sahite—accompanied by His personal associates; *mora*—my; *mānilā*—accepted; *nimantraṇa*—invitation; *ebe*—now; *kene*—why; *prabhura*—of Śrī Caitanya Mahāprabhu; *mote*—unto me; *phiri' gela*—has changed; *mana*—mind.

TRANSLATION

"He accepted my invitation with His other devotees, and He was kind to me. Why has He now changed so much here at Jagannātha Purī?

antya.7.122

> *'āmi jiti',—ei garva-śūnya ha-uka iṅhāra cita*
> *īśvara-svabhāva,—karena sabākāra hita*

SYNONYMS

āmi jiti—let me become victorious; *ei*—this; *garva*—pride; *śūnya*—devoid of; *ha-uka*—let be; *iṅhāra cita*—this person's mind; *īśvara-svabhāva*—the characteristic of the Supreme Personality of Godhead; *karena*—He does; *sabākāra*—of everyone; *hita*—benefit.

TRANSLATION

"Being very proud of my learning, I am thinking, 'Let me become victorious.' Śrī Caitanya Mahāprabhu, however, is trying to purify me by nullifying this false pride, for a characteristic of the Supreme Personality of Godhead is that He acts for everyone's welfare.

antya.7.123

> *āpanā jānāite āmi kari abhimāna*
> *se garva khaṇḍāite mora karena apamāna*

SYNONYMS

āpanā jānāite—advertising myself; *āmi*—I; *kari abhimāna*—am falsely proud; *se garva*—that pride; *khaṇḍāite*—to cut down; *mora karena apamāna*—He insults me.

TRANSLATION

"I am falsely proud, advertising myself as a learned scholar. Therefore Śrī Caitanya Mahāprabhu insults me just to favor me by cutting down this false pride.

antya.7.124

> *āmāra 'hita' karena,—iho āmi māni 'duḥkha'*
> *kṛṣṇera upare kaila yena indra mahā-mūrkha"*

SYNONYMS

āmāra—my; *hita*—benefit; *karena*—He is doing; *iho*—this; *āmi*—I; *māni*—consider; *duḥkha*—unhappiness; *kṛṣṇeraupare*—upon Kṛṣṇa; *kaila*—did; *yena*—as; *indra*—Indra; *mahā-mūrkha*—the great fool.

TRANSLATION

"He is actually acting for my benefit, although I interpret His actions as insults. This is exactly like the incident in which Lord Kṛṣṇa cut down Indra, the great, puffed-up fool, to correct him."

antya.7.125

> *eta cinti' prāte āsi' prabhura caraṇe*
> *dainya kari' stuti kari' la-ila śaraṇe*

SYNONYMS

eta cinti'—considering this; *prāte*—in the morning; *āsi'*—coming; *prabhura caraṇe*—to the lotus feet of Śrī Caitanya Mahāprabhu; *dainya kari'*—with great humility; *stuti kari'*—offering many prayers; *la-ila śaraṇe*—took shelter.

TRANSLATION

Thinking in this way, Vallabha Bhaṭṭa approached Śrī Caitanya Mahāprabhu the next morning, and in great

humility, offering many prayers, he sought shelter and surrendered at the lotus feet of the Lord.

antya.7.126

> *"āmi ajña jīva,—ajñocita karma kailuṅ*
> *tomāra āge mūrkha āmi pāṇḍitya prakāśiluṅ*

SYNONYMS

āmi—I; *ajña jīva*—a foolish living being; *ajña-ucita*—fit for a fool; *karma*—activity; *kailuṅ*—I have done; *tomāra āge*—before You; *mūrkha*—a fool; *āmi*—I; *pāṇḍitya prakāśiluṅ*—have tried to demonstrate learning.

TRANSLATION

Vallabha Bhaṭṭa admitted, "I am a great fool, and indeed I have acted like a fool by trying to demonstrate to You my learning.

antya.7.127

> *tumi—īśvara, nijocita kṛpā ye karilā*
> *apamāna kari' sarva garva khaṇḍāilā*

SYNONYMS

tumi—You; *īśvara*—the Supreme Personality of Godhead; *nija-ucita*—exactly befitting Your position; *kṛpā*—mercy; *ye*—that; *karilā*—You showed; *apamāna kari'*—by insulting; *sarva*—all; *garva*—pride; *khaṇḍāilā*—You have cut down.

TRANSLATION

"My dear Lord, You are the Supreme Personality of Godhead. You have showed mercy to me in a way just befitting Your position by insulting me to cut down all my false pride.

antya.7.128

> *āmi—ajña, 'hita'-sthāne māni 'apamāne'*
> *indra yena kṛṣṇera nindā karila ajñāne*

SYNONYMS

āmi—I; *ajña*—ignorant fool; *hita-sthāne*—what is for my benefit; *māni*—I consider; *apamāne*—as an insult; *indra*—King Indra; *yena*—as; *kṛṣṇera*—of Lord Kṛṣṇa; *nindā*—offense; *karila*—did; *ajñāne*—out of ignorance.

TRANSLATION

"I am an ignorant fool, for I interpret as an insult what is meant for my benefit, just like King Indra, who out of ignorance tried to surpass Kṛṣṇa, the Supreme Lord.

antya.7.129

> *tomāra kṛpā-añjane ebe garva-āndhya gela*
> *tumi eta kṛpā kailā,—ebe 'jñāna' haila*

SYNONYMS

tomāra kṛpā-añjane—by the eye-ointment of Your mercy; *ebe*—now; *garva-āndhya*—the blindness of false pride; *gela*—has gone; *tumi*—You; *eta*—such; *kṛpā*—mercy; *kailā*—have shown; *ebe*—now; *jñāna*—knowledge; *haila*—has become.

TRANSLATION

"My dear Lord, You have cured the blindness of my false pride by smearing my eyes with the ointment of Your mercy. You have bestowed so much mercy upon me that my ignorance is now gone.

antya.7.130

> *aparādha kainu, kṣama, la-inu śaraṇa*
> *kṛpā kari' mora māthe dharaha caraṇa"*

SYNONYMS

aparādha kainu—I have committed offenses; *kṣama*—please excuse; *la-inu śaraṇa*—I have taken shelter; *kṛpā kari'*—being merciful; *mora māthe*—on my head; *dharaha caraṇa*—please keep Your lotus feet.

TRANSLATION

"My dear Lord, I have committed offenses. Please excuse me. I seek shelter of You. Please be merciful unto me by placing Your lotus feet on my head."

antya.7.131

> *prabhu kahe—"tumi 'paṇḍita' 'mahā-bhāgavata'*
> *dui-guṇa yāhāṅ, tāhāṅ nāhi garva-parvata*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *tumi*—you; *paṇḍita*—very learned scholar; *mahā-bhāgavata*—great devotee; *dui-guṇa*—two qualities; *yāhāṅ*—wherever; *tāhāṅ*—there; *nāhi*—there cannot be; *garva-parvata*—the mountain of pride.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu said, "You are both a greatly learned scholar and a great devotee. Wherever

there are two such attributes, there cannot be a mountain of false pride.

antya.7.132

> *śrīdhara-svāmī nindi' nija-ṭīkā kara!*
> *śrīdhara-svāmī nāhi māna',—eta 'garva' dhara!*

SYNONYMS

śrīdhara-svāmī—a great commentator on *Śrīmad-Bhāgavatam*; *nindi'*—blaspheming; *nija-ṭīkā*—your own commentary; *kara*—you make; *śrīdhara-svāmī*—Śrīdhara Svāmī; *nāhi māna'*—you do not accept; *eta*—this; *garva*—pride; *dhara*—you bear.

TRANSLATION

"You have dared criticize Śrīdhara Svāmī, and you have begun your own commentary on Śrīmad-Bhāgavatam, not accepting his authority. That is your false pride.

antya.7.133

> *śrīdhara-svāmī-prasāde 'bhāgavata' jāni*
> *jagad-guru śrīdhara-svāmī 'guru' kari' māni*

SYNONYMS

śrīdhara-svāmī—of Śrīdhara Svāmī; *prasāde*—by the mercy; *bhāgavata jāni*—we can understand *Śrīmad-Bhāgavatam*; *jagat-guru*—the spiritual master of the entire world; *śrīdhara-svāmī*—Śrīdhara Svāmī; *guru kari'*—as a spiritual master; *māni*—I accept.

TRANSLATION

"Śrīdhara Svāmī is the spiritual master of the entire world because by his mercy we can understand Śrīmad-Bhāgavatam. I therefore accept him as a spiritual master.

antya.7.134

> *śrīdhara-upare garve ye kichu likhibe*
> *'artha-vyasta' likhana sei, loke nā mānibe*

SYNONYMS

śrīdhara-upare—above Śrīdhara Svāmī; *garve*—in false pride; *ye kichu likhibe*—whatever you write; *artha-vyasta*—the opposite meaning; *likhana sei*—such writing; *loke nā mānibe*—no one will care about it.

TRANSLATION

"Whatever you might write due to false pride, trying to surpass Śrīdhara Svāmī, would carry a contrary purport. Therefore no one would pay attention to it.

PURPORT

Śrīmad-Bhāgavatam has many *ṭīkās,* or commentaries, following the *paramparā* system, but Śrīdhara Svāmī's is first. The commentaries of all the other *ācāryas* follow his. The *paramparā* system does not allow one to deviate from the commentaries of the previous *ācāryas*. By depending upon the previous *ācāryas,* one can write beautiful commentaries. However, one cannot defy the previous *ācāryas*. The false pride that makes one think that he can write better than the previous *ācāryas* will make one's comments faulty. At the present moment it has become fashionable for everyone to write in his own way, but such writing is never accepted by serious devotees. Because of false pride, every scholar and philosopher wants to exhibit his learning by interpreting the *śāstras,* especially *Bhagavad-gītā* and *Śrīmad-Bhāgavatam,* in his own way. This system of commenting in one's own way is fully condemned by Śrī Caitanya Mahāprabhu. Therefore He says, *'artha-vyasta' likhana sei*. Commentaries written according to one's own philosophical way are never accepted; no one will appreciate such commentaries on the revealed scriptures.

antya.7.135

> *śrīdharera anugata ye kare likhana*
> *saba loka mānya kari' karibe grahaṇa*

SYNONYMS

śrīdharera—of Śrīdhara Svāmī; *anugata*—following in the footsteps; *ye*—anyone who; *kare likhana*—writes; *saba loka*—everyone; *mānya kari'*—with great honor; *karibe grahaṇa*—will accept.

TRANSLATION

"One who comments on Śrīmad-Bhāgavatam following in the footsteps of Śrīdhara Svāmī will be honored and accepted by everyone.

antya.7.136

> *śrīdharānugata kara bhāgavata-vyākhyāna*
> *abhimāna chāḍi' bhaja kṛṣṇa bhagavān*

SYNONYMS

śrīdhara-anugata—following in the footsteps of Śrīdhara Svāmī; *kara*—put forth; *bhāgavata-vyākhyāna*—an explanation of *Śrīmad-Bhāgavatam*; *abhimāna chāḍi'*—giving up false pride or

false conceptions; *bhaja*—worship; *kṛṣṇa bhagavān*—the Supreme Personality of Godhead Kṛṣṇa.

TRANSLATION

"Put forth your explanation of Śrīmad-Bhāgavatam following in the footsteps of Śrīdhara Svāmī. Giving up your false pride, worship the Supreme Personality of Godhead, Kṛṣṇa.

antya.7.137

> *aparādha chāḍi' kara kṛṣṇa-saṅkīrtana*
> *acirāt pābe tabe kṛṣṇera caraṇa"*

SYNONYMS

aparādha chāḍi'—giving up offenses; *kara kṛṣṇa-saṅkīrtana*—chant the holy name of the Lord; *acirāt*—very soon; *pābe*—you will get; *tabe*—thereupon; *kṛṣṇera caraṇa*—shelter at the lotus feet of Lord Kṛṣṇa.

TRANSLATION

"Abandoning your offenses, chant the Hare Kṛṣṇa mahā-mantra, the holy names of the Lord. Then very soon you will achieve shelter at the lotus feet of Kṛṣṇa."

antya.7.138

> *bhaṭṭa kahe,—"yadi more ha-ilā prasanna*
> *eka-dina punaḥ mora māna' nimantraṇa"*

SYNONYMS

bhaṭṭa kahe—Vallabha Bhaṭṭa said; *yadi*—if; *more*—with me; *ha-ilā prasanna*—You are pleased; *eka-dina*—one day; *punaḥ*—again; *mora*—my; *māna'*—accept; *nimantraṇa*—invitation.

TRANSLATION

Vallabha Bhaṭṭa Ācārya requested Śrī Caitanya Mahāprabhu, "If You are actually pleased with me, please accept my invitation once again."

antya.7.139

> *prabhu avatīrṇa hailā jagat tārite*
> *mānilena nimantraṇa, tāre sukha dite*

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *avatīrṇa hailā*—made His advent; *jagat*—the universe; *tārite*—to deliver; *mānilena*—He accepted; *nimantraṇa*—the invitation; *tāre*—to him; *sukha*—happiness; *dite*—to give.

TRANSLATION

Śrī Caitanya Mahāprabhu, who had descended to deliver the entire universe, accepted the invitation of Vallabha Bhaṭṭa just to give him happiness.

antya.7.140

> *jagatera 'hita' ha-uka—ei prabhura mana*
> *daṇḍa kari' kare tāra hṛdaya śodhana*

SYNONYMS

jagatera—of the entire world; *hita*—welfare; *ha-uka*—let there be; *ei*—this; *prabhura mana*—the mind of Śrī Caitanya Mahāprabhu; *daṇḍa kari'*—punishing; *kare*—does; *tāra*—his; *hṛdaya*—heart; *śodhana*—purifying.

TRANSLATION

Śrī Caitanya Mahāprabhu is always eager to see everyone in the material world happy. Therefore sometimes He chastises someone just to purify his heart.

antya.7.141

> *svagaṇa-sahita prabhura nimantraṇa kailā*
> *mahāprabhu tāre tabe prasanna ha-ilā*

SYNONYMS

sva-gaṇa-sahita—with His associates; *prabhura*—of Śrī Caitanya Mahāprabhu; *nimantraṇa*—invitation; *kailā*—made; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāre*—upon him; *tabe*—then; *prasanna ha-ilā*—became very pleased.

TRANSLATION

When Vallabha Bhaṭṭa invited Śrī Caitanya Mahāprabhu and His associates, the Lord was very pleased with him.

antya.7.142

> *jagadānanda-paṇḍitera śuddha gāḍha bhāva*
> *satyabhāmā-prāya prema 'vāmya-svabhāva'*

SYNONYMS

jagadānanda-paṇḍitera—of Jagadānanda Paṇḍita; *śuddha*—pure; *gāḍha*—deep; *bhāva*—ecstatic love; *satyabhāmā-prāya*—like Satyabhāmā; *prema*—his love for the Lord; *vāmya-svabhāva*—quarrelsome nature.

TRANSLATION

Jagadānanda Paṇḍita's pure ecstatic love for Śrī Caitanya Mahāprabhu was very deep. It can be

compared to the love of Satyabhāmā, who always quarreled with Lord Kṛṣṇa.

antya.7.143

> *bāra-bāra praṇaya kalaha kare prabhu-sane*
> *anyonye khaṭmaṭi cale dui-jane*

SYNONYMS

bāra-bāra—again and again; *praṇaya*—loving; *kalaha*—quarrel; *kare*—makes; *prabhu-sane*—with Śrī Caitanya Mahāprabhu; *anyonye*—mutual; *khaṭmaṭi*—picking a quarrel; *cale*—goes on; *dui-jane*—between the two.

TRANSLATION

Jagadānanda Paṇḍita was accustomed to provoking loving quarrels with the Lord. There was always some disagreement between them.

antya.7.144

> *gadādhara-paṇḍitera śuddha gāḍha bhāva*
> *rukmiṇī-devīra yaiche 'dakṣiṇa-svabhāva'*

SYNONYMS

gadādhara-paṇḍitera—of Gadādhara Paṇḍita; *śuddha*—pure; *gāḍha*—deep; *bhāva*—ecstatic love; *rukmiṇī-devīra*—of Rukmiṇīdevī; *yaiche*—as; *dakṣiṇa-svabhāva*—submissive nature.

TRANSLATION

Gadādhara Paṇḍita's pure ecstatic love for Śrī Caitanya Mahāprabhu was also very deep. It was like that of Rukmiṇīdevī, who was always especially submissive to Kṛṣṇa.

antya.7.145

> *tāṅra praṇaya-roṣa dekhite prabhura icchā haya*
> *aiśvarya-jñāne tāṅra roṣa nāhi upajaya*

SYNONYMS

tāṅra—his; *praṇaya-roṣa*—affectionate anger; *dekhite*—to see; *prabhura*—of Śrī Caitanya Mahāprabhu; *icchā haya*—there is a desire; *aiśvarya-jñāne*—due to knowledge of opulences; *tāṅra*—his; *roṣa*—anger; *nāhi*—not; *upajaya*—is awakened.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu sometimes desired to see Gadādhara Paṇḍita's affectionate anger, but

because of knowledge of the Lord's opulences, his anger was never invoked.

PURPORT

Joking with Rukmiṇīdevī in Dvārakā, Kṛṣṇa once advised her to accept another husband because He thought Himself unfit for her. Rukmiṇīdevī, however, unable to understand His joking words, took them very seriously and immediately fell to the ground in fear of separation from Him. In the pastimes of Lord Śrī Caitanya Mahāprabhu, Jagadānanda Paṇḍita was always in disagreement with the Lord like Satyabhāmā, whereas Gadādhara Paṇḍita was always awed by the Lord's opulence and was therefore submissive to the Lord under all circumstances.

antya.7.146

> *ei lakṣya pāñā prabhu kailā roṣābhāsa*
> *śuni' paṇḍitera citte upajila trāsa*

SYNONYMS

ei—this; *lakṣya*—aim; *pāñā*—taking; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā roṣa-ābhāsa*—made a semblance of anger; *śuni'*—hearing; *paṇḍitera*—of Gadādhara Paṇḍita; *citte*—in the heart; *upajila*—arose; *trāsa*—fear.

TRANSLATION

For this purpose Śrī Caitanya Mahāprabhu sometimes showed His apparent anger. Hearing of this anger inspired great fear in the heart of Gadādhara Paṇḍita.

antya.7.147

> *pūrve yena kṛṣṇa yadi parihāsa kaila*
> *śuni' rukmiṇīra mane trāsa upajila*

SYNONYMS

pūrve—previously; *yena*—as; *kṛṣṇa*—Lord Kṛṣṇa; *yadi*—when; *parihāsa kaila*—play a joke; *śuni'*—hearing; *rukmiṇīra mane*—in the mind of Rukmiṇīdevī; *trāsa*—fear; *upajila*—arose.

TRANSLATION

Previously, in kṛṣṇa-līlā, when Lord Kṛṣṇa wanted to joke with Rukmiṇīdevī, she took His words seriously, and fear awoke within her mind.

antya.7.148

> *vallabha-bhaṭṭera haya vātsalya-upāsana*
> *bāla-gopāla-mantre teṅho karena sevana*

SYNONYMS

vallabha-bhaṭṭera—of Vallabha Bhaṭṭa; *haya*—there is; *vātsalya-upāsana*—worship as a parent; *bāla-gopāla-mantre*—with the *mantra* of Bāla-gopāla, child Kṛṣṇa; *teṅho*—he; *karena*—practices; *sevana*—worship.

TRANSLATION

Vallabha Bhaṭṭa was accustomed to worshiping the Lord as child Kṛṣṇa. Therefore he had been initiated into the Bāla-gopāla mantra and was thus worshiping the Lord.

antya.7.149

> *paṇḍitera sane tāra mana phiri' gela*
> *kiśora-gopāla-upāsanāya mana dila*

SYNONYMS

paṇḍitera sane—in the association of Gadādhara Paṇḍita; *tāra*—his; *mana*—mind; *phiri' gela*—became converted; *kiśora-gopāla*—of Kṛṣṇa as a young boy; *upāsanāya*—to the worship; *mana dila*—he gave his mind.

TRANSLATION

In the association of Gadādhara Paṇḍita, his mind was converted, and he dedicated his mind to worshiping Kiśora-gopāla, Kṛṣṇa as a young boy.

antya.7.150

> *paṇḍitera ṭhāñi cāhe mantrādi śikhite*
> *paṇḍita kahe,—"ei karma nahe āmā haite*

SYNONYMS

paṇḍitera ṭhāñi—from Gadādhara Paṇḍita; *cāhe*—wanted; *mantra-ādi śikhite*—to be initiated; *paṇḍita kahe*—Gadādhara Paṇḍita said; *ei karma*—this work; *nahe āmā haite*—is not possible for me.

TRANSLATION

Vallabha Bhaṭṭa wanted to be initiated by Gadādhara Paṇḍita, but Gadādhara Paṇḍita refused, saying, "The work of acting as a spiritual master is not possible for me.

antya.7.151

> *āmi—paratantra, āmāra prabhu—gauracandra*
> *tāṅra ājñā vinā āmi nā ha-i 'svatantra'*

SYNONYMS

āmi—I; *paratantra*—dependent; *āmāra prabhu*—my Lord; *gauracandra*—Lord Śrī Caitanya Mahāprabhu; *tāṅra*—His; *ājñā*—order; *vinā*—without; *āmi*—I; *nā*—not; *ha-i*—am; *svatantra*—independent.

TRANSLATION

"I am completely dependent. My Lord is Gauracandra, Śrī Caitanya Mahāprabhu. I cannot do anything independently, without His order.

antya.7.152

> *tumi ye āmāra ṭhāñi kara āgamana*
> *tāhātei prabhu more dena olāhana"*

SYNONYMS

tumi—you; *ye*—that; *āmāra ṭhāñi*—to me; *kara āgamana*—come; *tāhātei*—due to that; *prabhu*—Śrī Caitanya Mahāprabhu; *more*—unto me; *dena*—gives; *olāhana*—punishment by words.

TRANSLATION

"My dear Vallabha Bhaṭṭa, your coming to me is not appreciated by Śrī Caitanya Mahāprabhu. Therefore He sometimes speaks to chastise me."

antya.7.153-154

> *ei-mata bhaṭṭera katheka dina gela*
> *śeṣe yadi prabhu tāre suprasanna haila*

> *nimantraṇera dine paṇḍite bolāilā*
> *svarūpa, jagadānanda, govinde pāṭhāilā*

SYNONYMS

ei-mata—in this way; *bhaṭṭera*—of Vallabha Bhaṭṭa; *katheka dina*—some days; *gela*—passed; *śeṣe*—at last; *yadi*—when; *prabhu*—Śrī Caitanya Mahāprabhu; *tāre*—upon him; *su-prasanna haila*—became very pleased; *nimantraṇera dine*—on the day of invitation; *paṇḍite bolāilā*—He called for Gadādhara Paṇḍita; *svarūpa*—Svarūpa Dāmodara; *jagadānanda*—Jagadānanda Paṇḍita; *govinde*—Govinda; *pāṭhāilā*—He sent.

TRANSLATION

Some days passed, and when Śrī Caitanya Mahāprabhu, finally pleased with Vallabha Bhaṭṭa, accepted his invitation, the Lord sent Svarūpa Dāmodara, Jagadānanda Paṇḍita and Govinda to call for Gadādhara Paṇḍita.

antya.7.155

> *pathe paṇḍitere svarūpa kahena vacana*
> *"parīkṣite prabhu tomāre kailā upekṣaṇa*

SYNONYMS

pathe—on the way; *paṇḍitere*—unto Gadādhara Paṇḍita; *svarūpa*—Svarūpa Dāmodara; *kahena vacana*—said some words; *parīkṣite*—to test; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *tomāre*—you; *kailā upekṣaṇa*—neglected.

TRANSLATION

On the way, Svarūpa Dāmodara said to Gadādhara Paṇḍita, "Śrī Caitanya Mahāprabhu wanted to test you. Therefore He neglected you.

antya.7.156

> *tumi kene āsi' tāṅre nā dilā olāhana?*
> *bhīta-prāya hañā kāṅhe karilā sahana?"*

SYNONYMS

tumi—you; *kene*—why; *āsi'*—coming; *tāṅre*—unto Him; *nā dilā*—did not give; *olāhana*—chastisement; *bhīta-prāya*—as if fearful; *hañā*—being; *kāṅhe*—why; *karilā sahana*—did you tolerate.

TRANSLATION

"Why did you not retaliate by reproaching Him? Why did you fearfully tolerate His criticism?"

antya.7.157

> *paṇḍita kahena,—prabhu svatantra sarvajña-śiromaṇi*
> *tāṅra sane 'haṭha' kari,—bhāla nāhi māni*

SYNONYMS

paṇḍita kahena—Gadādhara Paṇḍita said; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *svatantra*—independent; *sarvajña-śiromaṇi*—the best of the omniscient; *tāṅra sane*—with Him; *haṭha kari*—if I talk on an equal level; *bhāla*—good; *nāhi māni*—I do not think it is.

TRANSLATION

Gadādhara Paṇḍita said, "Lord Śrī Caitanya Mahāprabhu is completely independent. He is the topmost omniscient personality. It would not look well for me to talk to Him as if His equal.

antya.7.158

> *yei kahe, sei sahi nija-śire dhari'*
> *āpane karibena kṛpā guṇa-doṣa vicāri' "*

SYNONYMS

yei kahe—whatever He says; *sei sahi*—I tolerate that; *nija-śire*—on my head; *dhari'*—bearing; *āpane*—automatically; *karibena kṛpā*—He will be merciful; *guṇa-doṣa*—attributes and faults; *vicāri'*—after considering.

TRANSLATION

"I can tolerate whatever He says, bearing it upon my head. He will automatically be merciful to me after considering my faults and attributes."

antya.7.159

> *eta bali' paṇḍita prabhura sthāne āilā*
> *rodana kariyā prabhura caraṇe paḍilā*

SYNONYMS

eta bali'—saying this; *paṇḍita*—Gadādhara Paṇḍita; *prabhura sthāne*—to Śrī Caitanya Mahāprabhu; *āilā*—came; *rodana kariyā*—crying; *prabhura*—of Śrī Caitanya Mahāprabhu; *caraṇe*—at the lotus feet; *paḍilā*—fell down.

TRANSLATION

After saying this, Gadādhara Paṇḍita went to Śrī Caitanya Mahāprabhu and fell down crying at the lotus feet of the Lord.

antya.7.160

> *īṣat hāsiyā prabhu kailā āliṅgana*
> *sabāre śunāñā kahena madhura vacana*

SYNONYMS

īṣat hāsiyā—smiling slightly; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā āliṅgana*—embraced; *sabāre*—all others; *śunāñā*—causing to hear; *kahena*—began to say; *madhura vacana*—sweet words.

TRANSLATION

Smiling slightly, the Lord embraced him and spoke sweet words so that others would also hear.

antya.7.161

> *"āmi cālāiluṅ tomā, tumi nā calilā*
> *krodhe kichu nā kahilā, sakala sahilā*

SYNONYMS

āmi—I; *cālāiluṅ*—tried to agitate; *tomā*—you; *tumi*—you; *nā calilā*—did not become agitated; *krodhe*—in anger; *kichu*—anything; *nā kahilā*—you did not say; *sakala*—everything; *sahilā*—you tolerated.

TRANSLATION

"I wanted to agitate you," the Lord said, "but you did not become agitated. Indeed, you could not say anything angry. Instead, you tolerated everything.

antya.7.162

> *āmāra bhaṅgīte tomāra mana nā calilā*
> *sudṛḍha sarala-bhāve āmāre kinilā"*

SYNONYMS

āmāra bhaṅgīte—by My trick; *tomāra mana*—your mind; *nā calilā*—did not become disturbed; *sudṛḍha*—firm; *sarala-bhāve*—by simplicity; *āmāre*—Me; *kinilā*—you have purchased.

TRANSLATION

"Your mind was not disturbed by My tricks. Rather, you stayed fixed in your simplicity. In this way you have purchased Me."

antya.7.163

> *paṇḍitera bhāva-mudrā kahana nā yāya*
> *'gadādhara-prāṇa-nātha' nāma haila yāya*

SYNONYMS

paṇḍitera—of Gadādhara Paṇḍita; *bhāva-mudrā*—characteristics and ecstatic love; *kahana nā yāya*—can not be described; *gadādhara-prāṇa-nātha*—the Lord of the life of Gadādhara; *nāma*—name; *haila*—became; *yāya*—goes.

TRANSLATION

No one can describe the characteristics and ecstatic love of Gadādhara Paṇḍita. Therefore another name for Śrī Caitanya Mahāprabhu is Gadādhara-prāṇanātha, "the life and soul of Gadādhara Paṇḍita."

antya.7.164

> *paṇḍite prabhura prasāda kahana nā yāya*
> *'gadāira gaurāṅga' bali' yāṅre loke gāya*

SYNONYMS

paṇḍite—upon Gadādhara Paṇḍita; *prabhura*—of Śrī Caitanya Mahāprabhu; *prasāda*—mercy; *kahana nā yāya*—no one can explain; *gadāira gaurāṅga*—the Gaurāṅga of Gadādhara Paṇḍita; *bali'*—as; *yāṅre*—whom; *loke gāya*—people say.

TRANSLATION

No one can say how merciful the Lord is to Gadādhara Paṇḍita, but people know the Lord as Gadāira Gaura, "the Lord Gaurāṅga of Gadādhara Paṇḍita."

antya.7.165

> *caitanya-prabhura līlā ke bujhite pāre?*
> *eka-līlāya vahe gaṅgāra śata śata dhāre*

SYNONYMS

caitanya-prabhura līlā—the pastimes of Lord Śrī Caitanya Mahāprabhu; *ke*—who; *bujhite pāre*—can understand; *eka-līlāya*—in one activity; *vahe*—flow; *gaṅgāra*—of the Ganges; *śata śata dhāre*—hundreds and hundreds of branches.

TRANSLATION

No one can understand the pastimes of Śrī Caitanya Mahāprabhu. They are like the Ganges, for hundreds and thousands of branches flow from even one of His activities.

antya.7.166

> *paṇḍitera saujanya, brahmaṇyatā-guṇa*
> *dṛḍha prema-mudrā loke karilā khyāpana*

SYNONYMS

paṇḍitera saujanya—the gentle behavior of Gadādhara Paṇḍita; *brahmaṇyatā-guṇa*—the attributes of a perfect *brāhmaṇa*; *dṛḍha*—firm; *prema-mudrā*—characteristic of love; *loke*—people; *karilā khyāpana*—proclaimed.

TRANSLATION

Gadādhara Paṇḍita is celebrated all over the world for his gentle behavior, his brahminical attributes and his steady love for Śrī Caitanya Mahāprabhu.

antya.7.167

> *abhimāna-paṅka dhuñā bhaṭṭere śodhilā*
> *sei-dvārā āra saba loke śikhāilā*

SYNONYMS

abhimāna-paṅka—the mud of false pride; *dhuñā*—washing; *bhaṭṭere śodhilā*—purified Vallabha Bhaṭṭa; *sei-dvārā*—by that; *āra saba*—all other; *loke*—persons; *śikhāilā*—instructed.

TRANSLATION

The Lord purified Vallabha Bhaṭṭa by cleansing him of the mud of false pride. By such activities the Lord also instructed others.

antya.7.168

> *antare 'anugraha,' bāhye 'upekṣāra prāya'*
> *bāhyārtha yei laya, sei nāśa yāya*

SYNONYMS

antare—within the heart; *anugraha*—mercy; *bāhye*—externally; *upekṣāra prāya*—like neglect; *bāhya-artha*—the external meaning; *yei*—anyone who; *laya*—takes; *sei*—he; *nāśa yāya*—becomes vanquished.

TRANSLATION

Śrī Caitanya Mahāprabhu was actually always merciful within His heart, but He was sometimes externally negligent of His devotees. We should not be preoccupied with His external feature, however, for if we do so we shall be vanquished.

antya.7.169

> *nigūḍha caitanya-līlā bujhite kā'ra śakti?*
> *sei bujhe, gauracandre yāṅra dṛḍha bhakti*

SYNONYMS

nigūḍha—very deep; *caitanya-līlā*—the pastimes of Lord Caitanya; *bujhite*—to understand; *kā'ra*—of whom; *śakti*—the power; *sei*

bujhe—he understands; *gauracandre*—unto Lord Śrī Caitanya Mahāprabhu; *yāṅra*—whose; *dṛḍha bhakti*—fixed devotion.

TRANSLATION

The pastimes of Śrī Caitanya Mahāprabhu are very deep. Who can understand them? Only one who has firm, deep devotion to His lotus feet.

antya.7.170

> *dināntare paṇḍita kaila prabhura nimantraṇa*
> *prabhu tāhāṅ bhikṣā kaila lañā nija-gaṇa*

SYNONYMS

dina-antare—another day; *paṇḍita*—Gadādhara Paṇḍita; *kaila prabhura nimantraṇa*—invited Śrī Caitanya Mahāprabhu; *prabhu*—Śrī Caitanya Mahāprabhu; *tāhāṅ*—there; *bhikṣā kaila*—took *prasāda*; *lañā nija-gaṇa*—with His personal associates.

TRANSLATION

Another day, Gadādhara Paṇḍita invited Śrī Caitanya Mahāprabhu to dinner. The Lord took prasāda at his home with His personal associates.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that Lord Śrī Caitanya Mahāprabhu acted as a very merciful well-wisher

toward Vallabha Bhaṭṭa by externally neglecting him in many ways to purify him of his false pride in being a learned scholar. The Lord neglected Gadādhara Paṇḍita for a few days because of his associating with Vallabha Bhaṭṭa. Actually He was not at all displeased with Gadādhara Paṇḍita. Indeed, because Gadādhara Paṇḍita is the personal potency of Lord Caitanya Mahāprabhu, there is no chance of the Lord's being dissatisfied with him. However, a person who is too attracted to externals cannot understand the deep meaning of these dealings of Śrī Caitanya Mahāprabhu. If one therefore becomes disrespectful to Gadādhara Paṇḍita, he will surely be vanquished.

antya.7.171

> *tāhāṅi vallabha-bhaṭṭa prabhura ājñā laila*
> *paṇḍita-ṭhāñi pūrva-prārthita saba siddhi haila*

SYNONYMS

tāhāṅi—there; *vallabha-bhaṭṭa*—Vallabha Bhaṭṭa; *prabhura ājñā*—the permission of Śrī Caitanya Mahāprabhu; *laila*—took; *paṇḍita-ṭhāñi*—from Gadādhara Paṇḍita; *pūrva-prārthita*—as previously petitioned; *saba siddhi haila*—everything was perfectly executed.

TRANSLATION

There Vallabha Bhaṭṭa took permission from Lord Caitanya Mahāprabhu, and his desire to be initiated by Gadādhara Paṇḍita was thus fulfilled.

antya.7.172

> *ei ta' kahiluṅ vallabha-bhaṭṭera milana*
> *yāhāra śravaṇe pāya gaura-prema-dhana*

SYNONYMS

ei ta' kahiluṅ—thus I have explained; *vallabha-bhaṭṭera milana*—the meeting of Vallabha Bhaṭṭa; *yāhāra śravaṇe*—by hearing which; *pāya*—one can get; *gaura-prema-dhana*—the treasure of love for Śrī Caitanya Mahāprabhu.

TRANSLATION

I have thus explained the Lord's meeting with Vallabha Bhaṭṭa. By hearing of this incident, one can achieve the treasure of love for Śrī Caitanya Mahāprabhu.

antya.7.173

> *śrī-rūpa-raghunātha-pade yāra āśa*
> *caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps. ***Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Seventh Chapter, describing the meeting of Vallabha Bhaṭṭa with Śrī Caitanya Mahāprabhu.***

Chapter 8

antya.8.1

taṁ vande kṛṣṇa-caitanyaṁ
rāmacandra-purī-bhayāt
laukikāhārataḥ svaṁ yo
bhikṣānnaṁ samakocayat

SYNONYMS

tam—to Him; *vande*—I offer my respectful obeisances; *kṛṣṇa-caitanyam*—Lord Śrī Caitanya Mahāprabhu; *rāmacandra-purī-bhayāt*—due to fear of Rāmacandra Purī; *laukika*—ordinary; *āhārataḥ*—from eating; *svam*—His own; *yaḥ*—who; *bhikṣā-annam*—quantity of food; *samakocayat*—reduced.

TRANSLATION

Let me offer my respectful obeisances to Śrī Caitanya Mahāprabhu, who reduced His eating due to fear of the criticism of Rāmacandra Purī.

antya.8.2

> *jaya jaya śrī-caitanya karuṇā-sindhu-avatāra*
> *brahmā-śivādika bhaje caraṇa yāṅhāra*

SYNONYMS

jaya jaya—all glories; *śrī-caitanya*—to Śrī Caitanya Mahāprabhu; *karuṇā-sindhu-avatāra*—the incarnation of the ocean of mercy; *brahmā-śiva-ādika*—demigods, beginning from Lord Brahmā and Śiva; *bhaje*—worship; *caraṇa*—lotus feet; *yāṅhāra*—whose.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu, the incarnation of the ocean of mercy. His lotus feet are worshiped by demigods like Lord Brahmā and Lord Śiva.

antya.8.3

> *jaya jaya avadhūta-candra nityānanda*
> *jagat bāṅdhila yeṅha diyā prema-phāṅda*

SYNONYMS

jaya jaya—all glories; *avadhūta-candra*—to the moon of mendicants; *nityānanda*—Lord Nityānanda; *jagat*—the world; *bāṅdhila*—bound; *yeṅha*—who; *diyā*—by; *prema-phāṅda*—the noose of ecstatic love of Kṛṣṇa.

TRANSLATION

All glories to Nityānanda Prabhu, the greatest of mendicants, who bound the entire world with a knot of ecstatic love for God.

antya.8.4

> *jaya jaya advaita īśvara avatāra*
> *kṛṣṇa avatāri' kaila jagat-nistāra*

SYNONYMS

jaya jaya—all glories; *advaita*—to Advaita Ācārya; *īśvara*—of the Supreme Personality of Godhead; *avatāra*—incarnation; *kṛṣṇa avatāri'*—inducing Kṛṣṇa to descend; *kaila*—did; *jagat-nistāra*—deliverance of the entire world.

TRANSLATION

All glories to Advaita Prabhu, the incarnation of the Supreme Personality of Godhead. He induced Kṛṣṇa to descend and thus delivered the entire world.

antya.8.5

> *jaya jaya śrīvāsādi yata bhakta-gaṇa*
> *śrī-kṛṣṇa-caitanya prabhu—yāṅra prāṇa-dhana*

SYNONYMS

jaya jaya—all glories; *śrīvāsa-ādi*—headed by Śrīvāsa Ṭhākura; *yata bhakta-gaṇa*—to all the devotees; *śrī-kṛṣṇa-caitanya prabhu*—Śrī Caitanya Mahāprabhu; *yāṅra*—whose; *prāṇa-dhana*—life and soul.

TRANSLATION

All glories to all the devotees, headed by Śrīvāsa Ṭhākura. Śrī Kṛṣṇa Caitanya Mahāprabhu is their life and soul.

antya.8.6

> *ei-mata gauracandra nija-bhakta-saṅge*
> *nīlācale krīḍā kare kṛṣṇa-prema-taraṅge*

SYNONYMS

ei-mata—in this way; *gauracandra*—Lord Śrī Caitanya Mahāprabhu; *nija-bhakta-saṅge*—with His own devotees; *nīlācale*—at Jagannātha Purī; *krīḍā kare*—executes different pastimes; *kṛṣṇa-prema-taraṅge*—in the waves of love of Kṛṣṇa.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu, at Jagannātha Purī, performed His various pastimes with His own devotees in the waves of love for Kṛṣṇa.

antya.8.7

> *hena-kāle rāmacandra-purī-gosāñi āilā*
> *paramānanda-purīre āra prabhure mililā*

SYNONYMS

hena-kāle—at this time; *rāmacandra-purī-gosāñi*—a *sannyāsī* named Rāmacandra Purī; *āilā*—came; *paramānanda-purīre*—Paramānanda Purī; *āra*—and; *prabhure*—Śrī Caitanya Mahāprabhu; *mililā*—met.

TRANSLATION

Then a sannyāsī named Rāmacandra Purī Gosāñi came to see Paramānanda Purī and Śrī Caitanya Mahāprabhu.

antya.8.8

> *paramānanda-purī kaila caraṇa vandana*
> *purī-gosāñi kaila tāṅre dṛḍha āliṅgana*

SYNONYMS

paramānanda-purī—Paramānanda Purī; *kaila*—did; *caraṇa*—unto the feet; *vandana*—offering obeisances; *purī-gosāñi*—Rāmacandra Purī; *kaila*—did; *tāṅre*—unto him; *dṛḍha*—strong; *āliṅgana*—embracing.

TRANSLATION

Paramānanda Purī offered respects at the feet of Rāmacandra Purī, and Rāmacandra Purī strongly embraced him.

PURPORT

Because Rāmacandra Purī was a disciple of Mādhavendra Purī, both Paramānanda Purī and Śrī Caitanya Mahāprabhu offered him respectful obeisances. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that although Rāmacandra Purī was naturally very envious and although he was against the principles of Vaiṣṇavism-or, in other words, against the principles of the Supreme Personality of Godhead and His devotees-common people nevertheless addressed him as *Gosvāmī* or *Gosāñi* because he was superficially in the renounced order and dressed like a *sannyāsī.* In the modern age the title *gosvāmī* is used by a caste of *gṛhasthas,* but formerly it was not. Rūpa Gosvāmī and Sanātana Gosvāmī, for example, were called *gosvāmī* because they were in the renounced order. Similarly, because Paramānanda Purī was a *sannyāsī,* he was called Purī Gosvāmī. By careful scrutiny, therefore, one will find that gosvāmī is not the title for a certain caste; rather, it is properly the title for a person in the renounced order.

antya.8.9

> *mahāprabhu kailā tāṅre daṇḍavat nati*
> *āliṅgana kari' teṅho kaila kṛṣṇa-smṛti*

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; *kailā*—did; *tāṅre*—unto him; *daṇḍavatnati*—offering obeisances; *āliṅgana kari'*—embracing; *teṅho*—Rāmacandra Purī; *kaila*—did; *kṛṣṇa-smṛti*—remembrance of Kṛṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu also offered obeisances unto Rāmacandra Purī, who then embraced Him and thus remembered Kṛṣṇa.

PURPORT

Śrī Caitanya Mahāprabhu offered obeisances to Rāmacandra Purī in consideration of his being a disciple of Śrīla Mādhavendra Purī, the spiritual master of His own spiritual master, Īśvara Purī. When a Vaiṣṇava *sannyāsī* meets another Vaiṣṇava *sannyāsī,* they both remember Kṛṣṇa. Even Māyāvādī *sannyāsīs* generally remember Nārāyaṇa, who is also Kṛṣṇa, by saying *oṁ namo bhagavate nārāyaṇa* or *namo nārāyaṇa*. Thus it is the duty of a *sannyāsī* to remember Kṛṣṇa. According to *smṛti-śāstra,* a *sannyāsī* does not offer obeisances or blessings to

anyone. it is said, *sannyāsī nirāśīr nirnamaṣkriyaḥ:* a *sannyāsī* should not offer anyone blessings or obeisances.

antya.8.10

> *tina-jane iṣṭha-goṣṭhī kailā kata-kṣaṇa*
> *jagadānanda-paṇḍita tāṅre kailā nimantraṇa*

SYNONYMS

tina-jane—three persons; *iṣṭha-goṣṭhī*—discussion on Kṛṣṇa; *kailā*—performed; *kata-kṣaṇa*—for some time; *jagadānanda-paṇḍita*—Jagadānanda Paṇḍita; *tāṅre*—Rāmacandra Purī; *kailā nimantraṇa*—invited.

TRANSLATION

The three of them talked about Kṛṣṇa for some time, and then Jagadānanda came and extended an invitation to Rāmacandra Purī.

antya.8.11

> *jagannāthera prasāda ānilā bhikṣāra lāgiyā*
> *yatheṣṭa bhikṣā karilā teṅho nindāra lāgiyā*

SYNONYMS

jagannāthera prasāda—remnants of the food of Lord Jagannātha; *ānilā*—brought; *bhikṣāra lāgiyā*—for feeding; *yatheṣṭa bhikṣā karilā*—ate sumptuously; *teṅho*—he; *nindāra lāgiyā*—to find some fault.

TRANSLATION

A large quantity of the remnants of food from Lord Jagannātha was brought in for distribution. Rāmacandra Purī ate sumptuously, and then he wanted to find faults in Jagadānanda Paṇḍita.

antya.8.12

> *bhikṣā kari' kahe purī,—"śuna, jagadānanda*
> *avaśeṣa prasāda tumi karaha bhakṣaṇa"*

SYNONYMS

bhikṣā kari'—after finishing the lunch; *kahe purī*—Rāmacandra Purī began to speak; *śuna, jagadānanda*—my dear Jagadānanda, just hear; *avaśeṣa prasāda*—the remaining *prasāda*; *tumi*—you; *karaha bhakṣaṇa*—eat.

TRANSLATION

After finishing the meal, Rāmacandra Purī requested, "My dear Jagadānanda, please listen. You eat the food that is left."

antya.8.13

> *āgraha kariyā tāṅre vasi' khāoyāila*
> *āpane āgraha kari' pariveśana kaila*

SYNONYMS

āgraha kariyā—with great eagerness; *tāṅre vasi'*—seating him; *khāoyāila*—he fed; *āpane*—personally; *āgraha kari'*—with great eagerness; *pariveśana kaila*—administered the *prasāda*.

TRANSLATION

With great eagerness Rāmacandra Purī seated Jagadānanda Paṇḍita and personally served him prasāda.

antya.8.14

> *āgraha kariyā punaḥ punaḥ khāoyāila*
> *ācamana kaile nindā karite lāgila*

SYNONYMS

āgraha kariyā—with eagerness; *punaḥ punaḥ*—again and again; *khāoyāila*—fed; *ācamana kaile*—when he had washed his hands and mouth; *nindā karite lāgila*—began to criticize.

TRANSLATION

Encouraging him again and again, Rāmacandra Purī fed him sumptuously, but when Jagadānanda had washed his hands and mouth, Rāmacandra Purī began criticizing him.

antya.8.15

> *"śuni, caitanya-gaṇa kare bahuta bhakṣaṇa*
> *'satya' sei vākya,—sākṣāt dekhiluṅ ekhana*

SYNONYMS

śuni—I have heard; *caitanya-gaṇa*—the followers of Śrī Caitanya Mahāprabhu; *kare bahuta bhakṣaṇa*—eat more than necessary; *satya*—true; *sei vākya*—that statement; *sākṣāt*—directly; *dekhiluṅ*—I have seen; *ekhana*—now.

TRANSLATION

"I have heard," he said, "that the followers of Caitanya Mahāprabhu eat more than necessary. Now I have directly seen that this is true.

antya.8.16

> *sannyāsīre eta khāoyāñā kare dharma nāśa*
> *vairāgī hañā eta khāya, vairāgyera nāhi 'bhāsa' "*

SYNONYMS

sannyāsīre—unto a *sannyāsī*; *eta*—so much; *khāoyāñā*—feeding; *kare dharma nāśa*—destroys the regulative principles; *vairāgī hañā*—being in the renounced order; *eta*—so much; *khāya*—eats; *vairāgyera nāhi bhāsa*—there is no trace of renunciation.

TRANSLATION

"Feeding a sannyāsī too much breaks his regulative principles, for when a sannyāsī eats too much, his renunciation is destroyed."

antya.8.17

> *ei ta' svabhāva tāṅra āgraha kariyā*
> *piche nindā kare, āge bahuta khāoyāñā*

SYNONYMS

ei—this; *ta'*—certainly; *sva-bhāva*—characteristic; *tāṅra*—his; *āgraha kariyā*—with great eagerness; *piche*—afterward; *nindā kare*—criticizes; *āge*—at first; *bahuta*—much; *khāoyāñā*—feeding.

TRANSLATION

The characteristic of Rāmacandra Purī was that first he would induce someone to eat more than necessary and then he would criticize him.

antya.8.18

> *pūrve yabe mādhavendra karena antardhāna*
> *rāmacandra-purī tabe āilā tāṅra sthāna*

SYNONYMS

pūrve—formerly; *yabe*—when; *mādhavendra*—Mādhavendra Purī; *karena antardhāna*—was about to die; *rāmacandra-purī*—Rāmacandra Purī; *tabe*—at that time; *āilā*—came; *tāṅra sthāna*—to his place.

TRANSLATION

Formerly, when Mādhavendra Purī was at the last stage of his life, Rāmacandra Purī came to where he was staying.

antya.8.19

> *purī-gosāñi kare kṛṣṇa-nāma-saṅkīrtana*
> *'mathurā nā pāinu' bali' karena krandana*

SYNONYMS

purī-gosāñi—Mādhavendra Purī; *kare*—was performing; *kṛṣṇa-nāma-saṅkīrtana*—the chanting of the holy name of Lord Kṛṣṇa; *mathurā nā pāinu*—I did not get shelter at Mathurā; *bali'*—saying; *karena krandana*—was crying.

TRANSLATION

Mādhavendra Purī was chanting the holy name of Kṛṣṇa, and sometimes he would cry, "O my Lord, I did not get shelter at Mathurā."

antya.8.20

> *rāmacandra-purī tabe upadeśe tāṅre*
> *śiṣya hañā guruke kahe, bhaya nāhi kare*

SYNONYMS

rāmacandra-purī—Rāmacandra Purī; *tabe*—then; *upadeśe tāṅre*—instructed him; *śiṣya hañā*—being a disciple; *guruke kahe*—said to his spiritual master; *bhaya nāhi kare*—without fear.

TRANSLATION

Then Rāmacandra Purī was so foolish that he fearlessly dared to instruct his spiritual master.

antya.8.21

> *"tumi—pūrṇa-brahmānanda, karaha smaraṇa*
> *brahmavit hañā kene karaha rodana?"*

SYNONYMS

tumi—you; *pūrṇa-brahma-ānanda*—full in transcendental bliss; *karaha smaraṇa*—you should remember; *brahma-vit hañā*—being fully aware of Brahman; *kene*—why; *karaha rodana*—are you crying.

TRANSLATION

"If you are in full transcendental bliss," he said, "you should now remember only Brahman. Why are you crying?"

PURPORT

As stated in *Bhagavad-gītā, brahma-bhūtaḥ prasannātmā:* a Brahman realized person is always happy. *Na śocati na kāṅkṣati:* he neither laments nor aspires for anything. Not knowing why Mādhavendra Purī was crying, Rāmacandra Purī tried to become his advisor. Thus he committed a great offense, for a disciple should never try to instruct his spiritual master.

antya.8.22

> *śuni' mādhavendra-mane krodha upajila*
> *'dūra, dūra, pāpiṣṭha' bali' bhartsanā karila*

SYNONYMS

śuni'—hearing; *mādhavendra*—of Mādhavendra Purī; *mane*—in the mind; *krodha*—anger; *upajila*—arose; *dūra dūra*—get out; *pāpiṣṭha*—you sinful rascal; *bali'*—saying; *bhartsanā karila*—he chastised.

TRANSLATION

Hearing this instruction, Mādhavendra Purī, greatly angry, rebuked him by saying, "Get out, you sinful rascal!

PURPORT

Rāmacandra Purī could not understand that his spiritual master, Mādhavendra Purī, was feeling transcendental separation. His lamentation was not material. Rather, it proceeded from the highest stage of ecstatic love of Kṛṣṇa. When he was crying in separation, "I could not achieve Kṛṣṇa! I could not reach Mathurā!" this was not ordinary material lamentation. Rāmacandra Purī was not sufficiently expert to understand the feelings of Mādhavendra Purī, but nevertheless he thought himself very advanced. Therefore, regarding Mādhavendra Purī's expressions as ordinary material lamentation, he advised him to

remember Brahman because he was latently an impersonalist. Mādhavendra Purī understood Rāmacandra Purī's position as a great fool and therefore immediately rebuked him. Such a reprimand from the spiritual master is certainly for the betterment of the disciple.

antya.8.23

> *'kṛṣṇa nā pāinu, nā pāinu 'mathurā'*
> *āpana-duḥkhe maroṅ—ei dite āila jvālā*

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *nā pāinu*—I did not get; *nā pāinu*—did not get; *mathurā*—Mathurā; *āpana-duḥkhe*—in my own unhappiness; *maroṅ*—i am dying; *ei*—this person; *dite āila jvālā*—has come to give more pain.

TRANSLATION

"O my Lord Kṛṣṇa, I could not reach You, nor could I reach Your abode, Mathurā. I am dying in my unhappiness, and now this rascal has come to give me more pain.

antya.8.24

> *more mukha nā dekhābi tui, yāo yathi-tathi*
> *tore dekhi' maile mora habe asad-gati*

SYNONYMS

more—to me; *mukha*—face; *nā dekhābi*—do not show; *tui*—you; *yāo*—go; *yathi-tathi*—anywhere else; *tore*—you; *dekhi'*—seeing; *maile*—if I die; *mora habe asat-gati*—I shall not get my destination.

TRANSLATION

"Don't show your face to me! Go anywhere else you like. If I die seeing your face, I shall not achieve the destination of my life.

antya.8.25

> *kṛṣṇa nā pāinu muñi maroṅ āpanāra duḥkhe*
> *more 'brahma' upadeśe ei chāra mūrkhe"*

SYNONYMS

kṛṣṇa—Kṛṣṇa; *nā pāinu*—could not get; *muñi*—I; *maroṅ*—I die; *āpanāra duḥkhe*—in my own unhappiness; *more*—to me; *brahma*—Brahman; *upadeśe*—instructs; *ei*—this; *chāra*—condemned; *mūrkhe*—fool.

TRANSLATION

"I am dying without achieving the shelter of Kṛṣṇa, and therefore I am greatly unhappy. Now this condemned foolish rascal has come to instruct me about Brahman."

antya.8.26

> *ei ye śrī-mādhavendra śrī-pāda upekṣā karila*
> *sei aparādhe iṅhāra 'vāsanā, janmila*

SYNONYMS

ei—this; *ye*—that; *śrī-mādhavendra śrī-pāda*—His Lordship Mādhavendra Purī; *upekṣā karila*—neglected or denounced; *sei aparādhe*—because of the offense; *iṅhāra*—of Rāmacandra Purī; *vāsanā*—material desire; *janmila*—arose.

TRANSLATION

Rāmacandra Purī was thus denounced by Mādhavendra Purī. Due to his offense, gradually material desire appeared within him.

PURPORT

The word *vāsanā* ("material desires") refers to dry speculative knowledge. Such speculative knowledge is only material. As confirmed in *Śrīmad-Bhāgavatam* (10.14.4), a person without devotional service who simply wants to know things *(kevala-*

bodha-labdhaye) gains only dry speculative knowledge but no spiritual profit. This is also confirmed in the *Bhakti-sandarbha* (111), wherein it is said:

> *jīvan-muktā api punar*
> *yānti saṁsāra-vāsanām*
> *yady acintya-mahā-śaktau*
> *bhagavaty aparādhinaḥ*

"Even though one is liberated in this life, if one offends the Supreme Personality of Godhead he falls down in the midst of material desires, of which dry speculation about spiritual realization is one."

In his *Laghu-toṣaṇī* commentary on *Śrīmad-Bhāgavatam* (10.2.32), Jīva Gosvāmī says;

> *jīvan-muktā api punar*
> *bandhanaṁ yānti karmabhiḥ*
> *yady acintya-mahā-śaktau*
> *bhagavaty aparādhinaḥ*

"Even if one is liberated in this life, he becomes addicted to material desires because of offenses to the Supreme Personality of Godhead."

A similar quotation from one of the *Purāṇas* also appears in the *Viṣṇu-bhakti-candrodaya:*

> *jīvan-muktāḥ prapadyante*
> *kvacit saṁsāra-vāsanām*
> *yogino na vilipyante*
> *karmabhir bhagavat-parāḥ*

"Even liberated souls sometimes fall down to material desires, but those who fully engaged in devotional service to the Supreme Personality of Godhead are not affected by such desires."

These are references from authoritative revealed scriptures. If one becomes an offender to his spiritual master or the Supreme Personality of Godhead, he falls down to the material platform to merely speculate.

antya.8.27

> *śuṣka-brahma-jñānī, nāhi kṛṣṇera 'sambandha'*
> *sarva loka nindā kare, nindāte nirbandha*

SYNONYMS

śuṣka—dry; *brahma-jñānī*—impersonalist philosopher; *nāhi*—there is not; *kṛṣṇera*—with Lord Kṛṣṇa; *sambandha*—relationship; *sarva*—all; *loka*—persons; *nindā kare*—criticizes; *nindāte nirbandha*—fixed in blaspheming.

TRANSLATION

One who is attached to dry speculative knowledge has no relationship with Kṛṣṇa. His occupation is criticizing Vaiṣṇavas. Thus he is situated in criticism.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has explained in his *Anubhāṣya* that the word *nirbandha* indicates that Rāmacandra Purī had a steady desire to criticize others. Impersonalist Māyāvādīs who have no relationship with Kṛṣṇa, who cannot take to devotional service and who simply engage in material arguments to understand Brahman regard devotional service to Kṛṣṇa as *karma-kāṇḍa,* or fruitive activities. According to them, devotional service to Kṛṣṇa is but another means for attaining *dharma, artha, kāma* and *mokṣa*. Therefore they criticize the devotees for engaging in material activities. They think that devotional service is *māyā* and that Kṛṣṇa or Viṣṇu is also *māyā*. Therefore they are called Māyāvādīs. Such a mentality awakens in a person who is an offender to Kṛṣṇa and His devotees.

antya.8.28

> *īśvara-purī gosāñi kare śrī-pāda-sevana*
> *svahaste karena mala-mūtrādi mārjana*

SYNONYMS

īśvara-purī—Īśvara Purī; *gosāñi*—Gosvāmī; *kare*—performs; *śrī-pāda-sevana*—service to Mādhavendra Purī; *sva-haste*—with his own hand; *karena*—performs; *mala-mūtra-ādi*—stool, urine, and so on; *mārjana*—cleaning.

TRANSLATION

Īśvara Purī, the spiritual master of Śrī Caitanya Mahāprabhu, performed service to Mādhavendra Purī, cleaning up his stool and urine with his own hand.

antya.8.29

> *nirantara kṛṣṇa-nāma karāya smaraṇa*
> *kṛṣṇa-nāma, kṛṣṇa-līlā śunāya anukṣaṇa*

SYNONYMS

nirantara—always; *kṛṣṇa-nāma*—the name of Lord Kṛṣṇa; *karāya smaraṇa*—was reminding; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *kṛṣṇa-līlā*—pastimes of Kṛṣṇa; *śunāya anukṣaṇa*—was always causing to hear.

TRANSLATION

Īśvara Purī was always chanting the holy name and pastimes of Lord Kṛṣṇa for Mādhavendra Purī to hear. In this way he helped Mādhavendra Purī remember the

holy name and pastimes of Lord Kṛṣṇa at the time of death.

antya.8.30

> *tuṣṭa hañā purī tāṅre kailā āliṅgana*
> *vara dilā—'kṛṣṇe tomāra ha-uka prema-dhana'*

SYNONYMS

tuṣṭa hañā—being pleased; *purī*—Mādhavendra Purī; *tāṅre*—him; *kailā āliṅgana*—embraced; *vara dilā*—gave the benediction; *kṛṣṇe*—unto Kṛṣṇa; *tomāra*—your; *ha-uka*—let there be; *prema-dhana*—the wealth of love.

TRANSLATION

Pleased with Īśvara Purī, Mādhavendra Purī embraced him and gave him the benediction that he would be a great devotee and lover of Kṛṣṇa.

antya.8.31

> *sei haite īśvara-purī—'premera sāgara'*
> *rāmacandra-purī haila sarva-nindākara*

SYNONYMS

sei haite—from that; *īśvara-purī*—Īśvara Purī; *premera sāgara*—the ocean of ecstatic love; *rāmacandra-purī*—Rāmacandra Purī; *haila*—became; *sarva-nindākara*—critic of all others.

TRANSLATION

Thus Īśvara Purī became like an ocean of ecstatic love for Kṛṣṇa, whereas Rāmacandra Purī became a dry speculator and a critic of everyone else.

antya.8.32

> *mahad-anugraha-nigrahera 'sākṣī' dui-jane*
> *ei dui-dvāre śikhāilā jaga-jane*

SYNONYMS

mahat—of an exalted personality; *anugraha*—of the blessing; *nigrahera*—of chastisement; *sākṣī*—giving evidence; *dui-jane*—two persons; *ei dui-dvāre*—by these two; *śikhāilā*—instructed; *jaga-jane*—the people of the world.

TRANSLATION

Īśvara Purī received the blessing of Mādhavendra Purī, whereas Rāmacandra Purī received a rebuke from him. Therefore these two persons, Īśvara Purī and Rāmacandra Purī, are examples of the objects of a great

personality's benediction and punishment. Mādhavendra Purī instructed the entire world by presenting these two examples.

antya.8.33

> *jagad-guru mādhavendra kari' prema dāna*
> *ei śloka paḍi' teṅho kaila antardhāna*

SYNONYMS

jagat-guru—the spiritual master of the entire world; *mādhavendra*—Mādhavendra Purī; *kari' prema dāna*—giving ecstatic love of Kṛṣṇa as charity; *ei śloka paḍi'*—reciting this verse; *teṅho*—he; *kaila antardhāna*—passed away from this material world.

TRANSLATION

His Divine Grace Mādhavendra Purī, the spiritual master of the entire world, thus distributed ecstatic love for Kṛṣṇa. While passing away from the material world, he chanted the following verse.

antya.8.34

> *ayi dīna-dayārdra nātha he*
> *mathurā-nātha kadāvalokyase*

hṛdayaṁ tvad-aloka-kātaraṁ
dayita bhrāmyati kiṁ karomy aham

SYNONYMS

ayi—O my Lord; *dīna*—on the poor; *dayā-ārdra*—compassionate; *nātha*—O master; *he*—O; *mathurā-nātha*—the master of Mathurā; *kadā*—when; *avalokyase*—I shall see you; *hṛdayam*—my heart; *tvat*—of You; *aloka*—without seeing; *kātaram*—very much aggrieved; *dayita*—O most beloved; *bhrāmyati*—becomes overwhelmed; *kim*—what; *karomi*—shall do; *aham*—I.

TRANSLATION

"O my Lord! O most merciful master! O master of Mathurā! When shall I see You again? Because of my not seeing You, my agitated heart has become unsteady. O most beloved one, what shall I do now?"

antya.8.35

ei śloke kṛṣṇa-prema kare upadeśa
kṛṣṇera virahe bhaktera bhāva-viśeṣa

SYNONYMS

ei śloke—in this verse; *kṛṣṇa-prema*—love of Kṛṣṇa; *kare upadeśa*—instructs; *kṛṣṇera virahe*—by feeling separation from Kṛṣṇa; *bhaktera*—of the devotee; *bhāva-viśeṣa*—transcendental situation.

TRANSLATION

In this verse Mādhavendra Purī instructs how to achieve ecstatic love for Kṛṣṇa. By feeling separation from Kṛṣṇa, one becomes spiritually situated.

antya.8.36

> *pṛthivīte ropaṇa kari' gelā premāṅkura*
> *sei premāṅkurera vṛkṣa—caitanya-ṭhākura*

SYNONYMS

pṛthivīte—within this material world; *ropaṇa kari'*—sowing; *gelā*—went; *prema-aṅkura*—the seed of ecstatic love for Kṛṣṇa; *sei prema-aṅkurera*—of that seed of ecstatic love for Kṛṣṇa; *vṛkṣa*—the tree; *caitanya-ṭhākura*—Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

Mādhavendra Purī sowed the seed of ecstatic love for Kṛṣṇa within this material world and then departed. That seed later became a great tree in the form of Śrī Caitanya Mahāprabhu.

antya.8.37

> *prastāve kahiluṅ purī-gosāñira niryāṇa*
> *yei ihā śune, sei baḍa bhāgyavān*

SYNONYMS

prastāve—incidentally; *kahiluṅ*—i have described; *purī-gosāñira*—of Mādhavendra Purī; *niryāṇa*—the passing away; *yei*—one who; *ihā*—this; *śune*—hears; *sei*—he; *baḍa bhāgyavān*—very fortunate.

TRANSLATION

I have incidentally described the passing away of Mādhavendra Purī. Anyone who hears this must be considered very fortunate.

antya.8.38

> *rāmacandra-purī aiche rahilā nīlācale*
> *virakta svabhāva, kabhu rahe kona sthale*

SYNONYMS

rāmacandra-purī—Rāmacandra Purī; *aiche*—in this way; *rahilā nīlācale*—remained at Jagannātha Purī; *virakta*—renounced; *svabhāva*—as is the custom; *kabhu*—sometimes; *rahe*—he remained; *kona sthale*—at a particular place.

TRANSLATION

Thus Rāmacandra Purī stayed at Jagannātha Purī. As customary for those in the renounced order, he would sometimes stay someplace and then go away.

antya.8.39

> *animantraṇa bhikṣā kare, nāhika nirṇaya*
> *anyera bhikṣāra sthitira layena niścaya*

SYNONYMS

animantraṇa—without being invited; *bhikṣā kare*—accepts food; *nāhika nirṇaya*—there is no certainty; *anyera*—of others; *bhikṣāra*—of acceptance of *prasāda*; *sthitira*—of the situation; *layena niścaya*—takes account.

TRANSLATION

There was no certainty of where Rāmacandra Purī would take his meal, for he would do so even uninvited. Nevertheless, he was very particular to keep account of how others were taking their meals.

antya.8.40

> *prabhura nimantraṇe lāge kauḍi cāri paṇa*
> *kabhu kāśīśvara, govinda khāna tina jana*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *nimantraṇe*—for invitation; *lāge*—is required; *kauḍi cāri paṇa*—four times eighty small conchshells; *kabhu kāśīśvara*—sometimes Kāśīśvara; *govinda*

—the personal servant of Caitanya Mahāprabhu; *khāna*—eat; *tina jana*—three persons.

TRANSLATION

To invite Śrī Caitanya Mahāprabhu would cost 320 kauḍis [small conchshells]. This would provide lunch for three people, including Śrī Caitanya Mahāprabhu and sometimes Kāśīśvara and Govinda.

antya.8.41

> *pratyaha prabhura bhikṣā iti-uti haya*
> *keha yadi mūlya āne, cāri-paṇa-nirṇaya*

SYNONYMS

prati-aha—daily; *prabhura*—of Śrī Caitanya Mahāprabhu; *bhikṣā*—alms; *iti-uti*—here and there; *haya*—is; *keha*—someone; *yadi*—if; *mūlya āne*—pays; *cāri-paṇa*—four times eighty small conchshells; *nirṇaya*—as a fixed amount.

TRANSLATION

Every day the Lord would take His meal at a different place, and if someone was prepared to pay for a meal, the price was fixed at only four paṇas.

antya.8.42

> *prabhura sthiti, rīti, bhikṣā, śayana, prayāṇa*
> *rāmacandra-purī kare sarvānusandhāna*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *sthiti*—situation; *rīti*—regulative principles; *bhikṣā*—accepting lunch; *śayana*—sleeping; *prayāṇa*—movement; *rāmacandra-purī*—Rāmacandra Purī; *kare sarva-anusandhāna*—takes all information of.

TRANSLATION

Rāmacandra Purī concerned himself with gathering all sorts of information about how Śrī Caitanya Mahāprabhu was situated, including His regulative principles, His lunch, His sleep and His movements.

antya.8.43

> *prabhura yateka guṇa sparśite nārila*
> *chidra cāhi' bule, kāṅhā chidra nā pāila*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *yateka guṇa*—all the transcendental attributes; *sparśite nārila*—could not touch or

understand; *chidra cāhi'*—looking for faults; *bule*—he goes about; *kāṅhā*—anywhere; *chidra*—fault; *nā pāila*—he could not find.

TRANSLATION

Because Rāmacandra Purī was interested only in finding faults, he could not understand the transcendental qualities of Śrī Caitanya Mahāprabhu. His only concern was finding faults, but still he could not find any.

antya.8.44

> *'sannyāsī hañā kare miṣṭānna bhakṣaṇa*
> *ei bhoge haya kaiche indriya-vāraṇa'?*

SYNONYMS

sannyāsī hañā—being a *sannyāsī*; *kare miṣṭānna bhakṣaṇa*—eats sweetmeats; *ei bhoge*—by this eating; *haya*—there is; *kaiche*—how; *indriya-vāraṇa*—controlling the senses.

TRANSLATION

At last he found a fault. "How can a person in the renounced order eat so many sweetmeats?" he said. "If one eats sweets, controlling the senses is very difficult."

antya.8.45

> *ei nindā kari' kahe sarva-loka-sthāne*
> *prabhure dekhiteha avaśya āise prati-dine*

SYNONYMS

ei nindā—this criticism; *kari'*—making; *kahe*—speaks; *sarva-loka-sthāne*—to everyone; *prabhure*—Śrī Caitanya Mahāprabhu; *dekhiteha*—to see, still; *avaśya*—certainly; *āise*—comes; *prati-dine*—daily.

TRANSLATION

In this way Rāmacandra Purī blasphemed Śrī Caitanya Mahāprabhu before everyone, but nevertheless he would regularly come to see the Lord every day.

antya.8.46

> *prabhu guru-buddhye karena sambhrama, sammāna*
> *teṅho chidra cāhi' bule,—ei tāra kāma*

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *guru-buddhye*—accepting him as a Godbrother of His spiritual master; *karena sambhrama sammāna*—offers full respect and obeisances; *teṅho*—Rāmacandra

Purī; *chidra cāhi'*—trying to find fault; *bule*—goes about; *ei*—this; *tāra*—his; *kāma*—business.

TRANSLATION

When they met, the Lord would offer him respectful obeisances, considering him a Godbrother of His spiritual master. Rāmacandra Purī's business, however, was to search for faults in the Lord.

antya.8.47

> *yata nindā kare tāhā prabhu saba jāne*
> *tathāpi ādara kaṛe baḍa-i sambhrame*

SYNONYMS

yata—whatever; *nindā*—blasphemy; *kare*—does; *tāhā*—that; *prabhu*—Śrī Caitanya Mahāprabhu; *saba*—all; *jāne*—knows; *tathāpi*—still; *ādara kare*—offers respect; *baḍa-i sambhrame*—with great attention.

TRANSLATION

Śrī Caitanya Mahāprabhu knew that Rāmacandra Purī was criticizing Him before everyone, but whenever Rāmacandra Purī came to see Him, the Lord offered him respects with great attention.

antya.8.48

> *eka-dina prātaḥ-kāle āilā prabhura ghara*
> *pipīlikā dekhi' kichu kahena uttara*

SYNONYMS

eka-dina—one day; *prātaḥ-kāle*—in the morning; *āilā*—came; *prabhura ghara*—to the place of Śrī Caitanya Mahāprabhu; *pipīlikā dekhi'*—seeing many ants; *kichu kahena uttara*—began to say something critical.

TRANSLATION

One day Rāmacandra Purī came in the morning to the abode of Śrī Caitanya Mahāprabhu. Seeing many ants, he said something to criticize the Lord.

antya.8.49

> *"rātrāv atra aikṣavam āsīt, tena*
> *pipīlikāḥ sañcaranti aho! viraktānāṁ*
> *sannyāsināṁ iyam indriya-lālaseti*
> *bruvann utthāya gataḥ."*

SYNONYMS

rātrau—at night; *atra*—here; *aikṣavam*—sugar candy; *āsīt*—was; *tena*—by that; *pipīlikāḥ*—ants; *sañcaranti*—wander about; *aho*—

alas; *viraktānām*—renounced; *sannyāsinām*—of *sannyāsīs*; *iyam*—this; *indriya*—to the senses; *lālasa*—attachment; *iti*—thus; *bruvan*—speaking; *utthāya*—getting up; *gataḥ*—left.

TRANSLATION

"Last night there was sugar candy here," he said. "Therefore ants are wandering about. Alas, this renounced sannyāsī is attached to such sense gratification!" After speaking in this way, he got up and left.

antya.8.50

> *prabhu paramparāya nindā kairāchena śravaṇa*
> *ebe sākṣāt śunilena 'kalpita' nindana*

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *paramparāya*—by hearsay; *nindā*—blasphemy; *kairāchena śravaṇa*—had heard; *ebe*—now; *sākṣāt*—directly; *śunilena*—He heard; *kalpita*—imaginary; *nindana*—blasphemy.

TRANSLATION

Śrī Caitanya Mahāprabhu had heard rumors about Rāmacandra Purī's blasphemy. Now He directly heard his fanciful accusations.

PURPORT

Rāmacandra Purī could find no faults in the character of Śrī Caitanya Mahāprabhu, for He is situated in a transcendental position as the Supreme Personality of Godhead. Ants are generally found everywhere, but when Rāmacandra Purī saw ants crawling in the abode of the Lord, he took for granted that they must have been there because Caitanya Mahāprabhu had been eating sweetmeats. He thus discovered imaginary faults in the Lord and then left.

antya.8.51

> *sahajei pipīlikā sarvatra beḍāya*
> *tāhāte tarka uṭhāñā doṣa lāgāya*

SYNONYMS

sahajei—generally; *pipīlikā*—ants; *sarvatra*—everywhere; *beḍāya*—loiter; *tāhāte*—by that; *tarka uṭhāñā*—raising a controversy; *doṣa lāgāya*—find faults.

TRANSLATION

Ants generally crawl about here, there and everywhere, but Rāmacandra Purī, looking for imaginary faults, criticized Śrī Caitanya Mahāprabhu by alleging that there had been sweetmeats in His room.

antya.8.52

> *śuni' tāhā prabhura saṅkoca-bhaya mane*
> *govinde bolāñā kichu kahena vacane*

SYNONYMS

śuni'—hearing; *tāhā*—that; *prabhura*—of Śrī Caitanya; *saṅkoca*—doubt; *bhaya*—fear; *mane*—in the mind; *govinde bolāñā*—calling for Govinda; *kichu*—some; *kahena*—spoke; *vacane*—words.

TRANSLATION

After hearing this criticism, Śrī Caitanya Mahāprabhu was doubtful and apprehensive. Therefore He called Govinda and instructed him as follows.

antya.8.53

> *"āji haite bhikṣā āmāra ei ta' niyama*
> *piṇḍā-bhogera eka cauṭhi, pāṅca-gaṇḍāra vyañjana*

SYNONYMS

āji haite—from today; *bhikṣā āmāra*—My accepting *prasāda*; *ei*—this; *ta'*—certainly; *niyama*—the rule; *piṇḍā-bhogera*—of Lord Jagannātha's *prasāda*; *eka cauṭhi*—one-fourth of a pot; *pāṅca-gaṇḍāra vyañjana*—vegetables costing five *gaṇḍās* (one *gaṇḍā* equals four *kauḍis*).

TRANSLATION

"From today on it will be a rule that I shall accept only one-fourth of a pot of Lord Jagannātha's prasāda and five gaṇḍās worth of vegetables.

antya.8.54

> *ihā ba-i adhika āra kichu nā ānibā*
> *adhika ānile āmā ethā nā dekhibā"*

SYNONYMS

ihā ba-i—except for this; *adhika*—more; *āra*—extra; *kichu*—anything; *nā ānibā*—do not bring; *adhika ānile*—if more is brought; *āmā*—Me; *ethā*—here; *nā dekhibā*—you will not see.

TRANSLATION

"If you bring any more than this, you will not see Me here anymore."

antya.8.55

> *sakala vaiṣṇave govinda kahe ei vāt*
> *śuni' sabāra māthe yaiche haila vajrāghāta*

SYNONYMS

sakala vaiṣṇave—to all the Vaiṣṇavas; *govinda*—Govinda; *kahe*—informs; *ei vāt*—this message; *śuni'*—hearing; *sabāra māthe*—on everyone's head; *yaiche*—as if; *haila*—there was; *vajra-āghāta*—striking of lightning.

TRANSLATION

Govinda relayed this message to all the devotees. When they heard it, they felt as if their heads had been struck by thunderbolts.

antya.8.56

> *rāmacandra-purīke sabāya deya tiraskāra*
> *'ei pāpiṣṭha āsi' prāṇa la-ila sabāra'*

SYNONYMS

rāmacandra-purīke—unto Rāmacandra Purī; *sabāya*—all the devotees; *deya tiraskāra*—offer chastisement; *ei pāpiṣṭha*—this sinful man; *āsi'*—coming; *prāṇa*—life; *la-ila*—has taken; *sabāra*—of everyone.

TRANSLATION

All the devotees condemned Rāmacandra Purī, saying, "This sinful man has come here and taken our lives."

antya.8.57-58

sei-dina eka-vipra kaila nimantraṇa
eka-cauṭhi bhāta, pāṅca-gaṇḍāra vyañjana

ei-mātra govinda kaila aṅgīkāra
māthāya ghā māre vipra, kare hāhākāra

SYNONYMS

sei-dina—that day; *eka-vipra*—one *brāhmaṇa*; *kaila nimantraṇa*—invited; *eka-cauṭhi bhāta*—one-fourth of a pot of rice; *pāṅca-gaṇḍāra vyañjana*—vegetables worth only five *gaṇḍās*; *ei-mātra*—only this; *govinda*—the servant of Lord Caitanya Mahāprabhu; *kaila aṅgīkāra*—accepted; *māthāya*—his head; *ghā māre*—struck; *vipra*—the *brāhmaṇa*; *kare hāhā-kāra*—began to say, "alas, alas."

TRANSLATION

That day, a brāhmaṇa extended an invitation to Śrī Caitanya Mahāprabhu. When Govinda accepted only five gaṇḍās worth of vegetables and a fourth of a pot of rice, the brāhmaṇa, in great despair, struck his head with his hand and cried, "Alas! Alas!"

antya.8.59

> *sei bhāta-vyañjana prabhu ardheka khāila*
> *ye kichu rahila, tāhā govinda pāila*

SYNONYMS

sei—that; *bhāta*—rice; *vyañjana*—vegetable; *prabhu*—Śrī Caitanya Mahāprabhu; *ardheka khāila*—ate half; *ye kichu rahila*—whatever remained; *tāhā*—that; *govinda*—Govinda; *pāila*—got.

TRANSLATION

Śrī Caitanya Mahāprabhu ate only half of the rice and vegetables, and whatever remained was taken by Govinda.

antya.8.60

> *ardhāśana karena prabhu, govinda ardhāśana*
> *saba bhakta-gaṇa tabe chāḍila bhojana*

SYNONYMS

ardha-aśana karena—eats half; *prabhu*—Śrī Caitanya Mahāprabhu; *govinda*—Govinda; *ardha-aśana*—eats half; *saba bhakta-gaṇa*—all the devotees; *tabe*—at that time; *chāḍila bhojana*—gave up eating.

TRANSLATION

Thus both Śrī Caitanya Mahāprabhu and Govinda ate only half the food they needed. Because of this, all the other devotees gave up eating.

antya.8.61

> *govinda-kāśīśvare prabhu kailā ājñāpana*
> *'duṅhe anyatra māgi' kara udara bharaṇa'*

SYNONYMS

govinda-kāśīśvare—unto Govinda and Kāśīśvara; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā*—made; *ājñāpana*—order; *duṅhe*—both of you; *anyatra*—elsewhere; *māgi'*—begging; *kara udara bharaṇa*—fill your bellies.

TRANSLATION

Śrī Caitanya Mahāprabhu ordered Govinda and Kāśīśvara, "You may both take alms elsewhere to fill your bellies."

antya.8.62

> *ei-rūpa mahā-duḥkhe dina kata gela*
> *śuni, rāmacandra-purī prabhu-pāśa āila*

SYNONYMS

ei-rūpa—in this way; *mahā-duḥkhe*—in great unhappiness; *dina kata*—some days; *gela*—passed; *śuni'*—hearing; *rāmacandra-purī*—Rāmacandra Purī; *prabhu-pāśa āila*—came to Śrī Caitanya Mahāprabhu.

TRANSLATION

In this way, some days passed in great unhappiness. Hearing of all this, Rāmacandra Purī went to Śrī Caitanya Mahāprabhu.

antya.8.63

> *praṇāma kari' prabhu kailā caraṇa vandana*
> *prabhure kahaye kichu hāsiyā vacana*

SYNONYMS

praṇāma kari'—offering obeisances; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā caraṇa vandana*—offered respect at his feet; *prabhure*—to Caitanya Mahāprabhu; *kahaye*—he says; *kichu*—some; *hāsiyā*—smiling; *vacana*—words.

TRANSLATION

Śrī Caitanya Mahāprabhu offered His obeisances to Rāmacandra Purī, worshiping his feet. Then Rāmacandra Purī smiled and spoke to the Lord.

antya.8.64

> *"sannyāsīra dharma nahe 'indriya-tarpaṇa'*
> *yaiche taiche kare mātra udara bharaṇa*

SYNONYMS

sannyāsīra—of a *sannyāsī*; *dharma*—religious principle; *nahe*—is not; *indriya-tarpaṇa*—to gratify the senses; *yaiche taiche*—some way or other; *kare*—does; *mātra*—only; *udara bharaṇa*—filling the belly.

TRANSLATION

Rāmacandra Purī advised, "It is not the business of a sannyāsī to gratify his senses. He should fill his belly some way or other.

antya.8.65

> *tomāre kṣīṇa dekhi, śuni,—kara ardhāśana*
> *ei 'śuṣka-vairāgya' nahe sannyāsīra 'dharma'*

SYNONYMS

tomāre—You; *kṣīṇa*—skinny; *dekhi*—I see; *śuni*—I have heard; *kara ardha-aśana*—You are eating half; *ei*—this; *śuṣka-vairāgya*—dry renunciation; *nahe*—is not; *sannyāsīra dharma*—the religion of a *sannyāsī*.

TRANSLATION

"I have heard that You have cut Your eating in half. Indeed, I see that You are skinny. Such dry renunciation is also not the religion of a sannyāsī.

antya.8.66

> *yathā-yogya udara bhare, nā kare 'viṣaya' bhoga*
> *sannyāsīra tabe siddha haya jñāna-yoga*

SYNONYMS

yathā-yogya—as much as necessary; *udara bhare*—fills the belly; *nā kare*—does not do; *viṣaya bhoga*—material enjoyment; *sannyāsīra*—of a *sannyāsī*; *tabe*—then; *siddha*—perfect; *haya*—is; *jñāna-yoga*—spiritual advancement in knowledge.

TRANSLATION

"A sannyāsī eats as much as necessary to maintain his body, but he does not enjoy satisfying his senses materially. Thus a sannyāsī becomes perfect in his spiritual advancement in knowledge.

antya.8.67-68

> *nātyaśnato 'pi yogo 'sti*
> *na caikāntam anaśnataḥ*

na cāti-svapna-śīlasya
jāgrato naiva cārjuna

yuktāhāra-vihārasya
yukta-ceṣṭasya karmasu
yukta-svapnāvabodhasya
yogo bhavati duḥkha-hā"

SYNONYMS

na—not; *ati-aśnataḥ*—of one who eats too much; *api*—certainly; *yogaḥ*—linking with the Supreme; *asti*—there is; *na*—not; *ca*—also; *ekāntam*—solely; *anaśnataḥ*—of one who abstains from eating; *na*—not; *ca*—also; *ati-svapna-śīlasya*—of one who dreams too much in sleep; *jāgrataḥ*—of one who keeps awake; *na*—not; *eva*—certainly; *ca*—also; *arjuna*—O Arjuna; *yukta*—as much as necessary; *āhāra*—eating; *vihārasya*—of one whose sense enjoyment; *yukta*—proper; *ceṣṭasya*—of one whose endeavor; *karmasu*—in executing duties; *yukta*—as much as necessary; *svapna*—dreaming while asleep; *avabodhasya*—of one whose keeping awake; *yogaḥ*—practice of yoga; *bhavati*—is; *duḥkha-hā*—diminishing sufferings.

TRANSLATION

"My dear Arjuna, one cannot perform mystic yoga if he eats more than necessary or needlessly fasts, sleeps and dreams too much or does not sleep enough. One should eat and enjoy his senses as much as necessary, one

should properly endeavor to execute his duties, and one should regulate his sleep and wakefulness. Thus one can become freed from material pains by executing mystic yoga.' "

PURPORT

This is a quotation from *Bhagavad-gītā* (6.16-17).

antya.8.69

> *prabhu kahe,—"ajña bālaka mui 'śiṣya' tomāra*
> *more śikṣā deha',—ei bhāgya āmāra"*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *ajña*—ignorant; *bālaka*—boy; *mui*—I; *śiṣya tomāra*—your disciple; *more*—Me; *śikṣā deha'*—you are instructing; *ei*—this; *bhāgya āmāra*—My great fortune.

TRANSLATION

Śrī Caitanya Mahāprabhu then humbly submitted, "I am just like an ignorant boy and am like your disciple. It is My great fortune that you are instructing Me."

antya.8.70

> *eta śuni' rāmacandra-purī uṭhi' gelā*
> *bhakta-gaṇa ardhāśana kare,—purī gosāñi śunilā*

SYNONYMS

eta śuni'—hearing this; *rāmacandra-purī*—Rāmacandra Purī; *uṭhi' gelā*—got up and left; *bhakta-gaṇa*—the devotees; *ardha-aśana kare*—were taking half the quantity of food; *purī gosāñi*—Rāmacandra Purī; *śunilā*—heard.

TRANSLATION

Hearing this, Rāmacandra Purī got up and left. He also heard from various sources that all the devotees of Śrī Caitanya Mahāprabhu were eating half as much as usual.

antya.8.71

> *āra dina bhakta-gaṇa-saha paramānanda-purī*
> *prabhu-pāśe nivedilā dainya-vinaya kari'*

SYNONYMS

āra dina—the next day; *bhakta-gaṇa-saha*—with the other devotees; *paramānanda-purī*—Paramānanda Purī; *prabhu-pāśe*—

before Śrī Caitanya Mahāprabhu; *nivedilā*—submitted; *dainya-vinaya kari'*—in great humility and submission.

TRANSLATION

The next day, Paramānanda Purī and other devotees approached Śrī Caitanya Mahāprabhu with great humility and submission.

antya.8.72

> *"rāmacandra-purī haya ninduka-svabhāva*
> *tāra bole anna chāḍi' kibā habe lābha?*

SYNONYMS

rāmacandra-purī—Rāmacandra Purī; *haya*—is; *ninduka-svabhāva*—a critic by nature; *tāra bole*—by his words; *anna chāḍi'*—giving up eating properly; *kibā*—what; *habe*—will be; *lābha*—profit.

TRANSLATION

Paramānanda Purī said, "My Godbrother Rāmacandra Purī is by nature a bad critic. If You give up eating because of his words, what will be the profit?

antya.8.73

> *purīra svabhāva,—yatheṣṭa āhāra karāñā*
> *ye nā khāya, tāre khāoyāya yatana kariyā*

SYNONYMS

purīra svabhāva—Rāmacandra Purī's character; *yathā-iṣṭa*—as much as desired; *āhāra karāñā*—getting someone to eat; *ye*—what; *nā khāya*—one does not eat; *tāre khāoyāya*—causes him to eat; *yatana kariyā*—with great attention.

TRANSLATION

"It is the nature of Rāmacandra Purī that first he lets one eat as much as desired, and if one does not eat more than necessary, with great attention he makes him eat more.

antya.8.74

> *khāoyāñā punaḥ tāre karaye nindana*
> *'eta anna khāo,—tomāra kata āche dhana?*

SYNONYMS

khāoyāñā—after feeding; *punaḥ*—again; *tāre*—him; *karaye nindana*—criticizes; *eta*—so much; *anna*—food; *khāo*—you eat; *tomāra*—your; *kata*—how much; *āche*—is there; *dhana*—wealth.

TRANSLATION

"In this way he induces one to eat more than necessary, and then he directly criticizes him, saying,'You eat so much. How much money do you have in your treasury?

antya.8.75

> *sannyāsīke eta khāoyāñā kara dharma nāśa!*
> *ataeva jāninu,—tomāra kichu nāhi bhāsa'*

SYNONYMS

sannyāsīke—sannyāsīs; *eta*—so much; *khāoyāñā*—inducing to eat; *kara dharma nāśa*—you spoil their religious principles; *ataeva*—therefore; *jāninu*—I can understand; *tomāra*—your; *kichu nāhi bhāsa*—there is no advancement.

TRANSLATION

"Also, by inducing sannyāsīs to eat so much, you spoil their religious principles. Therefore I can understand that you have no advancement.'

antya.8.76

> *ke kaiche vyavahāre, kebā kaiche khāya*
> *ei anusandhāna teṅho karaya sadāya*

SYNONYMS

ke—who; *kaiche*—how; *vyavahāre*—behaves; *kebā*—who; *kaiche*—how; *khāya*—eats; *ei anusandhāna*—this inquiry; *teṅho*—he; *karaya*—does; *sadāya*—always.

TRANSLATION

"It is Rāmacandra Purī's business to inquire always about how others are eating and conducting their daily affairs.

antya.8.77

> *śāstre yei dui dharma kairāche varjana*
> *sei karma nirantara iṅhāra karaṇa*

SYNONYMS

śāstre—in the revealed scriptures; *yei*—which; *dui*—two; *dharma*—activities; *kairāche varjana*—are rejected; *sei*—those; *karma*—activities; *nirantara*—always; *iṅhāra*—his; *karaṇa*—action.

TRANSLATION

"The two kinds of activity rejected in the revealed scriptures constitute his daily affairs.

antya.8.78

para-svabhāva-karmāṇi
na praśaṁsen na garhayet
viśvam ekātmakaṁ paśyan
prakṛtyā puruṣeṇa ca

SYNONYMS

para-svabhāva-karmāṇi—the characteristics or activities of others; *na*—not; *praśaṁset*—one should praise; *na*—not; *garhayet*—should criticize; *viśvam*—the universe; *eka-ātmakam*—as one; *paśyan*—seeing; *prakṛtyā*—by nature; *puruṣeṇa*—by the living entity; *ca*—and.

TRANSLATION

"One should see that because of the meeting of material nature and the living entity, the universe is acting uniformly. Thus one should neither praise nor criticize the characteristics or activities of others.'

PURPORT

This verse from *Śrīmad-Bhāgavatam* (11.28.1) was spoken by Lord Kṛṣṇa to Uddhava.

antya.8.79

> *tāra madhye pūrva-vidhi 'praśaṁsā' chāḍiyā*
> *para-vidhi 'nindā' kare 'baliṣṭha' jāniyā*

SYNONYMS

tāra madhye—between the two; *pūrva-vidhi*—the former rule; *praśaṁsā*—praising; *chāḍiyā*—giving up; *para-vidhi*—the other rule; *nindā*—criticizing; *kare*—does; *baliṣṭha jāniyā*—knowing it to be more prominent.

TRANSLATION

"Of the two rules, Rāmacandra Purī obeys the first by abandoning praise, but although he knows that the second is more prominent, he neglects it by criticizing others.

PURPORT

The above-mentioned verse from *Śrīmad-Bhāgavatam* gives two injunctions. The first, called *pūrva-vidhi,* is that one should not praise, and the second, *para-vidhi,* is that one should not criticize. As will be apparent from the following verse, the injunction against praise is less important than the injunction against blasphemy. One should carefully observe the *para-vidhi,* although one may neglect the *pūrva-vidhi.* Thus the actual injunction is that one may praise but should not criticize. This is

called *śleṣokti,* or a statement having two meanings. Rāmacandra Purī, however, acted in just the opposite way, for he neglected the *para-vidhi* but strictly observed the *pūrva-vidhi.* Since he avoided following the principle of not criticizing, Rāmacandra Purī broke both the rules.

antya.8.80

> *pūrva-parayor madhye para-vidhir balavān*

SYNONYMS

pūrva-parayoḥ—the former and the latter; *madhye*—between; *para-vidhiḥ*—the latter rule; *balavān*—more prominent.

TRANSLATION

"Between the former rule and the latter rule, the latter is more important.'

PURPORT

This is a verse from the *nyāya* literatures.

antya.8.81

> *yāhāṅ guṇa śata āche, tāhā nā kare grahaṇa*
> *guṇa-madhye chale kare doṣa-āropaṇa*

SYNONYMS

yāhāṅ—where; *guṇa*—good attributes; *śata*—hundreds; *āche*—there are; *tāhā*—them; *nā kare grahaṇa*—he does not accept; *guṇa-madhye*—in such good attributes; *chale*—by tricks; *kare*—does; *doṣa-āropaṇa*—attributing faults.

TRANSLATION

"Even where there are hundreds of good qualities, a critic does not consider them. Rather, he attempts by some trick to point out a fault in those attributes.

antya.8.82

> *iṅhāra svabhāva ihāṅ karite nā yuyāya*
> *tathāpi kahiye kichu marma-duḥkha pāya*

SYNONYMS

iṅhāra sva-bhāva—his characteristics; *ihāṅ*—here; *karite nā yuyāya*—one should not follow; *tathāpi*—still; *kahiye*—I say; *kichu*—something; *marma-duḥkha*—unhappiness within the heart; *pāya*—get.

TRANSLATION

"One should not, therefore, follow the principles of Rāmacandra Purī. Nevertheless, I have to say

something against him because he is making our hearts unhappy.

antya.8.83

> *iṅhāra vacane kene anna tyāga kara?*
> *pūrvavat nimantraṇa māna',—sabāra bola dhara"*

SYNONYMS

iṅhāra vacane—by his words; *kene*—why; *anna*—food; *tyāga kara*—You give up; *pūrva-vat*—as before; *nimantraṇa māna'*—please accept the invitation; *sabāra*—of everyone; *bola*—the words; *dhara*—accept.

TRANSLATION

"Why have you given up proper eating due to the criticism of Rāmacandra Purī? Please accept invitations as before. This is the request of us all."

antya.8.84

> *prabhu kahe,—"sabe kene purīre kara roṣa?*
> *'sahaja' dharma kahe teṅho, tāṅra kibā doṣa?*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu replied; *sabe*—all of you; *kene*—why; *purīre*—at Rāmacandra Purī; *kara roṣa*—are angry; *sahaja*—natural; *dharma*—religious principles; *kahe*—speaks; *teṅho*—he; *tāṅra*—of him; *kibā*—what; *doṣa*—fault.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "Why are all of you angry at Rāmacandra Purī? He is expounding the natural principles of sannyāsa life. Why are you accusing him?

antya.8.85

> *yati hañā jihvā-lāmpaṭya—atyanta anyāya*
> *yatira dharma,—prāṇa rākhite āhāra-mātra khāya"*

SYNONYMS

yati hañā—being a *sannyāsī*; *jihvā-lāmpaṭya*—indulging in satisfying the tongue; *atyanta anyāya*—grievous offense; *yatira dharma*—the religious principle of a *sannyāsī*; *prāṇa rākhite*—to maintain life; *āhāra*—food; *mātra*—only; *khāya*—eats.

TRANSLATION

"For a sannyāsī to indulge in satisfying the tongue is a great offense. The duty of a sannyāsī is to eat only as much as needed to keep body and soul together."

antya.8.86

> *tabe sabe meli' prabhure bahu yatna kailā*
> *sabāra āgrahe prabhu ardheka rākhilā*

SYNONYMS

tabe—thereafter; *sabe meli'*—when all the devotees came together; *prabhure*—unto Śrī Caitanya Mahāprabhu; *bahu yatna kailā*—requested fervently; *sabāra āgrahe*—due to the eagerness of all of them; *prabhu*—Śrī Caitanya Mahāprabhu; *ardheka rākhilā*—accepted half.

TRANSLATION

When they all requested very fervently that Śrī Caitanya Mahāprabhu take a full meal, He still would not do so. Instead, He responded to their request by accepting half as much as usual.

antya.8.87

> *dui-paṇa kauḍi lāge prabhura nimantraṇe*
> *kabhu dui-jana bhoktā, kabhu tina-jane*

SYNONYMS

dui-paṇa kauḍi—two *paṇas* of *kauḍis* (160 small conchshells); *lāge*—costs; *prabhura nimantraṇe*—to invite Śrī Caitanya Mahāprabhu; *kabhu*—sometimes; *dui-jana*—two men; *bhoktā*—eating; *kabhu*—sometimes; *tina-jane*—three men.

TRANSLATION

The cost for the food needed to invite Śrī Caitanya Mahāprabhu was fixed at two paṇas of kauḍis [160 conchshells], and that food would be taken by two men and sometimes three.

antya.8.88

> *abhojyānna vipra yadi karena nimantraṇa*
> *prasāda-mūlya la-ite lāge kauḍi dui-paṇa*

SYNONYMS

abhojya-anna vipra—a *brāhmaṇa* at whose place an invitation cannot be accepted; *yadi*—if; *karena nimantraṇa*—he invites;

prasāda-mūlya—the price of the *prasāda*; *la-ite*—to bear; *lāge*—costs; *kauḍi dui-paṇa*—two *paṇas* of *kauḍis*.

TRANSLATION

When a brāhmaṇa at whose home an invitation could not be accepted invited the Lord, he would pay two paṇas of conchshells to purchase the prasāda.

antya.8.89

> *bhojyānna vipra yadi nimantraṇa kare*
> *kichu 'prasāda' āne, kichu pāka kare ghare*

SYNONYMS

bhojya-anna vipra—a *brāhmaṇa* at whose place an invitation could be accepted; *yadi*—if; *nimantraṇa kare*—invites; *kichu*—some; *prasāda*—*prasāda*; *āne*—brings; *kichu*—some; *pāka kare*—cooks; *ghare*—at home.

TRANSLATION

When a brāhmaṇa at whose home an invitation could be accepted invited Him, the brāhmaṇa would purchase part of the prasāda and cook the rest at home.

> *paṇḍita-gosāñi, bhagavān-ācārya, sārvabhauma*
> *nimantraṇera dine yadi kare nimantraṇa*

> *tāṅ-sabāra icchāya prabhu karena bhojana*
> *tāhāṅ prabhura svātantrya nāi, yaiche tāṅra mana*

SYNONYMS

paṇḍita-gosāñi—Gadādhara Paṇḍita; *bhagavān-ācārya*—Bhagavān Ācārya; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *nimantraṇera dine*—on the day on which Lord Caitanya was invited by others; *yadi*—if; *kare nimantraṇa*—they would invite; *tāṅ-sabāra*—of all of them; *icchāya*—by the desire; *prabhu*—Śrī Caitanya Mahāprabhu; *karena bhojana*—would accept His meal; *tāhāṅ*—in that case; *prabhura*—of Lord Caitanya; *svātantrya nāi*—there was no independence; *yaiche*—as; *tāṅra*—of them; *mana*—the mind.

TRANSLATION

Even on a day when Śrī Caitanya Mahāprabhu was invited to dine by others, if Gadādhara Paṇḍita, Bhagavān Ācārya or Sārvabhauma Bhaṭṭācārya invited Him, Śrī Caitanya Mahāprabhu had no independence. He would accept their invitations as they desired.

antya.8.92

> *bhakta-gaṇe sukha dite prabhura 'avatāra'*
> *yāhāṅ yaiche yogya, tāhāṅ karena vyavahāra*

SYNONYMS

bhakta-gaṇe—to His devotees; *sukha dite*—to give happiness; *prabhura*—of Śrī Caitanya Mahāprabhu; *avatāra*—incarnation; *yāhāṅ yaiche yogya*—whatever was fitting according to the time and circumstances; *tāhāṅ karena vyavahāra*—He behaved in that way.

TRANSLATION

Śrī Caitanya Mahāprabhu actually descended to give happiness to the devotees. Thus He behaved in whatever way fit the time and circumstances.

antya.8.93

> *kabhu laukika rīti,—yena 'itara' jana*
> *kabhu svatantra, karena 'aiśvarya' prakaṭana*

SYNONYMS

kabhu—sometimes; *laukika rīti*—common behavior; *yena*—as; *itara jana*—a common man; *kabhu*—sometimes; *svatantra*—fully

independent; *karena*—does; *aiśvarya prakaṭana*—manifestation of godly opulence.

TRANSLATION

Because of His full independence, Śrī Caitanya Mahāprabhu sometimes behaved like a common man and sometimes manifested His godly opulence.

antya.8.94

> *kabhu rāmacandra-purīra haya bhṛtya-prāya*
> *kabhu tāre nāhi māne, dekhe tṛṇa-prāya*

SYNONYMS

kabhu—sometimes; *rāmacandra-purīra*—of Rāmacandra Purī; *haya*—was; *bhṛtya-prāya*—exactly like a servant; *kabhu*—sometimes; *tāre*—for him; *nāhi māne*—He did not care; *dekhe*—sees; *tṛṇa-prāya*—just like a straw.

TRANSLATION

Śrī Caitanya Mahāprabhu sometimes accepted Rāmacandra Purī as His master and considered Himself a servant, and sometimes the Lord, not caring for him, would see him as being just like a straw.

antya.8.95

> *īśvara-caritra prabhura—buddhira agocara*
> *yabe yei karena, sei saba—manohara*

SYNONYMS

īśvara-caritra—character exactly like that of the Supreme Personality of Godhead; *prabhura*—of Śrī Caitanya Mahāprabhu; *buddhira agocara*—beyond one's intelligence; *yabe*—when; *yei*—whatever; *karena*—He did; *sei*—that; *saba*—all; *manohara*—very beautiful.

TRANSLATION

Śrī Caitanya Mahāprabhu behaved exactly like the Supreme Personality of Godhead, beyond the restriction of anyone's intelligence. Whatever He liked He did, but all His activities were very beautiful.

antya.8.96

> *ei-mata rāmacandra-purī nīlācale*
> *dina kata rahi' gelā 'tīrtha' karibāre*

SYNONYMS

ei-mata—in this way; *rāmacandra-purī*—Rāmacandra Purī; *nīlācale*—at Jagannātha Purī; *dina kata*—for some days; *rahi'*—staying; *gelā*—left; *tīrtha karibāre*—to visit holy places.

TRANSLATION

Thus Rāmacandra Purī stayed for some days at Nīlācala [Jagannātha Purī]. Then he left to visit various holy places of pilgrimage.

antya.8.97

> *teṅho gele prabhura gaṇa haila haraṣita*
> *śirera pāthara yena paḍila ācambita*

SYNONYMS

teṅho gele—when he left; *prabhura gaṇa*—the associates of Śrī Caitanya Mahāprabhu; *haila haraṣita*—became very, very happy; *śirera*—on the head; *pāthara*—a stone; *yena*—as if; *paḍila*—fell down; *ācambita*—suddenly.

TRANSLATION

The devotees considered Rāmacandra Purī to be like a great burden on their heads. When he left Jagannātha Purī, everyone felt extremely happy, as if a great stone

burden had suddenly fallen from their heads to the ground.

antya.8.98

> *svacchande nimantraṇa, prabhura kīrtana-nartana*
> *svacchande karena sabe prasāda bhojana*

SYNONYMS

svacchande—freely; *nimantraṇa*—invitation; *prabhura*—of Śrī Caitanya Mahāprabhu; *kīrtana-nartana*—chanting and dancing; *svacchande*—in full independence; *karena sabe*—everyone did; *prasāda bhojana*—accepting *prasāda*.

TRANSLATION

After his departure, everything was happy once again. Śrī Caitanya Mahāprabhu accepted invitations as usual and led congregational chanting and dancing. Everyone else also accepted prasāda without hindrances.

antya.8.99

> *guru upekṣā kaile, aiche phala haya*
> *krame īśvara-paryanta aparādhe ṭhekaya*

SYNONYMS

guru upekṣā kaile—if one's spiritual master rejects him; *aiche*—such; *phala*—result; *haya*—there is; *krame*—gradually; *īśvara-paryanta*—up to the point of the Personality of Godhead; *aparādhe ṭhekaya*—commits offenses.

TRANSLATION

If one's spiritual master rejects him, one becomes so fallen that he, like Rāmacandra Purī, commits offenses even to the Supreme Personality of Godhead.

antya.8.100

> *yadyapi guru-buddhye prabhu tāra doṣa nā la-ila*
> *tāra phala-dvārā loke śikṣā karāila*

SYNONYMS

yadyapi—although; *guru-buddhye*—due to considering him a spiritual master; *prabhu*—Śrī Caitanya Mahāprabhu; *tāra*—his; *doṣa*—offense; *nā la-ila*—did not accept; *tāra*—his; *phala*—result; *dvārā*—by; *loke*—the general populace; *śikṣā karāila*—He instructed.

TRANSLATION

Śrī Caitanya Mahāprabhu did not consider the offenses of Rāmacandra Purī, for the Lord considered him His

spiritual master. However, his character instructed everyone about the result of offending the spiritual master.

antya.8.101

> *caitanya-caritra—yena amṛtera pūra*
> *śunite śravaṇe mane lāgaye madhura*

SYNONYMS

caitanya-caritra—the character of Śrī Caitanya Mahāprabhu; *yena*—as if; *amṛtera pūra*—filled with nectar; *śunite*—hearing; *śravaṇe*—to the ear; *mane*—to the mind; *lāgaye*—feels; *madhura*—pleasing.

TRANSLATION

The character of Śrī Caitanya Mahāprabhu is full of nectar. Hearing about it is pleasing to the ear and mind.

antya.8.102

> *caitanya-caritra likhi, śuna eka-mane*
> *anāyāse pābe prema śrī-kṛṣṇa-caraṇe*

SYNONYMS

caitanya-caritra—the character of Śrī Caitanya Mahāprabhu; *likhi*—I write; *śuna*—please hear; *eka-mane*—with attention; *anāyāse*—

easily; *pābe*—you will get; *prema*—ecstatic love; *śrī-kṛṣṇa-caraṇe*—at the lotus feet of Lord Śrī Kṛṣṇa.

TRANSLATION

I write about the character of Śrī Caitanya Mahāprabhu. O readers, please hear with attention, for thus you will easily receive ecstatic love for the lotus feet of Lord Śrī Kṛṣṇa.

antya.8.103

> *śrī-rūpa-raghunātha-pade yāra āśa*
> *caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps. *Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Eighth Chapter,*

describing how the Lord reduced His eating in fear of the criticism of Rāmacandra Purī.

Chapter 9

antya.9.1

agaṇya-dhanya-caitanya-
gaṇānāṁ prema-vanyayā
ninye 'dhanya-jana-svānta-
maruḥ śaśvad anūpatām

SYNONYMS

agaṇya—innumerable; *dhanya*—glorious; *caitanya-gaṇānām*—of the associates of Śrī Caitanya Mahāprabhu; *prema-vanyayā*—by the inundation of ecstatic love; *ninye*—was brought; *adhanya-jana*—of unfortunate persons; *svānta-maruḥ*—the desert of the heart; *śaśvat*—always; *anūpatām*—to the state of being filled with water.

TRANSLATION

The innumerable, glorious followers of Śrī Caitanya Mahāprabhu brought a constant flood to the desertlike hearts of the unfortunate with an inundation of ecstatic love.

antya.9.2

> *jaya jaya śrī-kṛṣṇa-caitanya dayāmaya*
> *jaya jaya nityānanda karuṇa-hṛdaya*

SYNONYMS

jaya jaya—all glories; *śrī-kṛṣṇa-caitanya*—to Śrī Caitanya Mahāprabhu; *dayā-maya*—merciful; *jaya jaya*—all glories; *nityānanda*—to Lord Nityānanda; *karuṇa-hṛdaya*—whose heart is very compassionate.

TRANSLATION

All glories to Śrī Kṛṣṇa Caitanya Mahāprabhu, the most merciful incarnation! All glories to Lord Nityānanda, whose heart is always compassionate!

antya.9.3

> *jayādvaitācārya jaya jaya dayāmaya*
> *jaya gaura-bhakta-gaṇa saba rasamaya*

SYNONYMS

jaya—all glories; *advaita-ācārya*—to Advaita Ācārya; *jaya jaya*—all glories; *dayā-maya*—merciful; *jaya*—all glories; *gaura-bhakta-gaṇa*—to the devotees of Śrī Caitanya Mahāprabhu; *saba*—all; *rasa-maya*—overwhelmed by transcendental bliss.

TRANSLATION

All glories to Advaita Ācārya, who is very merciful! All glories to the devotees of Śrī Caitanya Mahāprabhu, who are always overwhelmed by transcendental bliss!

antya.9.4

> *ei-mata mahāprabhu bhakta-gaṇa-saṅge*
> *nīlācale vāsa karena kṛṣṇa-prema-raṅge*

SYNONYMS

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *bhakta-gaṇa-saṅge*—along with His devotees; *nīlācale*—at Jagannātha Purī; *vāsa karena*—resides; *kṛṣṇa-prema-raṅge*—overwhelmed by the ecstatic love of Lord Kṛṣṇa.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu lived at Nīlācala [Jagannātha Purī] with His personal devotees, always merged in ecstatic love for Kṛṣṇa.

antya.9.5

> *antare-bāhire kṛṣṇa-viraha-taraṅga*
> *nānā-bhāve vyākula prabhura mana āra aṅga*

SYNONYMS

antare-bāhire—internally and externally; *kṛṣṇa-viraha-taraṅga*—the waves of separation from Kṛṣṇa; *nānā-bhāve*—by various ecstasies; *vyākula*—agitated; *prabhura*—of Śrī Caitanya Mahāprabhu; *mana āra aṅga*—mind and body.

TRANSLATION

Śrī Caitanya Mahāprabhu always felt waves of separation from Kṛṣṇa, externally and internally. His mind and body were agitated by various spiritual transformations.

antya.9.6

> *dine nṛtya-kīrtana, jagannātha-daraśana*
> *rātrye rāya-svarūpa-sane rasa-āsvādana*

SYNONYMS

dine—during the day; *nṛtya-kīrtana*—dancing and chanting; *jagannātha-daraśana*—seeing Lord Jagannātha; *rātrye*—at night; *rāya-svarūpa-sane*—with Rāmānanda Rāya and Svarūpa Dāmodara; *rasa-āsvādana*—tasting transcendental bliss.

TRANSLATION

During the day He chanted, danced and saw Lord Jagannātha in the temple. At night He tasted

transcendental bliss in the company of Rāmānanda Rāya and Svarūpa Dāmodara.

antya.9.7

> *trijagatera loka āsi' karena daraśana*
> *yei dekhe, sei pāya kṛṣṇa-prema-dhana*

SYNONYMS

tri-jagatera—of the three worlds; *loka*—people; *āsi'*—coming; *karena daraśana*—visited; *yei dekhe*—anyone who saw; *seipāya*—he got; *kṛṣṇa-prema-dhana*—the transcendental treasure of ecstatic love for Kṛṣṇa.

TRANSLATION

People from the three worlds used to come visit Śrī Caitanya Mahāprabhu. Anyone who saw Him received the transcendental treasure of love for Kṛṣṇa.

antya.9.8

> *manuṣyera veśe deva-gandharva-kinnara*
> *sapta-pātālera yata daitya viṣadhara*

SYNONYMS

manuṣyera veśe—in the dress of human beings; *deva-gandharva-kinnara*—the demigods, the Gandharvas and the Kinnaras; *sapta-pātālera*—of the seven lower planetary systems; *yata*—all kinds of; *daitya*—demons; *viṣa-dhara*—serpentine living entities.

TRANSLATION

The inhabitants of the seven higher planetary systems-including the demigods, the Gandharvas and the Kinnaras-and the inhabitants of the seven lower planetary systems [Pātālaloka], including the demons and serpentine living entities, all visited Śrī Caitanya Mahāprabhu in the dress of human beings.

antya.9.9

> *sapta-dvīpe nava-khaṇḍe vaise yata jana*
> *nānā-veśe āsi' kare prabhura daraśana*

SYNONYMS

sapta-dvīpe—in seven islands; *nava-khaṇḍe*—in nine *khaṇḍas*; *vaise*—reside; *yata jana*—all persons; *nānā-veśe*—in different dresses; *āsi'*—coming; *kare prabhura daraśana*—visited Śrī Caitanya Mahāprabhu.

TRANSLATION

Dressed in different ways, people from the seven islands and nine khaṇḍas visited Śrī Caitanya Mahāprabhu.

antya.9.10

> *prahlāda, bali, vyāsa, śuka ādi muni-gaṇa*
> *āsi' prabhu dekhi' preme haya acetana*

SYNONYMS

prahlāda—Prahlāda Mahārāja; *bali*—Bali Mahārāja; *vyāsa*—Vyāsadeva; *śuka*—Śukadeva Gosvāmī; *ādi*—and so on; *muni-gaṇa*—great sages; *āsi'*—coming; *prabhu dekhi'*—by seeing Śrī Caitanya Mahāprabhu; *preme*—in ecstatic love of Kṛṣṇa; *haya acetana*—became unconscious.

TRANSLATION

Prahlāda Mahārāja, Bali Mahārāja, Vyāsadeva, Śukadeva Gosvāmī and other great sages came to visit Śrī Caitanya Mahāprabhu. Upon seeing Him, they became unconscious in ecstatic love for Kṛṣṇa.

PURPORT

According to the opinion of some historians, Prahlāda Mahārāja was born in Tretā-yuga in the city of Mūlatāna in the state of

Punjab. He was born of Hiraṇyakaśipu, a king of the dynasty of Kaśyapa. Prahlāda Mahārāja was a great devotee of Lord Viṣṇu, but his father was very much against Viṣṇu. Because the father and son thus differed in their consciousness, the demon father inflicted all kinds of bodily pain upon Prahlāda. When this torture became intolerable, the Supreme Lord appeared as Nṛsiṁhadeva and killed the great demon Hiraṇyakaśipu.

Bali Mahārāja was the grandson of Prahlāda Mahārāja. The son of Prahlāda Mahārāja was Virocana, and his son was known as Bali. Appearing as Vāmana and begging Bali Mahārāja for three feet of land, the Lord took possession of the entire three worlds. Thus Bali Mahārāja became a great devotee of Lord Vāmana. Bali Mahārāja had one hundred sons, of whom Mahārāja Bāṇa was the eldest and most famous.

Vyāsadeva was the son of the great sage Parāśara. Other names for him are Sātyavateya and Kṛṣṇa-dvaipāyana Bādarāyaṇa Muni. As one of the authorities on the *Vedas,* he divided the original *Veda,* for convenience, into four divisions—*Sāma, Yajur, Ṛg* and *Atharva*. He is the author of eighteen *Purāṇas* as well as the theosophical thesis *Brahma-sūtra* and its natural commentary, *Śrīmad-Bhāgavatam*. He belongs to the Brahma-sampradāya and is a direct disciple of Nārada Muni.

Śukadeva Gosvāmī is the son of Vyāsadeva. He was a *brahmacārī* fully conscious of Brahman realization, but later he became a great devotee of Lord Kṛṣṇa. He narrated *Śrīmad-Bhāgavatam* to Mahārāja Parīkṣit.

antya.9.11

> *bāhire phukāre loka, darśana nā pāñā*
> *'kṛṣṇa kaha' balena prabhu bāhire āsiyā*

SYNONYMS

bāhire—outside; *phu-kāre*—with a tumultuous sound; *loka*—people; *darśana nā pāñā*—not being able to see; *kṛṣṇa kaha*—chant Kṛṣṇa; *balena*—says; *prabhu*—Śrī Caitanya Mahāprabhu; *bāhire āsiyā*—coming outside.

TRANSLATION

Being unable to see Śrī Caitanya Mahāprabhu, the populace outside His room would make a tumultuous sound. Thus Śrī Caitanya Mahāprabhu would go outside and tell them, "Chant Hare Kṛṣṇa."

antya.9.12

> *prabhura darśane saba loka preme bhāse*
> *ei-mata yāya prabhura rātri-divase*

SYNONYMS

prabhura darśane—by seeing Śrī Caitanya Mahāprabhu; *saba loka*—all the people; *preme bhāse*—became inundated in ecstatic love;

ei-mata—in this way; *yāya*—passes; *prabhura*—of Śrī Caitanya Mahāprabhu; *rātri-divase*—night and day.

TRANSLATION

All kinds of people would come to see the Lord, and upon seeing Him they would be overwhelmed with ecstatic love for Kṛṣṇa. In this way Śrī Caitanya Mahāprabhu passed His days and nights.

antya.9.13

> *eka-dina loka āsi' prabhure nivedila*
> *gopīnāthere 'baḍa jānā' cāṅge caḍāila*

SYNONYMS

eka-dina—one day; *loka*—people; *āsi'*—coming; *prabhure*—to Śrī Caitanya Mahāprabhu; *nivedila*—informed; *gopīnāthere*—Gopīnātha Paṭṭanāyaka; *baḍa jānā*—the eldest son of King Pratāparudra; *cāṅge caḍāila*—was raised on the *cāṅga*.

TRANSLATION

One day people suddenly came to Śrī Caitanya Mahāprabhu and informed Him, "Gopīnātha Paṭṭanāyaka, the son of Bhavānanda Rāya, has been condemned to death by the baḍa-jānā, the eldest son of the King, and has been raised on the cāṅga.

PURPORT

The *cāṅga* was a device for killing a condemned person. It consisted of a raised platform on which the condemned was made to stand. Underneath the platform, there were stationary upright swords. The condemned man would be pushed down onto the swords, and in this way he would die. For some reason, Gopīnātha Paṭṭanāyaka had been condemned to death and had therefore been raised upon the *cāṅga*.

antya.9.14

> *tale khaḍga pāti' tāre upare ḍāribe*
> *prabhu rakṣā karena yabe, tabe nistāribe*

SYNONYMS

tale—underneath; *khaḍga*—swords; *pāti'*—setting; *tāre*—him; *upare*—upon; *ḍāribe*—he will throw; *prabhu*—Śrī Caitanya Mahāprabhu; *rakṣā karena*—will protect; *yabe*—when; *tabe*—then; *nistāribe*—he will be saved.

TRANSLATION

"He has placed swords beneath the platform," they said, "and will throw Gopīnātha upon them. O Lord, only if You protect him will he be saved.

antya.9.15

> *savaṁśe tomāra sevaka—bhavānanda-rāya*
> *tāṅra putra—tomāra sevake rākhite yuyāya*

SYNONYMS

sa-vaṁśe—with his family; *tomāra*—Your; *sevaka*—servant; *bhavānanda-rāya*—Bhavānanda Rāya; *tāṅra putra*—his son; *tomāra sevake*—Your servant; *rākhite*—to protect; *yuyāya*—is quite fit.

TRANSLATION

"Bhavānanda Rāya and his entire family are your servants. Therefore it is quite fitting for You to save the son of Bhavānanda Rāya."

antya.9.16

> *prabhu kahe,—'rājā kene karaye tāḍana?'*
> *tabe sei loka kahe saba vivaraṇa*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *rājā*—the King; *kene*—why; *karaye tāḍana*—punishes; *tabe*—thereupon; *sei loka*—those persons; *kahe*—stated; *saba vivaraṇa*—all of the description.

TRANSLATION

Śrī Caitanya Mahāprabhu inquired, "Why is the King chastising him?" Thereupon the people described the entire incident.

antya.9.17

> *"gopīnātha-paṭṭanāyaka—rāmānanda-bhāi*
> *sarva-kāla haya teṅha rāja-viṣayī*

SYNONYMS

gopīnātha-paṭṭanāyaka—Gopīnātha Paṭṭanāyaka; *rāmānanda-bhāi*—a brother of Rāmānanda Rāya; *sarva-kāla*—always; *haya*—is; *teṅha*—he; *rāja-viṣayī*—treasurer of the King.

TRANSLATION

They said, "Gopīnātha Paṭṭanāyaka, the brother of Rāmānanda Rāya, has always been a treasurer for the government.

antya.9.18

> *'mālajāṭhyā-daṇḍapāṭe' tāra adhikāra*
> *sādhi' pāḍi' āni' dravya dila rāja-dvāra*

SYNONYMS

mālajāṭhyā-daṇḍapāṭe—in the place known as Mālajāṭhyā Daṇḍapāta; *tāra*—his; *adhikāra*—authority; *sādhi'*—soliciting; *pāḍi'*—collecting; *āni'*—bringing; *dravya*—the money; *dila*—gave; *rāja-dvāra*—to the door of the King.

TRANSLATION

"He served in the place known as Mālajāṭhyā Daṇḍapāta, soliciting and collecting money there and depositing it in the government treasury.

antya.9.19

> *dui-lakṣa kāhana tāra ṭhāñi bākī ha-ila*
> *dui-lakṣa kāhana kauḍi rājā ta' māgila*

SYNONYMS

dui-lakṣa—200,000 *kāhanas* of *kauḍis* (one *kāhana* equals 1280 *kauḍis*); *tāraṭhāñi*—from him; *bākī ha-ila*—there was a balance due; *dui-lakṣa kāhana*—200,000 *kāhanas*; *kauḍi*—conchshells; *rājā*—the King; *ta'*—certainly; *māgila*—demanded.

TRANSLATION

"Once when he deposited the collection, however, a balance of 200,000 kāhanas of conchshells was due from him. Therefore the King demanded this sum.

antya.9.20

> *teṅha kahe,—"sthūla-dravya nāhi ye gaṇi' diba*
> *krame-krame veci' kini' dravya bhariba*

SYNONYMS

teṅha kahe—he replied; *sthūla-dravya*—cash money; *nāhi*—there is not; *ye*—which; *gaṇi'*—counting; *diba*—I can give; *krame-krame*—gradually; *veci' kini'*—purchasing and selling; *dravya*—goods; *bhariba*—I shall fill.

TRANSLATION

"Gopīnātha Paṭṭanāyaka replied,'There is no money I can immediately give you in cash. Please give me time. Gradually I shall purchase and sell my gross goods and in this way fill your treasury.

antya.9.21

> *ghoḍā daśa-bāra haya, laha' mūlya kari' "*
> *eta bali' ghoḍā āne rāja-dvāre dhari'*

SYNONYMS

ghoḍā—horses; *daśa-bāra*—ten to twelve; *haya*—there are; *laha'*—take; *mūlya kari'*—on the proper value; *eta bali'*—saying this; *ghoḍā*

āne—he brought the horses; *rāja-dvāre dharī'*—keeping at the door of the King.

TRANSLATION

"There are ten to twelve good horses. Take them immediately for a proper price.' After saying this, he brought all the horses to the door of the King.

antya.9.22

> *eka rāja-putra ghoḍāra mūlya bhāla jāne*
> *tāre pāṭhāila rājā pātra-mitra sane*

SYNONYMS

eka—one; *rāja-putra*—prince; *ghoḍāra mūlya*—the price of horses; *bhāla*—well; *jāne*—knows; *tāre pāṭhāila*—sent for him; *rājā*—the King; *pātra-mitra sane*—accompanied by ministers and friends.

TRANSLATION

"One of the princes knew how to estimate the price of horses very well. Thus the King sent for him to come with his ministers and friends.

antya.9.23

> *sei rāja-putra mūlya kare ghāṭāñā*
> *gopīnāthera krodha haila mūlya śuniyā*

SYNONYMS

sei—that; *rāja-putra*—prince; *mūlya*—price; *kare*—estimates; *ghāṭāñā*—reducing; *gopīnāthera*—of Gopīnātha; *krodha haila*—there was anger; *mūlya śuniyā*—hearing the price.

TRANSLATION

"The prince, however, purposely gave a reduced estimate for the value of the horses. When Gopīnātha Paṭṭanāyaka heard the price quoted, he was very angry.

antya.9.24

> *sei rāja-putrera svabhāva,—grīvā phirāya*
> *ūrdhva-mukhe bāra-bāra iti-uti cāya*

SYNONYMS

sei rāja-putrera—of that prince; *sva-bhāva*—characteristic; *grīvā phirāya*—turns his neck; *ūrdhva-mukhe*—with his face toward the sky; *bāra-bāra*—again and again; *iti-uti*—here and there; *cāya*—looks.

TRANSLATION

"That prince had a personal idiosyncrasy of turning his neck and facing the sky, looking here and there again and again.

antya.9.25

> *tāre nindā kari' kahe sagarva vacane*
> *rājā kṛpā kare tāte bhaya nāhi māne*

SYNONYMS

tāre—him; *nindā kari'*—criticizing; *kahe*—said; *sa-garva vacane*—words full of pride; *rājā*—the King; *kṛpā kare*—was very kind to him; *tāte*—therefore; *bhaya nāhi māne*—he was not afraid.

TRANSLATION

"Gopīnātha Paṭṭanāyaka criticized the prince. He was unafraid of the prince because the King was very kind toward him.

antya.9.26

> *'āmāra ghoḍā grīvā nā phirāya ūrdhve nāhi cāya*
> *tāte ghoḍāra mūlya ghāṭi karite nā yuyāya'*

SYNONYMS

āmāra ghoḍā—my horses; *grīvā*—the neck; *nā phirāya*—do not turn; *ūrdhve*—upward; *nāhi cāya*—do not look; *tāte*—because of this; *ghoḍāra mūlya*—the price of the horse; *ghāṭi karite*—to reduce; *nā yuyāya*—is not proper.

TRANSLATION

"Gopīnātha Paṭṭanāyaka said, 'My horses never turn their necks or look upward. Therefore the price for them should not be reduced.'

antya.9.27

> *śuni' rājaputra-mane krodha upajila*
> *rājāra ṭhāñi yāi' bahu lāgāni karila*

SYNONYMS

śuni'—hearing; *rāja-putra*—of the prince; *mane*—in the mind; *krodha*—anger; *upajila*—arose; *rājāra ṭhāñi*—before the King; *yāi'*—going; *bahu lāgāni karila*—made many false allegations.

TRANSLATION

"Hearing this criticism, the prince became very angry. Going before the King, he made some false allegations against Gopīnātha Paṭṭanāyaka.

antya.9.28

> *"kauḍi nāhi dibe ei, beḍāya chadma kari'*
> *ājñā deha yadi,—'cāṅge caḍāñā la-i kauḍi'*

SYNONYMS

kauḍi—the money; *nāhi dibe*—will not pay; *ei*—this man; *beḍāya*—wanders; *chadma kari'*—on some pretext; *ājñā deha yadi*—if you order; *cāṅge caḍāñā*—raising on the *cāṅga*; *la-i kauḍi*—I shall get the money.

TRANSLATION

"This Gopīnātha Paṭṭanāyaka,' he said,'is unwilling to pay the money due. Instead, he is squandering it under some pretext. If you issue an order, I can put him on the cāṅga and thus realize the money.'

antya.9.29

> *rājā bale,—"yei bhāla, sei kara yāya*
> *ye upāye kauḍi pāi, kara se upāya"*

SYNONYMS

rājā bale—the King said; *yei bhāla*—whatever is best; *sei kara*—do that; *yāya*—going; *ye upāye*—by whatever means; *kauḍi pāi*—I can get back our money; *kara*—do; *se upāya*—such means.

TRANSLATION

"The King replied, 'You can adopt whatever means you think best. Any device by which you can somehow or other realize the money is all right.'

antya.9.30

> *rāja-putra āsi' tāre cāṅge caḍāila*
> *khaḍaga-upare phelāite tale khaḍaga pātila"*

SYNONYMS

rāja-putra—the prince; *āsi'*—coming; *tāre*—him; *cāṅge*—on the *cāṅga*; *caḍāila*—raised; *khaḍaga-upare*—upon the swords; *phelāite*—to throw; *tale*—below; *khaḍaga pātila*—he spread swords.

TRANSLATION

"Thus the prince went back, raised Gopīnātha Paṭṭanāyaka onto the platform of the cāṅga and spread swords below upon which to throw him."

antya.9.31

> *śuni' prabhu kahe kichu kari' praṇaya-roṣa*
> *"rāja-kauḍi dite nāre, rājāra kibā doṣa?*

SYNONYMS

śuni'—hearing; *prabhu kahe*—Śrī Caitanya Mahāprabhu said; *kichu*—some; *kari' praṇaya-roṣa*—displaying anger in affection; *rāja-kauḍi*—money due the government; *dite nāre*—does not wish to pay; *rājāra*—of the King; *kibā doṣa*—what is the fault.

TRANSLATION

After hearing this explanation, Śrī Caitanya Mahāprabhu replied with affectionate anger. "Gopīnātha Paṭṭanāyaka does not want to pay dues to the King," the Lord said. "How then is the King at fault in punishing him?

antya.9.32

> *rāja-bilāt sādhi' khāya, nāhi rāja-bhaya*
> *dārī-nāṭuyāre diyā kare nānā vyaya*

SYNONYMS

rāja-bilāt—money due the King; *sādhi'*—collecting; *khāya*—he uses; *nāhi rāja-bhaya*—without fear of the King; *dārī-nāṭuyāre*—to dancing girls; *diyā*—giving; *kare*—makes; *nānā*—various; *vyaya*—expenditures.

TRANSLATION

"Gopīnātha Paṭṭanāyaka is in charge of collecting money on behalf of the government, but he misappropriates it. Not fearing the King, he squanders it to see dancing girls.

antya.9.33

> *yei catura, sei kuruka rāja-viṣaya*
> *rāja-dravya śodhi' pāya, tāra karuka vyaya"*

SYNONYMS

yei—one who; *catura*—intelligent; *sei*—such a person; *kuruka*—let him do; *rāja-viṣaya*—government service; *rāja-dravya śodhi'*—after paying the dues of the government; *pāya*—whatever he gets; *tāra karuka vyaya*—let him spend that.

TRANSLATION

"If one is intelligent, let him perform service to the government, and after paying the government, he can spend whatever money is left."

antya.9.34

> *hena-kāle āra loka āila dhāñā*
> *'vāṇīnāthādi savaṁśe lañā gela bāndhiyā'*

SYNONYMS

hena-kāle—at this time; *āra*—another; *loka*—person; *āila*—came; *dhāñā*—in great haste; *vāṇīnātha-ādi*—beginning with Vāṇīnātha; *sa-vaṁśe lañā*—with his family; *gela bāndhiyā*—was arrested.

TRANSLATION

At that time another person came there in great haste, bringing the news that Vāṇīnātha Rāya and his entire family had been arrested.

antya.9.35

> *prabhu kahe,—"rājā āpane lekhāra dravya la-iba*
> *āmi—virakta sannyāsī, tāhe ki kariba?"*

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *rājā*—the King; *āpane*—personally; *lekhāra dravya*—dues of the proper account; *la-iba*—will take; *āmi*—I; *virakta sannyāsī*—a renounced *sannyāsī*; *tāhe*—about that; *ki kariba*—what can I do.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "The King must personally realize the dues. I am but a sannyāsī, a member of the renounced order. What can I do?"

antya.9.36

> *tabe svarūpādi yata prabhura bhakta-gaṇa*
> *prabhura caraṇe sabe kailā nivedana*

SYNONYMS

tabe—at that time; *svarūpa-ādi*—beginning with Svarūpa Dāmodara; *yata*—all; *prabhura*—of Śrī Caitanya Mahāprabhu; *bhakta-gaṇa*—devotees; *prabhura caraṇe*—at the lotus feet of the Lord; *sabe*—all of them; *kailā nivedana*—submitted.

TRANSLATION

Then all the devotees, headed by Svarūpa Dāmodara Gosvāmī, fell at the lotus feet of Śrī Caitanya Mahāprabhu and submitted the following plea.

antya.9.37

> *"rāmānanda-rāyera goṣṭhī, saba—tomāra 'dāsa'*
> *tomāra ucita nahe aichana udāsa"*

SYNONYMS

rāmānanda-rāyera—of Rāmānanda Rāya; *goṣṭhī*—family; *saba*—all; *tomāra dāsa*—Your servants; *tomāra*—for You; *ucita*—befitting; *nahe*—is not; *aichana*—such; *udāsa*—indifference.

TRANSLATION

"All the members of Rāmānanda Rāya's family are Your eternal servants. Now they are in danger. It is not befitting for You to be indifferent to them in this way."

antya.9.38

> *śuni' mahāprabhu kahe sakrodha vacane*
> *"more ājñā deha' sabe, yāṅa rāja-sthāne!*

SYNONYMS

śuni'—hearing; *mahāprabhu*—Lord Śrī Caitanya Mahāprabhu; *kahe*—says; *sakrodha vacane*—angry words; *more*—Me; *ājñā deha'*—you order; *sabe*—all; *yāṅa*—I shall go; *rāja-sthāne*—to the place of the King.

TRANSLATION

After hearing this, Śrī Caitanya Mahāprabhu spoke in an angry mood. "You want to order Me to go to the King," He said.

antya.9.39

> *tomā-sabāra ei mata,—rāja-ṭhāñi yāñā*
> *kauḍi māgi' laṅ muñi āṅcala pātiyā*

SYNONYMS

tomā-sabāra—of all of you; *ei mata*—this is the opinion; *rāja-ṭhāñi yāñā*—going to the King; *kauḍi māgi'*—begging *kauḍis*; *laṅ*—shall take; *muñi*—I; *āṅcala pātiyā*—spreading My cloth.

TRANSLATION

"Your opinion is that I should go to the King's palace and spread My cloth to beg money from him.

antya.9.40

> *pāṅca-gaṇḍāra pātra haya sannyāsī brāhmaṇa*
> *māgile vā kene dibe dui-lakṣa kāhana?"*

SYNONYMS

pāṅca-gaṇḍāra—of five *gaṇḍās*; *pātra*—due recipients; *haya*—are; *sannyāsī brāhmaṇa*—*sannyāsīs* and *brāhmaṇas*; *māgile*—by begging; *vā*—or; *kene*—why; *dibe*—shall give; *dui-lakṣa kāhana*—200,000 *kāhanas* of *kauḍis*.

TRANSLATION

"Of course, a sannyāsī or brāhmaṇa may beg for up to five gaṇḍās, but why should he be granted the inappropriate sum of 200,000 kāhanas of conchshells?"

antya.9.41

> *hena-kāle āra loka āila dhāñā*
> *khaḍegara upare gopīnāthe diteche ḍāriyā*

SYNONYMS

hena-kāle—at this time; *āra*—another; *loka*—person; *āila*—came; *dhāñā*—running; *khaḍegara upare*—upon the swords; *gopīnāthe*—Gopīnātha; *diteche ḍāriyā*—they are throwing.

TRANSLATION

Then another person came with the news that Gopīnātha had already been set up to be thrown upon the points of the swords.

antya.9.42

> *śuni' prabhura gaṇa prabhure kare anunaya*
> *prabhu kahe,—"āmi bhikṣuka, āmā haite kichu naya*

SYNONYMS

śuni'—hearing; *prabhura gaṇa*—the devotees of the Lord; *prabhure kare anunaya*—entreated the Lord; *prabhu kahe*—Lord Śrī Caitanya Mahāprabhu said; *āmi bhikṣuka*—I am a beggar; *āmā haite kichu naya*—it is not possible for Me to do anything.

TRANSLATION

Hearing this news, all the devotees again appealed to the Lord, but the Lord replied, "I am a beggar. It is impossible for Me to do anything about this.

antya.9.43

> *tāte rakṣā karite yadi haya sabāra mane*
> *sabe meli' jānāha jagannāthera caraṇe*

SYNONYMS

tāte—therefore; *rakṣā karite*—to save; *yadi*—if; *haya*—is; *sabāra*—of all; *mane*—in the mind; *sabe meli'*—all together; *jānāha*—pray; *jagannāthera caraṇe*—at the lotus feet of Lord Jagannātha.

TRANSLATION

"Therefore if you want to save him, you should all pray together at the lotus feet of Jagannātha.

antya.9.44

> *īśvara jagannātha,—yāṅra hāte sarva 'artha'*
> *kartum akartum anyathā karite samartha"*

SYNONYMS

īśvara—the Supreme Personality of Godhead; *jagannātha*—Lord Jagannātha; *yāṅra hāte*—within His hands; *sarva artha*—all potencies; *kartum*—to do; *akartum*—not to do; *anyathā*—and otherwise; *karite*—to do; *samartha*—able.

TRANSLATION

"Lord Jagannātha is the Supreme Personality of Godhead. He possesses all potencies. Therefore He is able to act freely and can do and undo whatever He likes."

antya.9.45

> *ihāṅ yadi mahāprabhu eteka kahilā*
> *haricandana-pātra yāi' rājāre kahilā*

SYNONYMS

ihāṅ—here; *yadi*—when; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *eteka kahilā*—spoke like this; *haricandana-pātra*—the officer named Haricandana Pātra; *yāi'*—going; *rājāre kahilā*—informed the King.

TRANSLATION

When Śrī Caitanya Mahāprabhu replied in this way, an officer named Haricandana Pātra went to the King and spoke with him.

antya.9.46

> *"gopīnātha-paṭṭanāyaka—sevaka tomāra*
> *sevakera prāṇa-daṇḍa nahe vyavahāra*

SYNONYMS

gopīnātha-paṭṭanāyaka—Gopīnātha Paṭṭanāyaka; *sevaka tomāra*—your servant; *sevakera prāṇa-daṇḍa*—to condemn a servant to death; *nahe*—is not; *vyavahāra*—good behavior.

TRANSLATION

"After all," he said, "Gopīnātha Paṭṭanāyaka is your faithful servant. To condemn a servant to death is not good behavior.

antya.9.47

> *viśeṣa tāhāra ṭhāñi kauḍi bākī haya*
> *prāṇa nile kibā lābha? nija dhana-kṣaya*

SYNONYMS

viśeṣa—particular; *tāhāra ṭhāñi*—from him; *kauḍi*—of *kauḍis*; *bākī*—debt; *haya*—there is; *prāṇa nile*—if he is killed; *kibā*—what; *lābha*—profit; *nija*—own; *dhana*—wealth; *kṣaya*—loss.

TRANSLATION

"His only fault is that he owes some money to the government. If he is killed, however, what profit will there be? The government will be the loser, for it will not get the money.

antya.9.48

> *yathārtha mūlye ghoḍā laha, yebā bākī haya*
> *krame krame dibe, vyartha prāṇa kene laya"*

SYNONYMS

yathā-artha mūlye—for the proper price; *ghoḍā laha*—accept the horses; *yebā*—whatever; *bākī haya*—balance is due; *krame krame*—gradually; *dibe*—he will give; *vyartha*—unnecessarily; *prāṇa*—his life; *kene*—why; *laya*—are you taking.

TRANSLATION

"It would be better to take the horses for a proper price and let him gradually repay the balance. Why are you killing him unnecessarily?"

antya.9.49

> *rājā kahe,—"ei vāt āmi nāhi jāni*
> *prāṇa kene la-iba, tāra dravya cāhi āmi*

SYNONYMS

rājā kahe—the King replied; *ei vāt*—this news; *āmi*—I; *nāhi jāni*—do not know; *prāṇa*—his life; *kene*—why; *la-iba*—should I take; *tāra*—his; *dravya*—money; *cāhi āmi*—I want.

TRANSLATION

The King answered in surprise, "I did not know about all this. Why should his life be taken? I only want the money from him.

antya.9.50

> *tumi yāi' kara tāhāṅ sarva samādhāna*
> *dravya yaiche āise, āra rahe tāra prāṇa"*

SYNONYMS

tumi—you; *yāi'*—going; *kara*—make; *tāhāṅ*—there; *sarva samādhāna*—all adjustments; *dravya*—goods; *yaiche*—so that; *āise*—come; *āra*—and; *rahe*—keeps; *tāra*—his; *prāṇa*—life.

TRANSLATION

"Go there and adjust everything. I want only the payment, not his life."

antya.9.51

> *tabe haricandana āsi' jānāre kahila*
> *cāṅge haite gopīnāthe śīghra nāmāila*

SYNONYMS

tabe—at that time; *haricandana*—Haricandana Pātra; *āsi'*—coming; *jānāre kahila*—informed the prince; *cāṅge haite*—from the *cāṅga* platform; *gopīnāthe*—Gopīnātha; *śīghra*—very soon; *nāmāila*—took down.

TRANSLATION

Haricandana then returned and informed the prince of the King's desire, and immediately Gopīnātha Paṭṭanāyaka was taken down from the cāṅga.

antya.9.52

> *'dravya deha' rājā māge—upāya puchila*
> *'yathārtha-mūlye ghoḍā laha', teṅha ta' kahila*

SYNONYMS

dravya deha—pay the dues; *rājā māge*—the King asks; *upāya*—the means; *puchila*—inquired; *yathā-artha-mūlye*—at a proper price; *ghoḍā laha*—take the horses; *teṅha ta' kahila*—he replied.

TRANSLATION

Then he was told that the King demanded the money due him and asked what means he would adopt to pay it. "Kindly take my horses," he replied, "for a proper price.

antya.9.53

> *'krame krame dimu, āra yata kichu pāri*
> *avicāre prāṇa laha,—ki balite pāri?'*

SYNONYMS

krame krame—gradually; *dimu*—I shall pay; *āra*—more; *yata*—as much; *kichu*—any; *pāri*—I can; *avicāre*—without consideration; *prāṇa laha*—you take my life; *ki balite pāri*—what can I say.

TRANSLATION

"I shall gradually pay the balance as I can. Without consideration, however, you were going to take my life. What can I say?"

antya.9.54

> *yathārtha mūlya kari' tabe saba ghoḍā la-ila*
> *āra dravyera muddatī kari' ghare pāṭhāila*

SYNONYMS

yathā-artha mūlya kari'—estimating the proper price; *tabe*—then; *saba*—all; *ghoḍā*—horses; *la-ila*—took; *āra dravyera*—of the balance; *muddatī kari'*—setting a time for payment; *ghare pāṭhāila*—sent home.

TRANSLATION

Then the government took all the horses for a proper price, a time was set for payment of the balance, and Gopīnātha Paṭṭanāyaka was released.

antya.9.55

> *ethā prabhu sei manuṣyere praśna kaila*
> *"vāṇīnātha ki kare, yabe bāndhiyā ānila?"*

SYNONYMS

ethā—here; *prabhu*—Śrī Caitanya Mahāprabhu; *sei manuṣyere*—unto that person who brought the message; *praśna kaila*—inquired; *vāṇīnātha ki kare*—what was Vāṇīnātha doing; *yabe*—when; *bāndhiyā ānila*—he was arrested and brought there.

TRANSLATION

Śrī Caitanya Mahāprabhu inquired from the messenger, "What was Vāṇīnātha doing when he was arrested and brought there?"

antya.9.56

> *se kahe—"vāṇīnātha nirbhaye laya kṛṣṇa-nāma*
> *'hare kṛṣṇa, hare kṛṣṇa' kahe aviśrāma*

SYNONYMS

se kahe—he replied; *vāṇīnātha*—Vāṇīnātha; *nirbhaye*—without fear; *laya kṛṣṇa-nāma*—was chanting the Hare Kṛṣṇa *mahā-mantra*; *hare kṛṣṇa, hare kṛṣṇa*—Hare Kṛṣṇa, Hare Kṛṣṇa; *kahe aviśrāma*—was chanting incessantly.

TRANSLATION

The messenger replied, "He was fearlessly, incessantly chanting the mahā-mantra-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

antya.9.57

> *saṅkhyā lāgi' dui-hāte aṅgulīte lekhā*
> *sahasrādi pūrṇa haile, aṅge kāṭe rekhā"*

SYNONYMS

saṅkhyā lāgi'—for counting; *dui-hāte*—in two hands; *aṅgulīte*—on the fingers; *lekhā*—marking; *sahasra-ādi*—one thousand times; *pūrṇa haile*—when finished; *aṅge*—on the body; *kāṭe rekhā*—makes a mark.

TRANSLATION

"He counted the chants on the fingers of both hands, and after he had finished chanting one thousand times, he would make a mark on his body."

antya.9.58

> *śuni' mahāprabhu ha-ilā parama ānanda*
> *ke bujhite pāre gaurera kṛpā-chanda-bandha?*

SYNONYMS

śuni'—hearing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *ha-ilā*—became; *parama ānanda*—very pleased; *ke bujhite pāre*—who can understand; *gaurera*—of Lord Śrī Caitanya Mahāprabhu; *kṛpā-chanda-bandha*—mercy upon His devotee.

TRANSLATION

Hearing this news, the Lord was very pleased. Who can understand the mercy of the Lord upon His devotee?

antya.9.59

> *hena-kāle kāśī-miśra āilā prabhu-sthāne*
> *prabhu tāṅre kahe kichu sodvega-vacane*

SYNONYMS

hena-kāle—at this time; *kāśī-miśra*—Kāśī Miśra; *āilā*—came; *prabhu-sthāne*—to the place of Śrī Caitanya Mahāprabhu; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—to him; *kahe*—said; *kichu*—some; *sa-udvega*—with anxiety; *vacane*—words.

TRANSLATION

At that time Kāśī Miśra came to the residence of Śrī Caitanya Mahāprabhu, and the Lord talked with him with some agitation.

antya.9.60

> *"ihāṅ rahite nāri, yāmu ālālanātha*
> *nānā upadrava ihāṅ, nā pāi soyātha"*

SYNONYMS

ihāṅ rahite nāri—I cannot stay here; *yāmu ālālanātha*—I shall go to Ālālanātha; *nānā*—various; *upadrava*—disturbances; *ihāṅ*—here; *nā pāi*—I cannot get; *soyātha*—rest.

TRANSLATION

"I cannot stay here any longer," the Lord said. "I shall go to Ālālanātha. There are too many disturbances here, and I cannot get any rest.

antya.9.61

> *bhavānanda-rāyera goṣṭhī kare rāja-viṣaya*
> *nānā-prakāre kare tārā rāja-dravya vyaya*

SYNONYMS

bhavānanda-rāyera—of Bhavānanda Rāya; *goṣṭhī*—the family; *kare*—engages; *rāja-viṣaya*—in government service; *nānā-prakāre*—in various ways; *kare*—do; *tārā*—all of them; *rāja-dravya vyaya*—spending the government's revenues.

TRANSLATION

"All the family members of Bhavānanda Rāya are engaged in government service, but they spend the government's revenue in various ways.

antya.9.62

> *rājāra ki doṣa rājā nija-dravya cāya*
> *dite nāre dravya, daṇḍa āmāre jānāya*

SYNONYMS

rājāra—of the King; *ki doṣa*—what is the fault; *rājā*—the King; *nija*—own; *dravya*—money; *cāya*—wants; *dite nāre*—they cannot give; *dravya*—money; *daṇḍa*—punishment; *āmāre*—to Me; *jānāya*—they inform.

TRANSLATION

"What is the fault on the part of the King? He wants the government's money. However, when they are punished for failing to pay the government its due, they come to Me to release them.

antya.9.63

> *rājā gopīnāthe yadi cāṅge caḍāila*
> *cāri-bāre loke āsi' more jānāila*

SYNONYMS

rājā—the King; *gopīnāthe*—Gopīnātha; *yadi*—when; *cāṅge*—on the *cāṅga*; *caḍāila*—raised; *cāri-bāre*—four times; *loke*—messengers; *āsi'*—coming; *more*—unto Me; *jānāila*—informed.

TRANSLATION

"When the King put Gopīnātha Paṭṭanāyaka on the cāṅga, messengers came four times to inform Me about the incident.

antya.9.64

> *bhikṣuka sannyāsī āmi nirjana-vāsī*
> *āmāya duḥkha deya, nija-duḥkha kahi' āsi'*

SYNONYMS

bhikṣuka—beggar; *sannyāsī*—mendicant; *āmi*—I; *nirjana-vāsī*—living in a solitary place; *āmāya*—to Me; *duḥkha*—unhappiness; *deya*—they give; *nija-duḥkha*—their own unhappiness; *kahi'*—speaking; *āsi'*—coming.

TRANSLATION

"As a beggar sannyāsī, a mendicant, I wish to live alone in a solitary place, but these people come to tell Me about their unhappiness and disturb Me.

antya.9.65

> *āji tāre jagannātha karilā rakṣaṇa*
> *kāli ke rākhibe, yadi nā dibe rāja-dhana?*

SYNONYMS

āji—today; *tāre*—him; *jagannātha*—Lord Jagannātha; *karilā rakṣaṇa*—protected; *kāli*—tomorrow; *ke rākhibe*—who will protect; *yadi*—if; *nā dibe*—he will not pay; *rāja-dhana*—the King's money.

TRANSLATION

"Jagannātha has saved him once from death today, but if tomorrow he again does not pay what he owes the treasury, who will give him protection?

PURPORT

The Supreme Personality of Godhead will certainly protect a devotee who does something sinful accidentally. As the Lord says in *Bhagavad-gītā* (9.30-31):

> *api cet sudurācāro*
> *bhajate mām ananya-bhāk*
> *sādhur eva sa mantavyaḥ*
> *samyag vyavasito hi saḥ*

> *kṣipraṁ bhavati dharmātmā*
> *śaśvac-chāntiṁ nigacchati*
> *kaunteya pratijānīhi*
> *na me bhaktaḥ praṇaśyati*

"Even if one commits the most abominable actions, if he is engaged in devotional service, he is to be considered saintly because he is properly situated. He quickly becomes righteous and attains lasting peace. O son of Kuntī, declare it boldly that My devotee never perishes." However, if a devotee or so-called devotee purposefully commits sinful activities continually in the hope that Kṛṣṇa will give him protection, Kṛṣṇa will not protect him. Therefore Śrī Caitanya Mahāprabhu said, *kāli ke rākhibe,*

yadi nā dibe rāja-dhana?: "Jagannātha has saved Gopīnātha Paṭṭanāyaka from being killed by the King today, but if he commits the same offense again, who will give him protection?" Śrī Caitanya Mahāprabhu thus warns all such foolish devotees that Jagannātha will not protect them if they continue to commit offenses.

antya.9.66

> *viṣayīra vārtā śuni' kṣubdha haya mana*
> *tāte ihāṅ rahi' mora nāhi prayojana"*

SYNONYMS

viṣayīra—of materialistic persons; *vārtā*—news; *śuni'*—hearing; *kṣubdha*—agitated; *haya*—becomes; *mana*—mind; *tāte*—therefore; *ihāṅ rahi'*—to stay here; *mora*—My; *nāhi prayojana*—there is no necessity.

TRANSLATION

"If we hear about the activities of materialistic persons, our minds become agitated. There is no need for Me to stay here and be disturbed in that way."

antya.9.67

> *kāśī-miśra kahe prabhura dhariyā caraṇe*
> *"tumi kene ei vāte kṣobha kara mane?*

SYNONYMS

kāśī-miśra kahe—Kāśī Miśra said; *prabhura*—of Śrī Caitanya Mahāprabhu; *dhariyā caraṇe*—embracing the lotus feet; *tumi*—You; *kene*—why; *ei vāte*—by these talks; *kṣobha kara*—become agitated; *mane*—within the mind.

TRANSLATION

Kāśī Miśra caught hold of the Lord's lotus feet and said, "Why should You be agitated by these affairs?

antya.9.68

> *sannyāsī virakta tomāra kā-sane sambandha?*
> *vyavahāra lāgi' tomā bhaje, sei jñāna-andha*

SYNONYMS

sannyāsī—a *sannyāsī*; *virakta*—one who has given up all connections with everyone; *tomāra*—Your; *kā-sane*—with whom; *sambandha*—relationship; *vyavahāra lāgi'*—for some material purpose; *tomā bhaje*—worships You; *sei*—he; *jñāna-andha*—blind to all knowledge.

TRANSLATION

"You are a renounced sannyāsī. What connections do You have? One who worships You for some material purpose is blind to all knowledge."

PURPORT

Becoming a devotee of the Lord to serve material purposes is a great mistake. Many people become showbottle devotees for material profits. indeed materialistic persons sometimes take to professional devotional service and keep Viṣṇu, the Supreme Personality of Godhead, as a means of livelihood. None of this, however, is approved. In the book known as *Sapta-śatī,* as mentioned by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, one can discover how a person worshiping the goddess Durgā begs her for different varieties of material profit. Such activities are very popular among people in general, but they are the attempts of foolish, blind people (*sei jñāna-andha).*

A materialist does not actually know why one should become a devotee. A devotee's only concern is to satisfy the Supreme Personality of Godhead. Pure devotional service is defined by Śrīla Rūpa Gosvāmī:

> *anyābhilāṣitā-śūnyaṁ*
> *jñāna-karmādy-anāvṛtam*
> *ānukūlyena kṛṣṇānu-*
> *śīlanaṁ bhaktir uttamā*

One should be completely free from all material desires and should serve Kṛṣṇa simply to please Him. When people become interested in their own sense gratification (*bhukti mukti siddhi kāmī),* some of them desire to enjoy the material world to the fullest extent, some of them desire to be liberated and merge into the existence of Brahman, and others want to perform magic through mystic power and thus become incarnations of God. These are all against the principles of devotional service. One must be free from all material desires. The desire of the impersonalist to merge into the existence of Brahman is also material because such an impersonalist wants to gratify his senses by merging into the existence of Kṛṣṇa instead of serving His lotus feet. Even if such a person merges into the Brahman effulgence, he falls down again into material existence. As stated in *Śrīmad-Bhāgavatam* (10.2.32):

> *āruhya kṛcchreṇa paraṁ padaṁ tataḥ*
> *patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ*

Because Māyāvādī philosophers have no information regarding the transcendental service of the Lord, even after attaining liberation from material activities and merging in the Brahman effulgence, they must come down again to this material world.

antya.9.69

> *tomāra bhajana-phale tomāte 'prema-dhana'*
> *viṣaya lāgi' tomāya bhaje, sei mūrkha jana*

SYNONYMS

tomāra—Your; *bhajana*—devotional service; *phale*—by the result of; *tomāte*—unto You; *prema-dhana*—wealth of love; *viṣaya lāgi'*—for material profit; *tomāya bhaje*—one engages in Your service; *sei*—he; *mūrkha jana*—a fool.

TRANSLATION

Kāśī Miśra continued, "If one engages in devotional service for Your satisfaction, this will result in his increasingly awakening his dormant love for You. But if one engages in Your devotional service for material purposes, he should be considered a number-one fool.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that there are many materialistic persons who become preachers, *gurus,* religionists or philosophers only for the sake of maintaining a high standard of living and sense gratification for themselves and their families. Sometimes they adopt the dress of a *sannyāsī* or preacher. They train some of their family members as lawyers and continually seek help from a high court to acquire riches on

the plea of maintaining temples. Although such persons may call themselves preachers, live in Vṛndāvana or Navadvīpa, and also print many religious books, it is all for the same purpose, namely to earn a living to maintain their wives and children. They may also professionally recite the *Bhāgavatam* or other scriptures, worship the Deity in the temple and initiate disciples. Making a show of devotional paraphernalia, they may also collect money from the public and use it to cure the disease of some family member or near relative. Sometimes they become *bābājīs* or collect money on the plea of worshiping the poor, whom they call *daridra-nārāyaṇa,* or for social and political upliftment. Thus they spread a network of business schemes to collect money for sense gratification by cheating people in general who have no knowledge of pure devotional service. Such cheaters cannot understand that by offering devotional service to the Supreme Personality of Godhead, one can be elevated to a position of eternal servitude to the Lord, which is even greater than the position of Brahmā and other demigods. Unfortunately, fools have no understanding of the perpetual pleasure of devotional service.

antya.9.70

> *tomā lāgi' rāmānanda rājya tyāga kailā*
> *tomā lāgi' sanātana 'viṣaya' chāḍilā*

SYNONYMS

tomā lāgi'—for Your sake; *rāmānanda*—Rāmānanda Rāya; *rājya*—the kingdom; *tyāga kailā*—gave up; *tomā lāgi'*—for Your sake; *sanātana*—Sanātana Gosvāmī; *viṣaya*—material life; *chāḍilā*—gave up.

TRANSLATION

"It is only for Your sake that Rāmānanda Rāya resigned from the governorship of South India and Sanātana Gosvāmī gave up his post as minister.

antya.9.71

> *tomā lāgi' raghunātha sakala chāḍila*
> *hethāya tāhāra pitā viṣaya pāṭhāila*

SYNONYMS

tomā lāgi'—for Your sake; *raghunātha*—Raghunātha dāsa; *sakala chāḍila*—gave up everything; *hethāya*—here; *tāhāra pitā*—his father; *viṣaya pāṭhāila*—sent money.

TRANSLATION

"It is for Your sake that Raghunātha dāsa gave up all his family relationships. His father sent money and men here to serve him.

antya.9.72

> *tomāra caraṇa-kṛpā hañāche tāhāre*
> *chatre māgi' khāya, 'viṣaya' sparśa nāhi kare*

SYNONYMS

tomāra caraṇa—of Your lotus feet; *kṛpā*—the mercy; *hañāche*—has been; *tāhāre*—upon him; *chatre*—from centers for the distribution of food; *māgi'*—begging; *khāya*—he eats; *viṣaya*—money; *sparśa nāhi kare*—he does not touch.

TRANSLATION

"However, because he has received the mercy of Your lotus feet, he does not even accept his father's money. Instead he eats by begging alms from centers for the distribution of food.

antya.9.73

> *rāmānandera bhāi gopīnātha-mahāśaya*
> *tomā haite viṣaya-vāñchā, tāra icchā naya*

SYNONYMS

rāmānandera—of Rāmānanda; *bhāi*—brother; *gopīnātha*—Gopīnātha Paṭṭanāyaka; *mahāśaya*—a great gentleman; *tomā haite*

—from You; *viṣaya-vāñchā*—desire for material advantage; *tāra icchā*—his desire; *naya*—is not.

TRANSLATION

"Gopīnātha Paṭṭanāyaka is a good gentleman. He does not desire material benefits from You.

antya.9.74

> *tāra duḥkha dekhi' tāra sevakādi-gaṇa*
> *tomāre jānāila,—yāte 'ananya-śaraṇa'*

SYNONYMS

tāra—his; *duḥkha*—distressed condition; *dekhi'*—seeing; *tāra*—his; *sevaka-ādi-gaṇa*—servants and friends; *tomāre jānāila*—informed You; *yāte*—because; *ananya*—no other; *śaraṇa*—shelter.

TRANSLATION

"It is not Gopīnātha who sent all those men so that You would release him from his plight. Rather, his friends and servants, seeing his distressed condition, informed You because they all knew that Gopīnātha is a soul surrendered unto You.

antya.9.75

> *sei 'śuddha-bhakta', ye tomā bhaje tomā lāgi'*
> *āpanāra sukha-duḥkhe haya bhoga-bhogī'*

SYNONYMS

sei—he; *śuddha-bhakta*—a pure devotee; *ye*—who; *tomā bhaje*—worships You; *tomā lāgi'*—for Your satisfaction; *āpanāra sukha-duḥkhe*—for personal happiness and distress; *haya*—is; *bhoga-bhogī*—one who wants to enjoy this material world.

TRANSLATION

"Gopīnātha Paṭṭanāyaka is a pure devotee who worships You only for Your satisfaction. He does not care about his personal happiness or distress, for that is the business of a materialist.

antya.9.76

> *tomāra anukampā cāhe, bhaje anukṣaṇa*
> *acirāt mile tāṅre tomāra caraṇa*

SYNONYMS

tomāra—Your; *anukampā*—mercy; *cāhe*—desires; *bhaje anukṣaṇa*—engages in devotional service twenty-four hours a day; *acirāt*—

very soon; *mile*—meet; *tāṅre*—him; *tomāra caraṇa*—Your lotus feet.

TRANSLATION

"One who engages in Your devotional service twenty-four hours a day, desiring only Your mercy, will very soon attain shelter at Your lotus feet.

antya.9.77

> *tat te 'nukampāṁ susamīkṣamāṇo*
> *bhuñjāna evātma-kṛtaṁ vipākam*
> *hṛd-vāg-vapurbhir vidadhan namas te*
> *jīveta yo mukti-pade sa dāya-bhāk*

SYNONYMS

tat—therefore; *te*—Your; *anukampām*—compassion; *su-samīkṣamāṇaḥ*—hoping for; *bhuñjānaḥ*—enduring; *eva*—certainly; *ātma-kṛtam*—done by himself; *vipākam*—fruitive results; *hṛt*—with the heart; *vāk*—words; *vapurbhiḥ*—and body; *vidadhat*—offering; *namaḥ*—obeisances; *te*—unto You; *jīveta*—may live; *yaḥ*—anyone who; *mukti-pade*—in devotional service; *saḥ*—he; *dāya-bhāk*—a bona fide candidate.

TRANSLATION

"One who seeks Your compassion and thus tolerates all kinds of adverse conditions due to the karma of his past

deeds, who engages always in Your devotional service with his mind, words and body, and who always offers obeisances unto You is certainly a bona fide candidate for becoming Your unalloyed devotee.'

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (10.14.8).

antya.9.78

> *ethā tumi vasi' raha, kene yābe ālālanātha?*
> *keha tomā nā śunābe viṣayīra vāt*

SYNONYMS

ethā—here; *tumi*—You; *vasi'*—residing; *raha*—kindly stay; *kene*—why; *yābe*—shall You go; *ālālanātha*—to Ālālanātha; *keha tomā nā śunābe*—no one will inform You; *viṣayīra vāt*—about the affairs of materialistic persons.

TRANSLATION

"Kindly stay here at Jagannātha Purī. Why should You go to Ālālanātha? Henceforward, no one will approach You about material affairs."

antya.9.79

> *yadi vā tomāra tāre rākhite haya mana*
> *āji ye rākhila, sei karibe rakṣaṇa"*

SYNONYMS

yadi vā—if somehow or other; *tomāra*—of You; *tāre*—him; *rākhite*—to protect; *haya*—is; *mana*—mind; *āji*—today; *ye*—He who; *rākhila*—protected; *sei*—he; *karibe rakṣaṇa*—will give protection.

TRANSLATION

Finally Kāśī Miśra told the Lord, "If You want to give protection to Gopīnātha, then Lord Jagannātha, who protected him today, will also protect him in the future."

antya.9.80

> *eta bali' kāśī-miśra gelā sva-mandire*
> *madhyāhne pratāparudra āilā tāṅra ghare*

SYNONYMS

eta bali'—saying this; *kāśī-miśra*—Kāśī Miśra; *gelā*—went; *sva-mandire*—to his own temple; *madhyāhne*—at noon; *pratāparudra*—King Pratāparudra; *āilā*—came; *tāṅra ghare*—to his home.

TRANSLATION

After saying this, Kāśī Miśra left the abode of Śrī Caitanya Mahāprabhu and returned to his own temple. At noon King Pratāparudra came to Kāśī Miśra's home.

antya.9.81

> *pratāparudrera eka āchaye niyame*
> *yata dina rahe teṅha śrī-puruṣottame*

SYNONYMS

pratāparudrera—of King Pratāparudra; *eka*—one; *āchaye*—is; *niyame*—a regular duty; *yata dina*—as long as; *rahe*—remained; *teṅha*—he; *śrī-puruṣottame*—at Jagannātha Purī.

TRANSLATION

As long as King Pratāparudra stayed in his capital, Puruṣottama, he performed one regular duty.

antya.9.82

> *nitya āsi' kare miśrera pāda saṁvāhana*
> *jagannātha-sevāra kare bhiyāna śravaṇa*

SYNONYMS

nitya āsi'—coming daily; *kare*—performs; *miśrera*—of Kāśī Miśra; *pāda*—the feet; *saṁvāhana*—massaging; *jagannātha-sevāra*—for the service of Lord Jagannātha; *kare*—does; *bhiyāna*—arrangements; *śravaṇa*—hearing.

TRANSLATION

He would come daily to the house of Kāśī Miśra to massage his lotus feet. The King would also hear from him about how opulently Lord Jagannātha was served.

antya.9.83

> *rājā miśrera caraṇa yabe cāpite lāgilā*
> *tabe miśra tāṅre kichu bhaṅgīte kahilā*

SYNONYMS

rāja—the King; *miśrera*—of Kāśī Miśra; *caraṇa*—the lotus feet; *yabe*—when; *cāpite lāgilā*—began to press; *tabe*—at that opportunity; *miśra*—Kāśī Miśra; *tāṅre*—unto him; *kichu*—something; *bhaṅgīte*—by a hint; *kahilā*—informed.

TRANSLATION

When the King began pressing his lotus feet, Kāśī Miśra informed him about something through hints.

antya.9.84

> *"deva, śuna āra eka aparūpa vāt!*
> *mahāprabhu kṣetra chāḍi' yābena ālālanātha!"*

SYNONYMS

deva—my dear King; *śuna*—hear; *āra*—another; *eka*—one; *aparūpa*—uncommon; *vāt*—news; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kṣetra chāḍi'*—leaving Jagannātha Purī; *yābena*—will go; *ālālanātha*—to Ālālanātha.

TRANSLATION

"My dear King," he said, "please hear one uncommon item of news. Śrī Caitanya Mahāprabhu wants to leave Jagannātha Purī and go to Ālālanātha."

antya.9.85

> *śuni rājā duḥkhī hailā, puchilena kāraṇa*
> *tabe miśra kahe tāṅre saba vivaraṇa*

SYNONYMS

śuni—hearing; *rājā*—the King; *duḥkhī hailā*—became very unhappy; *puchilena*—inquired; *kāraṇa*—the reason; *tabe*—at that time; *miśra kahe*—Miśra said; *tāṅre*—to him; *saba*—all; *vivaraṇa*—details.

TRANSLATION

When the King heard that Śrī Caitanya Mahāprabhu was going to Ālālanātha, he was very unhappy and inquired about the reason. Then Kāśī Miśra informed him of all the details.

antya.9.86

> *"gopīnātha-paṭṭanāyake yabe cāṅge caḍāilā*
> *tāra sevaka saba āsi' prabhure kahilā*

SYNONYMS

gopīnātha-paṭṭanāyake—Gopīnātha Paṭṭanāyaka; *yabe*—when; *cāṅge*—on the *cāṅga*; *caḍāilā*—they lifted; *tāra sevaka*—his servants; *saba*—all; *āsi'*—coming; *prabhure kahilā*—informed Śrī Caitanya Mahāprabhu.

TRANSLATION

"When Gopīnātha Paṭṭanāyaka was lifted onto the cāṅga," he said, "all his servants went to inform Śrī Caitanya Mahāprabhu.

antya.9.87

> *śuniyā kṣobhita haila mahāprabhura mana*
> *krodhe gopīnāthe kailā bahuta bhartsana*

SYNONYMS

śuniyā—hearing; *kṣobhita haila*—became agitated; *mahāprabhura mana*—Śrī Caitanya Mahāprabhu's mind; *krodhe*—in anger; *gopīnāthe*—unto Gopīnātha *Paṭṭanāyaka*; *kailā*—did; *bahuta bhartsana*—much chastisement.

TRANSLATION

"Hearing about this, Śrī Caitanya Mahāprabhu was extremely sorry at heart, and in anger He chastised Gopīnātha Paṭṭanāyaka.

antya.9.88

> *'ajitendriya hañā kare rāja-viṣaya*
> *nānā asat-pathe kare rāja-dravya vyaya*

SYNONYMS

ajitendriya hañā—being mad after sense gratification; *kare rāja-viṣaya*—serves the government; *nānā asat-pathe*—in various sinful activities; *kare rāja-dravya vyaya*—spends the revenue of government.

TRANSLATION

"Because he is mad after sense gratification,' the Lord said, 'he acts as a government servant but spends the government's revenue for various sinful activities.

antya.9.89

> *brahmasva-adhika ei haya rāja-dhana*
> *tāhā hari' bhoga kare mahā-pāpī jana*

SYNONYMS

brahmasva—a *brāhmaṇa's* property; *adhika*—more than; *ei*—this; *haya*—is; *rāja-dhana*—the revenue of the government; *tāhā hari'*—stealing that; *bhoga kare*—enjoys sense gratification; *mahā-pāpī jana*—a most sinful person.

TRANSLATION

"The revenue of the government is more sacred than the property of a brāhmaṇa. One who misappropriates the government's money and uses it to enjoy sense gratification is most sinful.

antya.9.90

> *rājāra vartana khāya, āra curi kare*
> *rāja-daṇḍya haya sei śāstrera vicāre*

SYNONYMS

rājāra vartana—the salary of the King; *khāya*—he takes; *āra*—and; *curi kare*—steals; *rāja-daṇḍya*—liable to be punished by the King;

haya—is; *sei*—he; *śāstrera vicāre*—the verdict of the revealed scripture.

TRANSLATION

"One who serves the government but misappropriates the government's revenue is liable to be punished by the king. That is the verdict of all revealed scriptures.

antya.9.91

> *nija-kauḍi māge, rājā nāhi kare daṇḍa*
> *rājā—mahā-dhārmika, ei haya pāpī bhaṇḍa!*

SYNONYMS

nija-kauḍi—his own money; *māge*—demands; *rājā*—the King; *nāhi kare daṇḍa*—does not punish; *rājā*—the King; *mahā-dhārmika*—very religious; *ei*—this man; *haya*—is; *pāpī*—sinful; *bhaṇḍa*—cheat.

TRANSLATION

"The King wanted his revenue paid and did not want to enforce punishment. Therefore the King is certainly very religious. But Gopīnātha Paṭṭanāyaka is a great cheat.

antya.9.92

> *rājā-kaḍi nā deya, āmāre phukāre*
> *ei mahā-duḥkha ihāṅ ke sahite pāre?*

SYNONYMS

rājā-kaḍi—the revenue of the King; *nā deya*—does not pay; *āmāre*—to Me; *phu-kāre*—cries; *ei*—this; *mahā-duḥkha*—great unhappiness; *ihāṅ*—here; *ke sahite pāre*—who can tolerate.

TRANSLATION

"He does not pay the revenue to the King, but he wants My help for release. This is a greatly sinful affair. I cannot tolerate it here.

antya.9.93

> *ālālanātha yāi' tāhāṅ niścinte rahimu*
> *viṣayīra bhāla manda vārtā nā śunimu' "*

SYNONYMS

ālālanātha yāi'—going to Ālālanātha; *tāhāṅ*—there; *niścinte rahimu*—I shall live peacefully; *viṣayīra*—of materialistic persons; *bhāla manda*—good and bad; *vārtā*—news; *nā śunimu*—I shall not hear.

TRANSLATION

"Therefore I shall leave Jagannātha Purī and go to Ālālanātha, where I shall live peacefully and not hear about all these affairs of materialistic people.' "

antya.9.94

> *eta śuni' kahe rājā pāñā mane vyathā*
> *"saba dravya chāḍoṅ, yadi prabhu rahena ethā*

SYNONYMS

eta śuni'—hearing all these details; *kahe rājā*—the King said; *pāñā*—getting; *mane vyathā*—pain in his mind; *saba dravya chāḍoṅ*—I shall give up all the dues; *yadi*—if; *prabhu*—Śrī Caitanya Mahāprabhu; *rahena ethā*—remains here.

TRANSLATION

When King Pratāparudra heard all these details, he felt great pain in his mind. "I shall give up all that is due from Gopīnātha Paṭṭanāyaka," he said, "if Śrī Caitanya Mahāprabhu stays here at Jagannātha Purī.

antya.9.95

> *eka-kṣaṇa prabhura yadi pāiye daraśana*
> *koṭi-cintāmaṇi-lābha nahe tāra sama*

SYNONYMS

eka-kṣaṇa—for a moment; *prabhura*—of Śrī Caitanya Mahāprabhu; *yadi*—if; *pāiye*—I get; *daraśana*—an interview; *koṭi-cintāmaṇi-lābha*—obtaining millions of *cintāmaṇi* stones; *nahe*—is not; *tāra sama*—equal to that.

TRANSLATION

"If even for a moment I could get an interview with Lord Śrī Caitanya Mahāprabhu, I would not care for the profit of millions of cintāmaṇi stones.

antya.9.96

> *kon chāra padārtha ei dui-lakṣa kāhana?*
> *prāṇa-rājya karoṅ prabhu-pade nirmañchana"*

SYNONYMS

kon—what; *chāra*—little; *padārtha*—matter; *ei*—this; *dui-lakṣa kāhana*—the lotus feet of Śrī Caitanya Mahāprabhu; *nirmañchana*—sacrificing.

TRANSLATION

"I do not care about this small sum of 200,000 kāhanas. Not to speak of this, I would indeed sacrifice everything at the lotus feet of the Lord, including my life and kingdom."

antya.9.97

> *miśra kahe, "kauḍi chāḍibā,—nahe prabhura mana*
> *tārā duḥkha pāya,—ei nā yāya sahana"*

SYNONYMS

miśra kahe—Kāśī Miśra said; *kauḍi chāḍibā*—you shall abandon the money; *nahe*—is not; *prabhura mana*—the desire of Śrī Caitanya Mahāprabhu; *tārā*—they; *duḥkha pāya*—get unhappiness; *ei*—this; *nā yāya sahana*—is intolerable.

TRANSLATION

Kāśī Miśra hinted to the King, "It is not the Lord's desire that you forfeit the payment. He is unhappy only because the whole family is troubled."

antya.9.98

> *rājā kahe,—"tāre āmi duḥkha nāhi diye*
> *cāṅge caḍā, khaḍge ḍārā,—āmi nā jāniye*

SYNONYMS

rājā kahe—the King replied; *tāre*—to him; *āmi*—I; *duḥkha*—unhappiness; *nāhi diye*—have no desire to give; *cāṅge caḍā*—the raising on the *cāṅga*; *khaḍge*—on the swords; *ḍārā*—the throwing; *āmi*—I; *nā jāniye*—did not know.

TRANSLATION

The King replied, "I have no desire to give pain to Gopīnātha Paṭṭanāyaka and his family, nor did I know about his being lifted on the cāṅga to be thrown on the swords and killed.

antya.9.99

> *puruṣottama-jānāre teṅha kaila parihāsa*
> *sei 'jānā' tāre dekhāila mithyā trāsa*

SYNONYMS

puruṣottama-jānāre—at Puruṣottama Jānā, the prince; *teṅha*—he; *kaila parihāsa*—made a joke; *sei jānā*—that prince; *tāre*—unto him; *dekhāila*—showed; *mithyā*—false; *trāsa*—scare.

TRANSLATION

"He sneered at Puruṣottama Jānā. Therefore the prince tried to scare him as a punishment.

antya.9.100

> *tumi yāha, prabhure rākhaha yatna kari'*
> *ei mui tāhāre chāḍinu saba kauḍi"*

SYNONYMS

tumi—you; *yāha*—go; *prabhure*—Śrī Caitanya Mahāprabhu; *rākhaha*—keep; *yatna kari'*—with great attention; *ei mui*—as far as I am concerned; *tāhāre*—unto him; *chāḍinu*—I abandon; *saba kauḍi*—all dues.

TRANSLATION

"Go personally to Śrī Caitanya Mahāprabhu and keep Him at Jagannātha Purī with great attention. I shall excuse Gopīnātha Paṭṭanāyaka from all his debts."

antya.9.101

> *miśra kahe, "kauḍi chāḍibā,—nahe prabhura mane*
> *kauḍi chāḍile prabhu kadācit duḥkha māne"*

SYNONYMS

miśra kahe—Kāśī Miśra said; *kauḍi chāḍibā*—you will excuse all dues; *nahe*—is not; *prabhura mane*—the thought of Śrī Caitanya Mahāprabhu; *kauḍi chāḍile*—if you excuse all the dues; *prabhu*—Śrī Caitanya Mahāprabhu; *kadācit*—certainly; *duḥkha māne*—will be sorry.

TRANSLATION

Kāśī Miśra said, "Excusing Gopīnātha Paṭṭanāyaka of all his debts will not make the Lord happy, for that is not His intention."

antya.9.102

> *rājā kahe, "kauḍi chāḍimu,—ihā nā kahibā*
> *sahaje mora priya tā'rā,—ihā jānāibā*

SYNONYMS

rājā kahe—the King said; *kauḍi chāḍimu*—I shall excuse all the dues; *ihā*—this; *nā kahibā*—do not speak; *sahaje*—naturally; *mora priya*—my dear friends; *tā'rā*—they; *ihā*—this; *jānāibā*—let Him know.

TRANSLATION

The King said, "I shall absolve Gopīnātha Paṭṭanāyaka of all his debts, but don't speak of this to the Lord. Simply let Him know that all the family members of Bhavānanda Rāya and Gopīnātha Paṭṭanāyaka are naturally my dear friends.

antya.9.103

> *bhavānanda-rāya—āmāra pūjya-garvita*
> *tāṅra putra-gaṇe āmāra sahajei prīta"*

SYNONYMS

bhavānanda rāya—Bhavānanda Rāya; *āmāra*—by me; *pūjya*—worshipable; *garvita*—honorable; *tāṅra*—his; *putra-gaṇe*—unto sons; *āmāra*—my; *sahajei*—naturally; *prīta*—affection.

TRANSLATION

"Bhavānanda Rāya is worthy of my worship and respect. Therefore I am always naturally affectionate to his sons."

antya.9.104

> *eta bali' miśre namaskari' rājā ghare gelā*
> *gopīnāthe 'baḍa jānāya' ḍākiyā ānilā*

SYNONYMS

eta bali'—saying this; *miśre namaskari'*—after offering obeisances to Kāśī Miśra; *rājā*—the King; *ghare gelā*—returned to his palace; *gopīnāthe*—Gopīnātha Paṭṭanāyaka; *baḍa jānāya*—the eldest prince; *ḍākiyā ānilā*—called forth.

TRANSLATION

After offering obeisances to Kāśī Miśra, the King returned to his palace and called for both Gopīnātha and the eldest prince.

antya.9.105

> *rājā kahe,—"saba kauḍi tomāre chāḍiluṅ*
> *sei mālajāṭhyā daṇḍa pāṭa tomāre ta' diluṅ*

SYNONYMS

rājā kahe—the King said; *saba*—all; *kauḍi*—money; *tomāre*—unto you; *chāḍiluṅ*—I excuse; *sei mālajāṭhyā daṇḍa pāṭa*—the place called Mālajāṭhyā Daṇḍapāṭa; *tomāre*—to you; *ta'*—certainly; *diluṅ*—I give.

TRANSLATION

The King told Gopīnātha Paṭṭanāyaka, "You are excused for all the money you owe the treasury, and the place known as Mālajāṭhyā Daṇḍapāṭa is again given to you for collections.

antya.9.106

> *āra bāra aiche nā khāiha rāja-dhana*
> *āji haite diluṅ tomāya dviguṇa vartana"*

SYNONYMS

āra bāra—another time; *aiche*—like this; *nā khāiha*—do not misappropriate; *rāja-dhana*—government revenue; *āji haite*—from today; *diluṅ*—I award; *tomāya*—unto you; *dvi-guṇa vartana*—twice the salary.

TRANSLATION

"Do not again misappropriate the revenue of the government. In case you think your salary insufficient, henceforward it will be doubled."

antya.9.107

> *eta bali' 'neta-dhaṭī' tāre parāila*
> *"prabhu-ājñā lañā yāha, vidāya tomā dila"*

SYNONYMS

eta bali'—saying this; *neta-dhaṭī*—silken wrapper; *tāre parāila*—put on him; *prabhu-ājñā lañā*—after taking permission from Śrī Caitanya Mahāprabhu; *yāha*—go; *vidāya*—farewell; *tomā*—to you; *dila*—I give.

TRANSLATION

After saying this, the King appointed him by offering him a silken wrapper for his body. "Go to Śrī Caitanya Mahāprabhu," he said. "After taking permission from

Him, go to your home. I bid you farewell. Now you may go."

antya.9.108

> *paramārthe prabhura kṛpā, seha rahu dūre*
> *ananta tāhāra phala, ke balite pāre?*

SYNONYMS

paramārthe—for spiritual advancement; *prabhura kṛpā*—mercy of Śrī Caitanya Mahāprabhu; *seha*—that; *rahu dūre*—let alone; *ananta*—unlimited; *tāhāra*—of that; *phala*—result; *ke*—who; *balite pāre*—can estimate.

TRANSLATION

By the mercy of Śrī Caitanya Mahāprabhu, one can certainly become spiritually advanced. Indeed, no one can estimate the results of His mercy.

antya.9.109

> *'rājya-viṣaya'-phala ei—kṛpāra 'ābhāse'!*
> *tāhāra gaṇanā kāro mane nāhi āise!*

SYNONYMS

rājya-viṣaya—kingly opulence; *phala*—result; *ei*—this; *kṛpāra ābhāse*—by only a glimpse of such mercy; *tāhāra*—of that; *gaṇanā*—calculation; *kāro*—of anyone; *mane*—within the mind; *nāhi āise*—does not come.

TRANSLATION

Gopīnātha Paṭṭanāyaka achieved the result of kingly opulence due to but a glimpse of the Lord's mercy. Therefore no one can calculate the full value of His mercy.

antya.9.110

> *kāhāṅ cāṅge caḍāñā laya dhana-prāṇa!*
> *kāhāṅ saba chāḍi' sei rājyādi-pradāna!*

SYNONYMS

kāhāṅ—on one hand; *cāṅge*—on the cāṅga; *caḍāñā*—raising; *laya*—takes; *dhana*—wealth; *prāṇa*—life; *kāhāṅ*—on the other hand; *saba*—all; *chāḍi'*—excusing; *sei*—he; *rājya-ādi-pradāna*—awarding the same government post and so on.

TRANSLATION

Gopīnātha Paṭṭanāyaka was lifted onto the cāṅga to be killed, and all his money was taken away, but instead

his debts were excused, and he was appointed collector in the same place.

antya.9.111

> *kāhāṅ sarvasva veci' laya, deyā nā yāya kauḍi!*
> *kāhāṅ dviguṇa vartana, parāya neta-dhaḍi!*

SYNONYMS

kāhāṅ—on one hand; *sarvasva*—all possessions; *veci'*—selling; *laya*—takes; *deyā nā yāya*—cannot be paid; *kauḍi*—the debt; *kāhāṅ*—on the other hand; *dviguṇa vartana*—twice the salary; *parāya*—puts on; *neta-dhaḍi*—the silken cover.

TRANSLATION

On one hand Gopīnātha Paṭṭanāyaka was unable to clear his debt even by selling all his possessions, but on the other his salary was doubled, and he was honored with the silken wrapper.

antya.9.112

> *prabhura icchā nāhi, tāre kauḍi chāḍāibe*
> *dviguṇa vartana kari' punaḥ 'viṣaya' dibe*

SYNONYMS

prabhura icchā—the wish of the Lord; *nāhi*—was not; *tāre kauḍi chāḍāibe*—he be excused from the dues; *dvi-guṇa*—twice as much; *vartana kari'*—increasing the salary; *punaḥ*—again; *viṣaya dibe*—he should be appointed to the post.

TRANSLATION

It was not the desire of Lord Caitanya Mahāprabhu that Gopīnātha Paṭṭanāyaka be excused of his debt to the government, nor was it His desire that his salary be doubled or that he be reappointed collector at the same place.

antya.9.113

> *tathāpi tāra sevaka āsi' kaila nivedana*
> *tāte kṣubdha haila yabe mahāprabhura mana*

SYNONYMS

tathāpi—still; *tāra sevaka*—his servant; *āsi'*—coming; *kaila nivedana*—submitted; *tāte*—by that; *kṣubdha haila*—was agitated; *yabe*—when; *mahāprabhura mana*—Śrī Caitanya Mahāprabhu's mind.

TRANSLATION

When Gopīnātha Paṭṭanāyaka's servant went to Śrī Caitanya Mahāprabhu and informed the Lord of his plight, the Lord was somewhat agitated and dissatisfied.

antya.9.114

> *viṣaya-sukha dite prabhura nāhi manobala*
> *nivedana-prabhāveha tabu phale eta phala*

SYNONYMS

viṣaya—of material opulence; *sukha*—happiness; *dite*—award; *prabhura*—of Śrī Caitanya Mahāprabhu; *nāhi*—is not; *manobala*—desire; *nivedana-prabhāveha*—simply because He was informed about it; *tabu*—still; *phale eta phala*—so much of a result was obtained.

TRANSLATION

The Lord had no intention to award His devotee the happiness of material opulence, yet simply because of His being informed, such a great result was obtained.

antya.9.115

> *ke kahite pāre gaurera āścarya svabhāva?*
> *brahmā-śiva ādi yāṅra nā pāya antarbhāva*

SYNONYMS

ke—who; *kahite pāre*—can estimate; *gaurera*—of Śrī Caitanya Mahāprabhu; *āścarya svabhāva*—wonderful characteristics; *brahmā-śiva*—Lord Brahmā, Lord Śiva; *ādi*—and others; *yāṅra*—whose; *nā pāya*—cannot understand; *antarbhāva*—the intention.

TRANSLATION

No one can estimate the wonderful characteristics of Śrī Caitanya Mahāprabhu. Even Lord Brahmā and Lord Śiva cannot understand the intentions of the Lord.

antya.9.116

> *ethā kāśī-miśra āsi' prabhura caraṇe*
> *rājāra caritra saba kailā nivedane*

SYNONYMS

ethā—here; *kāśī-miśra*—Kāśī Miśra; *āsi'*—coming; *prabhura*—of Śrī Caitanya Mahāprabhu; *caraṇe*—to the feet; *rājāra*—of the King; *caritra saba*—all the behavior; *kailā nivedane*—informed.

TRANSLATION

Kāśī Miśra went to Śrī Caitanya Mahāprabhu and informed Him in detail of all the King's intentions.

antya.9.117

> *prabhu kahe,—"kāśī-miśra, ki tumi karilā?*
> *rāja-pratigraha tumi āmā' karāilā?"*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *kāśī-miśra*—My dear Kāśī Miśra; *ki*—what; *tumi karilā*—have you done; *rāja-pratigraha*—taking from the King; *tumi*—you; *āmā'*—me; *karāilā*—have made to do.

TRANSLATION

Upon hearing about Kāśī Miśra's tactics with the King, Śrī Caitanya Mahāprabhu said, "Kāśī Miśra, what have you done? You have made Me indirectly take help from the King."

PURPORT

When the King heard the details of Gopīnātha Paṭṭanāyaka's unfortunate condemnation, he was induced to excuse his debt, in particular because he felt that Śrī Caitanya Mahāprabhu was very sorry about this incident. The Lord did not like the idea that the

money forfeited to Gopīnātha Paṭṭanāyaka was indirectly a contribution to Him. Therefore He immediately protested.

antya.9.118

> *miśra kahe,—"śuna, prabhu, rājāra vacane*
> *akapaṭe rājā ei kailā nivedane*

SYNONYMS

miśra kahe—Kāśī Miśra said; *śuna*—kindly hear; *prabhu*—my dear Lord; *rājāra vacane*—to the statement of the King; *akapaṭe*—without duplicity; *rājā*—the King; *ei*—this; *kailā nivedane*—has submitted.

TRANSLATION

Kāśī Miśra said, "My dear Lord, the King has done this without reservations. Kindly hear his statement.

antya.9.119

> *'prabhu yena nāhi jānena,—rājā āmāra lāgiyā*
> *dui-lakṣa kāhana kauḍi dileka chāḍiyā*

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *yena*—so that; *nāhi jānena*—may not think; *rājā*—the King; *āmāra lāgiyā*—for Me; *dui-*

lakṣakāhana kauḍi—200,000 *kāhanas* of *kauḍis*; *dileka chāḍiyā*—has remitted.

TRANSLATION

"The King said,'Speak to the Lord in such a way that He will not think, "For My sake the King has forfeited 200,000 kāhanas of kauḍis."

PURPORT

The *kauḍi* is like an American cent or Japanese yen. In the old medium of exchange, the first unit of currency was a small conchshell called a *kauḍi*. Four *kauḍis* made one *gaṇḍā,* twenty *gaṇḍās* made one *paṇa,* and sixteen *paṇas* made one *kāhana*. Gopīnātha Paṭṭanāyaka owed the government 200,000 *kāhanas*. The King absolved him of this debt, reappointed him to his post and doubled his salary.

antya.9.120

> *bhavānandera putra saba—mora priyatama*
> *iṅhā-sabākāre āmi dekhi ātma-sama*

SYNONYMS

bhavānandera—of Bhavānanda Rāya; *putra saba*—all the sons; *mora*—to me; *priyatama*—very dear; *iṅhā-sabākāre*—all of them; *āmi*—I; *dekhi*—see; *ātma-sama*—as my relatives.

TRANSLATION

"Inform Śrī Caitanya Mahāprabhu that all the sons of Bhavānanda Rāya are especially dear to me. I consider them like members of my family.

antya.9.121

> *ataeva yāhāṅ yāhāṅ dei adhikāra*
> *khāya, piye, luṭe, vilāya, nā karoṅ vicāra*

SYNONYMS

ataeva—therefore; *yāhāṅ yāhāṅ*—wherever; *dei adhikāra*—I appoint them; *khāya*—they eat; *piye*—drink; *luṭe*—plunder; *vilāya*—distribute; *nā karoṅ vicāra*—I do not consider.

TRANSLATION

"Therefore I have appointed them collectors in various places, and although they spend the government's money, eat, drink, plunder and distribute it as they like, I do not take them very seriously.

antya.9.122

> *rājamahindāra 'rājā' kainu rāma-rāya*
> *ye khāila, yebā dila, nāhi lekhā-dāya*

SYNONYMS

rājamahindāra—of the place known as Rājamahendrī; *rājā*—governor; *kainu*—I made; *rāma-rāya*—Rāmānanda Rāya; *ye khāila*—whatever money he took; *yebā*—whatever; *dila*—distributed; *nāhi lekhā-dāya*—there is no account.

TRANSLATION

"I made Rāmānanda Rāya the governor of Rājamahendrī. There is practically no account of whatever money he took and distributed in that position.

PURPORT

Near Rājamahendrī is a famous railway station. Śrīla Bhaktisiddhānta Sarasvatī notes that the present Rājamahendrī City is located on the northern bank of the Godāvarī. At the time when Rāmānanda Rāya was governor, however, the state capital, which was known as Vidyānagara or Vidyāpura, was located on the southern side of the Godāvarī, at the confluence of the Godāvarī and the sea. That was the part of the country which at that time was known as Rājamahendrī. North of Kaliṅga-deśa is Utkaliṅga, or the state of Orissa. The capital of southern Orissa was known as Rājamahendrī, but now the location of Rājamahendrī has changed.

antya.9.123

> *gopīnātha ei-mata 'viṣaya' kariyā*
> *dui-cāri-lakṣa kāhana rahe ta' khāñā*

SYNONYMS

gopīnātha—Gopīnātha; *ei-mata*—in this way; *viṣaya kariyā*—doing business; *dui-cāri-lakṣa kāhana*—two to four hundred thousand *kāhanas*; *rahe ta' khāñā*—spends as he likes.

TRANSLATION

"Having been appointed collector, Gopīnātha, in the same way, also generally spends two to four hundred thousand kāhanas as he likes.

antya.9.124

> *kichu deya, kichu nā deya, nā kari vicāra*
> *jānā'-sahita aprītye duḥkha pāila ei-bāra*

SYNONYMS

kichu—some; *deya*—he pays; *kichu*—some; *nā deya*—he does not pay; *nā kari vicāra*—I do not consider; *jānā sahita*—with the prince; *aprītye*—due to some unfriendliness; *duḥkha pāila*—has gotten so much trouble; *ei-bāra*—this time.

TRANSLATION

"Gopīnātha Paṭṭanāyaka would collect some and pay some, spending it at will, but I would not consider this very seriously. This time, however, he was put in trouble because of a misunderstanding with the prince.

antya.9.125

> *'jānā' eta kailā,—ihā mui nāhi jānoṅ*
> *bhavānandera putra-sabe ātma-sama mānoṅ*

SYNONYMS

jānā—the prince; *eta*—such; *kailā*—has done; *ihā*—this; *mui*—I; *nāhi jānoṅ*—did not know; *bhavānandera putra*—the sons of Bhavānanda Rāya; *sabe*—all; *ātma-sama mānoṅ*—I considered like my relatives.

TRANSLATION

"The prince created this situation without my knowledge, but actually I consider all the sons of Bhavānanda Rāya to be like my relatives.

antya.9.126

> *tāṅhā lāgi' dravya chāḍi'—ihā māt jāne*
> *'sahajei mora prīti haya tāhā-sane' "*

SYNONYMS

tāṅhā lāgi'—for them; *dravya chāḍi'*—I remit the debt; *ihā*—this; *māt jāne*—He does not know; *sahajei*—naturally; *mora prīti*—my affection; *haya*—is; *tāhā-sane*—with them all.

TRANSLATION

"Because of my intimate relationship with them, I have absolved Gopīnātha Paṭṭanāyaka of all his debts. Śrī Caitanya Mahāprabhu does not know this fact. Whatever I have done is because of my intimate relationship with the family of Bhavānanda Rāya.' "

antya.9.127

> *śuniyā rājāra vinaya prabhura ānanda*
> *hena-kāle āilā tathā rāya bhavānanda*

SYNONYMS

śuniyā—hearing; *rājāra*—of the King; *vinaya*—submission; *prabhura ānanda*—Śrī Caitanya Mahāprabhu became very happy; *hena-kāle*—at this time; *āilā*—arrived; *tathā*—there; *rāya bhavānanda*—Bhavānanda Rāya.

TRANSLATION

Having heard from Kāśī Miśra all these statements concerning the King's mentality, Śrī Caitanya

Mahāprabhu was very happy. At that time, Bhavānanda Rāya also arrived there.

antya.9.128

> *pañca-putra-sahite āsi' paḍilā caraṇe*
> *uṭhāñā prabhu tāṅre kailā āliṅgane*

SYNONYMS

pañca-putra-sahite—with five sons; *āsi'*—coming; *paḍilā caraṇe*—fell down at the lotus feet of Śrī Caitanya Mahāprabhu; *uṭhāñā*—getting him up; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—him; *kailā āliṅgane*—embraced.

TRANSLATION

Bhavānanda Rāya, along with his five sons, fell at the lotus feet of Śrī Caitanya Mahāprabhu, who lifted him up and embraced him.

antya.9.129

> *rāmānanda-rāya ādi sabāi mililā*
> *bhavānanda-rāya tabe balite lāgilā*

SYNONYMS

rāmānanda-rāya ādi—Rāmānanda Rāya and other brothers; *sabāi*—all; *mililā*—met; *bhavānanda-rāya*—Bhavānanda Rāya; *tabe*—then; *balite lāgilā*—began to speak.

TRANSLATION

Thus Rāmānanda Rāya, all his brothers, and their father met Śrī Caitanya Mahāprabhu. Then Bhavānanda Rāya began speaking.

antya.9.130

> *"tomāra kiṅkara ei saba mora kula*
> *e vipade rākhi' prabhu, punaḥ nilā mūla*

SYNONYMS

tomāra kiṅkara—your servants; *ei saba*—all these; *mora kula*—my family; *e vipade*—in this great danger; *rākhi'*—by saving; *prabhu*—my Lord; *punaḥ*—again; *nilā mūla*—have purchased.

TRANSLATION

"All these members of my family," he said, "are Your eternal servants. You have saved us from this great danger. Therefore You have purchased us for a proper price.

antya.9.131

> *bhakta-vātsalya ebe prakaṭa karilā*
> *pūrve yena pañca-pāṇḍave vipade tārilā"*

SYNONYMS

bhakta-vātsalya—love for Your devotees; *ebe*—now; *prakaṭa karilā*—You have demonstrated; *pūrve*—previously; *yena*—as; *pañca-pāṇḍave*—the five Pāṇḍavas; *vipade*—from danger; *tārilā*—You saved.

TRANSLATION

"You have now demonstrated Your love for Your devotees, just as when You previously saved the five Pāṇḍavas from great danger."

antya.9.132

> *'netadhaṭī'-māthe gopīnātha caraṇe paḍilā*
> *rājāra kṛpā-vṛttānta sakala kahilā*

SYNONYMS

netadhaṭī-māthe—with the silken cover on the head; *gopīnātha*—Gopīnātha Paṭṭanāyaka; *caraṇe paḍilā*—fell down at the lotus feet; *rājāra*—of the King; *kṛpā-vṛttānta*—story of the mercy; *sakala*—all; *kahilā*—narrated.

TRANSLATION

Gopīnātha Paṭṭanāyaka, his head covered with the silken wrapper, fell at the lotus feet of Śrī Caitanya Mahāprabhu and described in detail the King's mercy toward him.

antya.9.133

> *"bākī-kauḍi bāda, āra dviguṇa vartana kailā*
> *punaḥ 'viṣaya' diyā 'neta-dhaṭī' parāilā*

SYNONYMS

bākī-kauḍi bāda—excusing the balance due; *āra*—and; *dvi-guṇa*—double; *vartana kailā*—made the salary; *punaḥ*—again; *viṣaya diyā*—giving the post; *neta-dhaṭī parāilā*—decorated with the silken cloth.

TRANSLATION

"The King has excused me for the balance due," he said. "He has reappointed me to my post by honoring me with this silken cloth and has doubled my salary.

antya.9.134

> *kāhāṅ cāṅgera upara sei maraṇa-pramāda!*
> *kāhāṅ 'neta-dhaṭī' punaḥ,—e-saba prasāda!*

SYNONYMS

kāhāṅ—on one hand; *cāṅgera upara*—on the *cāṅga*; *sei*—that; *maraṇa-pramāda*—danger of death; *kāhāṅ*—on the other hand; *neta-dhaṭī*—the silken cloth; *punaḥ*—again; *e-saba*—all this; *prasāda*—mercy.

TRANSLATION

"I was lifted upon the cāṅga to be killed, but on the contrary I was honored with this silken cloth. This is all Your mercy.

antya.9.135

> *cāṅgera upare tomāra caraṇa dhyāna kailuṅ*
> *caraṇa-smaraṇa-prabhāve ei phala pāiluṅ*

SYNONYMS

cāṅgera upare—on the *cāṅga*; *tomāra caraṇa*—on Your lotus feet; *dhyāna kailuṅ*—I meditated; *caraṇa-smaraṇa-prabhāve*—by the power of remembering Your lotus feet; *ei phala*—these results; *pāiluṅ*—I have got.

TRANSLATION

"On the cāṅga I began meditating upon Your lotus feet, and the power of that remembrance has yielded all these results.

antya.9.136

> *loke camatkāra mora e saba dekhiyā*
> *praśaṁse tomāra kṛpā-mahimā gāñā*

SYNONYMS

loke—among the people; *camatkāra*—great wonder; *mora*—my; *e saba*—all these; *dekhiyā*—by seeing; *praśaṁse*—they glorify; *tomāra*—Your; *kṛpā*—of mercy; *mahimā*—greatness; *gāñā*—chanting.

TRANSLATION

"Struck with wonder by my affairs, the populace is glorifying the greatness of Your mercy.

antya.9.137

> *kintu tomāra smaraṇera nahe ei 'mukhya-phala'*
> *'phalābhāsa' ei,—yāte 'viṣaya' cañcala*

SYNONYMS

kintu—but; *tomāra*—Your; *smaraṇera*—of remembrance; *nahe*—not; *ei*—this; *mukhya-phala*—chief result; *phala-ābhāsa*—a glimpse of the result; *ei*—this; *yāte*—because; *viṣaya*—material opulence; *cañcala*—flickering.

TRANSLATION

"However, my Lord, these are not the principal results of meditating upon Your lotus feet. Material opulence is very flickering. Therefore it is simply a glimpse of the result of Your mercy.

PURPORT

One can achieve the highest perfection of life simply by meditating upon the lotus feet of Śrī Caitanya Mahāprabhu. Generally people are concerned with the four religious principles, namely religion, material opulence, sense gratification and liberation. However, as indicated in *Śrīmad-Bhāgavatam (dharmaḥ projjhita-kaitavo 'tra),* success in these four kinds of material and spiritual gain are not the true results of devotional service. The true result of devotional service is the actual development of one's dormant love for Kṛṣṇa in every circumstance. By the mercy of Śrī Caitanya Mahāprabhu, Gopīnātha Paṭṭanāyaka could understand that the material benefits he had achieved were not the ultimate result of meditating upon His lotus feet. The true result comes when one is detached from material opulences. Therefore Gopīnātha Paṭṭanāyaka prayed to the Lord for such detachment.

antya.9.138

> *rāma-rāye, vāṇīnāthe kailā 'nirviṣaya'*
> *sei kṛpā mote nāhi, yāte aiche haya!*

SYNONYMS

rāma-rāye—Rāmānanda Rāya; *vāṇīnāthe*—Vāṇīnātha; *kailā*—You have made; *nirviṣaya*—free from all material attachment; *sei kṛpā*—that mercy; *mote nāhi*—I have not received; *yāte*—by which; *aiche*—such; *haya*—is.

TRANSLATION

"Your real mercy has been granted to Rāmānanda Rāya and Vāṇīnātha Rāya, for You have detached them from all material opulence. I think that I have not been favored by such mercy.

antya.9.139

> *śuddha kṛpā kara, gosāñi, ghucāha 'viṣaya'*
> *nirviṇṇa ha-inu, mote 'viṣaya' nā haya"*

SYNONYMS

śuddha kṛpā—pure mercy; *kara*—kindly bestow; *gosāñi*—my Lord; *ghucāha viṣaya*—let me be free from all these material opulences;

nirviṇṇa—detached; *ha-inu*—I have become; *mote viṣaya nā haya*—I am no longer interested in material opulences.

TRANSLATION

"Kindly bestow upon me Your pure mercy so that I may also become renounced. I am no longer interested in material enjoyment."

antya.9.140

> *prabhu kahe,—sannyāsī yabe ha-ibā pañca-jana*
> *kuṭumba-bāhulya tomāra ke kare bharaṇa?*

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *sannyāsī*—*sannyāsīs*; *yabe*—when; *ha-ibā*—will be; *pañca-jana*—five persons; *kuṭumba-bāhulya*—the many members of the family; *tomāra*—your; *ke*—who; *kare bharaṇa*—will maintain.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "If you all adopt the renounced order and lose interest in dealing with pounds, shillings and pence, who will take charge of maintaining your large family?

> *mahā-viṣaya kara, kibā virakta udāsa*
> *janme-janme tumi pañca—mora 'nija-dāsa'*

SYNONYMS

mahā-viṣaya—great material engagements; *kara*—you perform; *kibā*—or; *virakta*—renounced; *udāsa*—free from attachment; *janme-janme*—birth after birth; *tumi pañca*—you five; *mora*—My; *nija-dāsa*—own servants.

TRANSLATION

"Whether you are involved in material activities or become completely renounced, you five brothers are all My eternal servants, birth after birth.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that one should remember that he is eternally a servant of Kṛṣṇa. Whether one is engaged in material activity involving pounds, shillings and pence or is in the renounced order, he should always think that he is an eternal servant of God, for that is the real position of the living being. Taking *sannyāsa* and dealing in pounds, shillings and pence are both external affairs. One should always consider how to please and satisfy Kṛṣṇa. Thus even if one is involved in great material affairs, he will not become attached.

As soon as one forgets that he is an eternal servant of Kṛṣṇa, he becomes involved in material attachments. However, if one is always conscious that Kṛṣṇa is always the supreme master and that he is an eternal servant of Kṛṣṇa, he is a liberated person in any condition. Entangling material activities will not affect him.

antya.9.142

> *kintu mora kariha eka 'ājñā' pālana*
> *'vyaya nā kariha kichu rājāra mūla-dhana'*

SYNONYMS

kintu—but; *mora*—My; *kariha*—just carry out; *eka*—one; *ājñā*—order; *pālana*—obedience to; *vyaya nā kariha*—never spend; *kichu*—any; *rājāra mūla-dhana*—capital of the King.

TRANSLATION

"However, just obey one order from Me. Do not spend any of the King's revenue.

PURPORT

When a person forgets his position as an eternal servant of Kṛṣṇa, he commits many sinful activities, but one who maintains his position as an eternal servant of Kṛṣṇa cannot deviate from the path of morality, religion and ethics. At the present, people all over the world, especially in India, have forgotten their relationship with the Supreme Personality of Godhead and His

eternal servants. Therefore the principles of morality, religion and ethics have almost disappeared. This situation is most unprofitable for human society. Therefore everyone should try to accept Kṛṣṇa consciousness and follow the principles of Śrī Caitanya Mahāprabhu.

antya.9.143

> *rājāra mūla-dhana diyā ye kichu labhya haya*
> *sei dhana kariha nānā dharme-karme vyaya*

SYNONYMS

rājāra—of the King; *mūla-dhana*—revenue; *diyā*—after paying; *ye kichu labhya haya*—whatever is obtained; *sei*—that; *dhana*—money; *kariha nānā dharme-karme vyaya*—spend in various types of religious and fruitive activities.

TRANSLATION

"First you should pay the revenue due the King, and then you may spend the balance for religious and fruitive activities.

antya.9.144

> *asad-vyaya nā kariha,—yāte dui-loka yāya"*
> *eta bali' sabākāre dilena vidāya*

SYNONYMS

asat-vyaya nā kariha—do not spend for sinful activities; *yāte*—by which; *dui-loka yāya*—one loses this life and the next; *eta bali'*—saying this; *sabākāre*—to all of them; *dilena vidāya*—bade farewell.

TRANSLATION

"Don't spend a farthing for sinful activities for which you will be the loser both in this life and the next." After saying this, Śrī Caitanya Mahāprabhu bade them farewell.

antya.9.145

> *rāyera ghare prabhura 'kṛpā-vivarta' kahila*
> *bhakta-vātsalya-guṇa yāte vyakta haila*

SYNONYMS

rāyera—of Bhavānanda Rāya; *ghare*—at the home; *prabhura*—of Śrī Caitanya Mahāprabhu; *kṛpā-vivarta*—mercy appearing as something else; *kahila*—spoke; *bhakta-vātsalya-guṇa*—the quality of being very affectionate to the devotees,; *yāte*—in which; *vyakta haila*—was revealed.

TRANSLATION

Thus the mercy of Śrī Caitanya Mahāprabhu was spoken of in the family of Bhavānanda Rāya. That

mercy was clearly demonstrated, although it appeared to be something different.

PURPORT

The result of advancement in spiritual knowledge is not material improvement, but Śrī Caitanya Mahāprabhu advised Gopīnātha Paṭṭanāyaka how to use material opulence without incurring reactions to sinful life. From this advice, it appeared that the Lord encouraged Gopīnātha Paṭṭanāyaka to enhance his material condition. Actually, however, He did not. In fact, this was but a manifestation of His great affection for His devotee.

antya.9.146

> *sabāya āliṅgiyā prabhu vidāya yabe dilā*
> *hari-dhvani kari' saba bhakta uṭhi' gelā*

SYNONYMS

sabāya—all of them; *āliṅgiyā*—embracing; *prabhu*—Śrī Caitanya Mahāprabhu; *vidāya*—farewell; *yabe dilā*—when He gave; *hari-dhvani kari'*—chanting the holy name of Hari; *saba bhakta*—all devotees; *uṭhi'*—getting up; *gelā*—left.

TRANSLATION

Śrī Caitanya Mahāprabhu embraced them all and bade them farewell. Then all the devotees got up and left, loudly chanting the holy name of Hari.

antya.9.147

> *prabhura kṛpā dekhi' sabāra haila camatkāra*
> *tāhārā bujhite nāre prabhura vyavahāra*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *kṛpā*—mercy; *dekhi'*—seeing; *sabāra haila camatkāra*—everyone became struck with wonder; *tāhārā*—they; *bujhite nāre*—could not understand; *prabhura vyavahāra*—the behavior of Śrī Caitanya Mahāprabhu.

TRANSLATION

Seeing the extraordinary mercy the Lord granted to the family of Bhavānanda Rāya, everyone was struck with wonder. They could not understand the behavior of Śrī Caitanya Mahāprabhu.

antya.9.148

> *tārā sabe yadi kṛpā karite sādhila*
> *'āmā' haite kichu nahe—prabhu tabe kahila*

SYNONYMS

tārā—they; *sabe*—all; *yadi*—when; *kṛpā karite*—to show mercy; *sādhila*—requested; *āmā haite kichu nahe*—I cannot do anything; *prabhu*—Lord Caitanya; *tabe*—then; *kahila*—replied.

TRANSLATION

Indeed, when all the devotees had requested the Lord to bestow His mercy upon Gopīnātha Paṭṭanāyaka, the Lord had replied that He could do nothing.

PURPORT

When a person is sinful, he loses both the chance for spiritual advancement and the chance for material opulence. If one enjoys the material world for sense gratification, he is certainly doomed. Advancement in material opulence is not the direct mercy of the Supreme Personality of Godhead; nevertheless, it indicates the indirect mercy of the Lord, for even a person too attached to material prosperity can gradually be detached and raised to the spiritual platform. Then he can offer causeless, purified service to the Lord. When Śrī Caitanya said, *āmā haite kichu nahe* ("It is not My business to do anything"), He set the ideal example for a person in the renounced order. If a *sannyāsī* takes the side of a *viṣayī,* a person engaged in mater al activities, his character will be criticized. A person in the renounced order should not take interest in material activities, but if he does so out of affection for a particular person, that should be considered his special mercy.

antya.9.149

> *gopīnāthera nindā, āra āpana-nirveda*
> *ei-mātra kahila—ihāra nā bujhibe bheda*

SYNONYMS

gopīnāthera nindā—the chastisement of Gopīnātha Paṭṭanāyaka; *āra*—and; *āpana-nirveda*—His indifference; *ei*—this; *mātra*—simply; *kahila*—I have described; *ihāra*—of this; *nā bujhibe bheda*—one cannot understand the depth of meaning.

TRANSLATION

I have simply described the chastisement of Gopīnātha Paṭṭanāyaka and Śrī Caitanya Mahāprabhu's indifference. But the deep meaning of this behavior is very difficult to understand.

antya.9.150

> *kāśī-miśre nā sādhila, rājāre nā sādhila*
> *udyoga vinā mahāprabhu eta phala dila*

SYNONYMS

kāśī-miśre—Kāśī Miśra; *nā sādhila*—He did not request; *rājāre*—the King; *nā sādhila*—He did not request; *udyoga vinā*—without endeavor; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *eta*—such; *phala*—result; *dila*—gave.

TRANSLATION

Śrī Caitanya Mahāprabhu gave so much to Gopīnātha Paṭṭanāyaka without directly making requests of either Kāśī Miśra or the King.

antya.9.151

> *caitanya-caritra ei parama gambhīra*
> *sei bujhe' tāṅra pade yāṅra mana 'dhīra'*

SYNONYMS

caitanya-caritra—behavior of Lord Caitanya; *ei*—this; *parama gambhīra*—very grave; *sei bujhe*—he understands; *tāṅra pade*—upon His lotus feet; *yāṅra*—whose; *mana*—mind; *dhīra*—sober.

TRANSLATION

The intentions of Śrī Caitanya Mahāprabhu are so deep that one can understand them only if he has complete faith in service to the lotus feet of the Lord.

antya.9.152

> *yei ihāṅ śune prabhura vātsalya-prakāśa*
> *prema-bhakti pāya, tāṅra vipada yāya nāśa*

SYNONYMS

yei—one who; *ihāṅ*—this; *śune*—hears; *prabhura*—of Śrī Caitanya Mahāprabhu; *vātsalya-prakāśa*—manifestation of special affection; *prema-bhakti*—loving devotional service; *pāya*—attains; *tāṅra*—his; *vipada*—dangerous condition of life; *yāya nāśa*—is destroyed.

TRANSLATION

Whether or not one understands it, if one hears of this incident concerning Gopīnātha Paṭṭanāyaka's activities and Lord Śrī Caitanya Mahāprabhu's causeless mercy upon him, certainly he will be promoted to the platform of ecstatic love for the Lord, and for him all dangers will be nullified.

antya.9.153

> *śrī-rūpa-raghunātha pade yāra āśa*
> *śrī-caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps. ***Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Ninth Chapter, describing the deliverance of Gopīnātha Paṭṭanāyaka and the manifestation of Lord Śrī Caitanya Mahāprabhu's causeless mercy to His devotee.***

Chapter 10

antya.10.1

vande śrī-kṛṣṇa-caitanyaṁ
bhaktānugraha-kātaram
yena kenāpi santuṣṭaṁ
bhakta-dattena śraddhayā

SYNONYMS

vande—I offer my respectful obeisances; *śrī-kṛṣṇa-caitanyam*—to Lord Śrī Caitanya Mahāprabhu; *bhakta*—to His devotees; *anugraha-kātaram*—eager to show mercy; *yena kenāpi*—by anything; *santuṣṭam*—pleased; *bhakta*—by His devotees; *dattena*—offered; *śraddhayā*—with faith and love.

TRANSLATION

Let me offer my respectful obeisances unto Lord Śrī Caitanya Mahāprabhu, who is always pleased to accept anything given with faith and love by His devotees and is always ready to bestow mercy upon them.

antya.10.2

> *jaya jaya gauracandra jaya nityānanda*
> *jayādvaita-candra jaya gaura-bhakta-vṛnda*

SYNONYMS

jaya jaya—all glories; *gauracandra*—to Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Lord Nityānanda; *jaya*—all glories; *advaita-candra*—to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Lord Gaurāṅga.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda Prabhu! All glories to Advaitacandra! All glories to all the devotees of Lord Caitanya!

antya.10.3

> *varṣāntare saba bhakta prabhure dekhite*
> *parama-ānande sabe nīlācala yāite*

SYNONYMS

varṣa-antare—at the next year; *saba bhakta*—all the devotees; *prabhure dekhite*—to see Śrī Caitanya Mahāprabhu; *parama-ānande*—in great happiness; *sabe*—all of them; *nīlācala yāite*—to go to Jagannātha Purī, Nīlācala.

TRANSLATION

The next year, all the devotees were very pleased to go to Jagannātha Purī [Nīlācala] to see Śrī Caitanya Mahāprabhu.

antya.10.4

> *advaitācārya-gosāñi—sarva-agra-gaṇya*
> *ācāryaratna, ācāryanidhi, śrīvāsa ādi dhanya*

SYNONYMS

advaita-ācārya-gosāñi—Advaita Ācārya Gosvāmī; *sarva*—of all; *agra*—the chief; *gaṇya*—to be counted; *ācāryaratna*—Candraśekhara; *ācāryanidhi*—Puṇḍarīka Vidyānidhi; *śrīvāsa*—Śrīvāsa Ṭhākura; *ādi*—and so on; *dhanya*—glorious.

TRANSLATION

Advaita Ācārya Gosāñi led the party from Bengal. He was followed by Ācāryaratna, Ācāryanidhi, Śrīvāsa Ṭhākura and other glorious devotees.

antya.10.5

> *yadyapi prabhura ājñā gauḍe rahite*
> *tathāpi nityānanda preme calilā dekhite*

SYNONYMS

yadyapi—although; *prabhura*—of Śrī Caitanya Mahāprabhu; *ājñā*—the order; *gauḍe rahite*—to stay in Bengal; *tathāpi*—still; *nityānanda*—Lord Nityānanda; *preme*—in ecstatic love; *calilā*—went; *dekhite*—to see.

TRANSLATION

Śrī Caitanya Mahāprabhu had ordered Lord Nityānanda to stay in Bengal, but nevertheless, because of ecstatic love, Lord Nityānanda also went to see Him.

antya.10.6

> *anurāgera lakṣaṇa ei,—'vidhi' nāhi māne*
> *tāṅra ājñā bhāṅge tāṅra saṅgera kāraṇe*

SYNONYMS

anurāgera—of real affection; *lakṣaṇa*—symptom; *ei*—this; *vidhi*—the regulation; *nāhi māne*—does not care for; *tāṅra*—His; *ājñā*—order; *bhāṅge*—neglects; *tāṅra*—His; *saṅgera*—association; *kāraṇe*—for the purpose of.

TRANSLATION

Indeed, it is a symptom of real affection that one breaks the order of the Supreme Personality of Godhead, not

caring for the regulative principles, to associate with Him.

antya.10.7

> *rāse yaiche ghara yāite gopīre ājñā dilā*
> *tāṅra ājñā bhāṅgi' tāṅra saṅge se rahilā*

SYNONYMS

rāse—at the time of the *rāsa* dance; *yaiche*—as; *ghara yāite*—to return home; *gopīre*—the *gopīs*; *ājñā dilā*—Lord Kṛṣṇa ordered; *tāṅra*—His; *ājñā*—order; *bhāṅgi'*—breaking; *tāṅra saṅge*—in His association; *se*—they; *rahilā*—kept themselves.

TRANSLATION

During the rāsa dance, Kṛṣṇa asked all the gopīs to return home, but the gopīs neglected His order and stayed there for His association.

antya.10.8

> *ājñā-pālane kṛṣṇera yaiche paritoṣa*
> *preme ājñā bhāṅgile haya koṭi-sukha-poṣa*

SYNONYMS

ājñā-pālane—by carrying out the order; *kṛṣṇera*—of Lord Kṛṣṇa; *yaiche*—as; *paritoṣa*—happiness; *preme*—in ecstatic love; *ājñā bhāṅgile*—when one breaks the order; *haya*—there is; *koṭi-sukha-poṣa*—millions of times more happiness.

TRANSLATION

If one carries out Kṛṣṇa's order, Kṛṣṇa is certainly pleased, but if one sometimes breaks His order due to ecstatic love, that gives Him millions of times greater happiness.

antya.10.9-11

> *vāsudeva-datta, murāri-gupta, gaṅgādāsa*
> *śrīmān-sena, śrīmān-paṇḍita, akiñcana kṛṣṇadāsa*

> *murāri, garuḍa-paṇḍita, buddhimanta-khāṅna*
> *sañjaya-puruṣottama, paṇḍita-bhagavān*

> *śuklāmbara, nṛsiṁhānanda āra yata jana*
> *sabāi calilā, nāma nā yāya likhana*

SYNONYMS

vāsudeva-datta—Vāsudeva Datta; *murāri-gupta*—Murāri Gupta; *gaṅgādāsa*—Gaṅgādāsa; *śrīmān-sena*—Śrīmān Sena; *śrīmān-*

paṇḍita—Śrīmān Paṇḍita; *akiñcana kṛṣṇadāsa*—Akiñcana Kṛṣṇadāsa; *murāri*—Murāri Gupta; *garuḍa-paṇḍita*—Garuḍa Paṇḍita; *buddhimanta-khāṅna*—Buddhimanta Khān; *sañjaya puruṣottama*—Sañjaya Puruṣottama; *paṇḍita-bhagavān*—Bhagavān Paṇḍita; *śuklāmbara*—Śuklāmbara; *nṛsiṁhānanda*—Nṛsiṁhānanda; *āra*—and; *yata*—as many; *jana*—persons; *sabāi*—all; *calilā*—went; *nāma*—names; *nā yāya likhana*—it is not possible to mention.

TRANSLATION

Vāsudeva Datta, Murāri Gupta, Gaṅgādāsa, Śrīmān Sena, Śrīmān Paṇḍita, Akiñcana Kṛṣṇadāsa, Murāri Gupta, Garuḍa Paṇḍita, Buddhimanta Khān, Sañjaya Puruṣottama, Bhagavān Paṇḍita, Śuklāmbara Brahmacārī, Nṛsiṁhānanda Brahmacārī and many others joined together to go to Jagannātha Purī. It would be impossible to mention the names of them all.

antya.10.12

> *kulīna-grāmī, khaṇḍa-vāsī mililā āsiyā*
> *śivānanda-sena calilā sabāre lañā*

SYNONYMS

kulīna-grāmī—the residents of Kulīna-grāma; *khaṇḍa-vāsī*—the residents of Khaṇḍa; *mililā āsiyā*—came and joined; *śivānanda-*

sena—Śivānanda Sena; *calilā*—went; *sabāre lañā*—taking all of them.

TRANSLATION

The inhabitants of Kulīna-grāma and Khaṇḍa also came and joined. Śivānanda Sena took the leadership and thus started taking care of them all.

antya.10.13

> *rāghava-paṇḍita cale jhāli sājāiyā*
> *damayantī yata dravya diyāche kariyā*

SYNONYMS

rāghava-paṇḍita—Rāghava Paṇḍita; *cale*—goes; *jhāli sājāiyā*—after preparing his bag of food; *damayantī*—his sister; *yata dravya*—all the goods; *diyāche kariyā*—cooked and prepared.

TRANSLATION

Rāghava Paṇḍita came with bags full of food prepared very nicely by his sister, Damayantī.

antya.10.14

> *nānā apūrva bhakṣya-dravya prabhura yogya bhoga*
> *vatsareka prabhu yāhā karena upayoga*

SYNONYMS

nānā—various; *upūrva*—unparalleled; *bhakṣya-dravya*—eatables; *prabhura*—of Śrī Caitanya Mahāprabhu; *yogya bhoga*—just suitable for the eating; *vatsareka*—for one year; *prabhu*—Śrī Caitanya Mahāprabhu; *yāhā*—which; *karena upayoga*—uses.

TRANSLATION

Damayantī made varieties of unparalleled food just suitable for Lord Śrī Caitanya Mahāprabhu to eat. The Lord ate it continually for one year.

antya.10.15-16

> *āmra-kāśandi, ādā-kāśandi jhāla-kāśandi nāma*
> *nembu-ādā āmra-koli vividha vidhāna*

> *āmsi, āma-khaṇḍa, tailāmra, āma-sattā*
> *yatna kari' guṇḍā kari' purāṇa sukutā*

SYNONYMS

āmra-kāśandi—āmra-kāśandi; *ādā-kāśandi—ādā-kāśandi*; *jhāla-kāśandi—jhāla-kāśandi*; *nāma*—named; *nembu-ādā*—a preparation made with lime and ginger; *āmra-koli—āmra-koli*; *vividha vidhāna*—various preparations; *āmsi*—āmsi; *āma-khaṇḍa—āma-khaṇḍa*; *tailāmra*—mango within mustard oil; *āma-sattā—āma-sattā*; *yatna kari'*—with great attention; *guṇḍā kari'*—making

into a powder; *purāṇa sukutā*—dried bitter vegetables such as bitter melon.

TRANSLATION

These are the names of some of the pickles and condiments in the bags of Rāghava Paṇḍita: āmra-kāśandi, ādā-kāśandi, jhāla-kāśandi, nembu-ādā, āmra-koli, āmsi, āma-khaṇḍa, tailāmra and āma-sattā. With great attention, Damayantī also made dried bitter vegetables into a powder.

antya.10.17

> *'sukutā' bali' avajñā nā kariha citte*
> *sukutāya ye sukha prabhura, tāhā nahe pañcāmṛte*

SYNONYMS

sukutā—sukutā; *bali'*—because; *avajñā*—neglect; *nā kariha*—do not make; *citte*—within the mind; *sukutāya*—from *sukutā*; *ye*—which; *sukha*—happiness; *prabhura*—of Śrī Caitanya Mahāprabhu; *tāhā*—that; *nahe*—is not; *pañcāmṛte*—in *pañcāmṛta*.

TRANSLATION

Do not neglect sukutā because it is a bitter preparation. Śrī Caitanya Mahāprabhu derived more happiness from eating this sukutā than from drinking pañcāmṛta [a preparation of milk, sugar, ghee, honey and curd].

antya.10.18

> *bhāva-grāhī mahāprabhu sneha-mātra laya*
> *sukutā pātā kāśandite mahā-sukha pāya*

SYNONYMS

bhāva-grāhī—one who accepts the purpose; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *sneha*—affection; *mātra*—only; *laya*—accepts; *sukutā pātā*—in leaves of *sukutā*; *kāśandite*—in *kāśandi*; *mahā-sukha*—much pleasure; *pāya*—gets.

TRANSLATION

Since Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, He extracts the purpose from everything. He accepted Damayantī's affection for Him, and therefore He derived great pleasure even from the dried bitter leaves of sukutā and from kāśandi [a sour condiment].

antya.10.19

> *'manuṣya'-buddhi damayantī kare prabhura pāya*
> *guru-bhojane udare kabhu 'āma' haña yāya*

SYNONYMS

manuṣya-buddhi—considering an ordinary human being; *damayantī*—the sister of Rāghava Paṇḍita; *kare*—does; *prabhura pāya*—at the lotus feet of Śrī Caitanya Mahāprabhu; *guru-bhojane*—by overeating; *udare*—in the abdomen; *kabhu*—sometimes; *āma*—mucus; *haña yāya*—there is.

TRANSLATION

Because of her natural love for Śrī Caitanya Mahāprabhu, Damayantī considered the Lord an ordinary human being. Therefore she thought that He would become sick by overeating and there would be mucus within His abdomen.

PURPORT

Because of pure love, the devotees of Kṛṣṇa in Goloka Vṛndāvana, Vrajabhūmi, loved Kṛṣṇa as an ordinary human being like them. Yet although they considered Kṛṣṇa one of them, their love for Kṛṣṇa knew no bounds. Similarly, because of extreme love, devotees like Rāghava Paṇḍita and his sister, Damayantī, thought of Śrī Caitanya Mahāprabhu as a human being, but their love for Him was boundless. By overeating, an ordinary human being becomes prone to a disease called *amla-pitta,* which is a product of indigestion characterized by acidity of the stomach. Damayantī thought that such a condition would afflict Śrī Caitanya Mahāprabhu.

antya.10.20

sukutā khāile sei āma ha-ibeka nāśa
ei sneha mane bhāvi' prabhura ullāsa

SYNONYMS

sukutā khāile—by eating the *sukutā*; *sei āma*—that mucus; *ha-ibeka nāśa*—will be vanquished; *ei*—this; *sneha*—affection; *mane*—in the mind; *bhāvi'*—thinking of; *prabhura*—of Śrī Caitanya Mahāprabhu; *ullāsa*—delight.

TRANSLATION

Because of sincere affection, she thought that eating this sukutā would cure the Lord's disease. Considering these affectionate thoughts of Damayantī, the Lord was very pleased.

antya.10.21

priyeṇa saṅgrathya vipakṣa-sannidhāv
upāhitāṁ vakṣasi pīvara-stanī
srajaṁ na kācid vijahau jalāvilāṁ
vasanti hi premṇi guṇā na vastuni

SYNONYMS

priyeṇa—by the lover; *saṅgrathya*—after stringing; *vipakṣa-sannidhau*—in the presence of an opposite party; *upāhitām*—placed; *vakṣasi*—on the chest; *pīvara-stanī*—having raised breasts; *srajam*—a garland; *na*—not; *kācit*—some beloved; *vijahau*—rejected; *jala-āvilām*—muddy; *vasanti*—reside; *hi*—because; *premṇi*—in love; *guṇāḥ*—attributes; *na*—not; *vastuni*—in the material things.

TRANSLATION

"A dear lover strung a garland and placed it on the shoulder of his beloved in the presence of her co-wives. She had raised breasts and was very beautiful, yet although the garland was tainted with mud, she did not reject it, for its value lay not in material things but in love."

PURPORT

This is a verse from the *Kirātārjunīya* by Bhāravī.

antya.10.22

> *dhaniyā-mauharīra taṇḍula guṇḍā kariyā*
> *nāḍu bāndhiyāche cini-pāka kariyā*

SYNONYMS

dhaniyā—of coriander seeds; *mauharīra*—of anise seeds; *taṇḍula*—grains; *guṇḍā kariyā*—grinding to a powder; *nāḍu bāndhiyāche*—rendered into *laḍḍus*; *cini-pāka kariyā*—cooking with sugar.

TRANSLATION

Damayantī powdered coriander and anise seeds, cooked them with sugar and made them into small sweetmeats that were shaped like small balls.

antya.10.23

> *śuṇṭhi-khaṇḍa nāḍu, āra āma-pitta-hara*
> *pṛthak pṛthak bāndhi' vastrera kuthalī bhitara*

SYNONYMS

śuṇṭhi-khaṇḍa nāḍu—sweetmeat balls made with dried ginger; *āra*—and; *āma-pitta-hara*—which removes mucus caused by too much bile; *pṛthak pṛthak*—separately; *bāndhi'*—packaging; *vastrera*—of cloth; *kuthalī*—small bags; *bhitara*—within.

TRANSLATION

She made balls of sweetmeats with dried ginger to remove mucus caused by too much bile. She put all these preparations separately into small cloth bags.

antya.10.24

> *koli-śuṇṭhi, koli-cūrṇa, koli-khaṇḍa āra*
> *kata nāma la-iba, śata-prakāra 'ācāra'*

SYNONYMS

koli-śuṇṭhi—dried ginger and berries; *koli-cūrṇa*—powder of berries; *koli-khaṇḍa*—another preparation of berries; *āra*—and; *kata nāma*—how many names; *la-iba*—I shall call; *śata-prakāra*—a hundred varieties; *ācāra*—condiments and pickles.

TRANSLATION

She made a hundred varieties of condiments and pickles. She also made koli-śuṇṭhi, koli-cūrṇa, koli-khaṇḍa and many other preparations. How many should I name?

antya.10.25

> *nārikela-khaṇḍa nāḍu, āra nāḍu gaṅgā-jala*
> *cira-sthāyī khaṇḍa-vikāra karilā sakala*

SYNONYMS

nārikela-khaṇḍa nāḍu—sweetmeat balls made with coconut powder; *āra*—and; *nāḍu gaṅgā-jala*—a sweetmeat ball as white as

Ganges water; *cira-sthāyi*—long-lasting; *khaṇḍa-vikāra*—modified forms of sugar-candy sweets; *karilā*—made; *sakala*—all.

TRANSLATION

She made many sweetmeats shaped like balls. Some were made with powdered coconut, and others looked as white as the water of the Ganges. In this way she made many varieties of long-lasting sugar confections.

antya.10.26

> *cira-sthāyī kṣīra-sāra, maṇḍādi-vikāra*
> *amṛta-karpūra ādi aneka prakāra*

SYNONYMS

cira-sthāyī—long-lasting; *kṣīra-sāra*—cheese; *maṇḍādi-vikāra*—varieties of sweetmeats made from *maṇḍa,* or milk and cream; *amṛta-karpūra*—a preparation made with milk and camphor; *ādi*—and others; *aneka prakāra*—many varieties.

TRANSLATION

She made long-lasting cheese, many varieties of sweetmeats with milk and cream, and many other varied preparations, such as amṛta-karpūra.

antya.10.27

> *śālikācuṭi-dhānyera 'ātapa' ciḍā kari'*
> *nūtana-vastrera baḍa kuthalī saba bhari'*

SYNONYMS

śālikācuṭi-dhānyera—of a kind of fine rice; *ātapa*—dried in the sunshine; *ciḍā kari'*—making flat rice; *nūtana-vastrera*—of new cloth; *baḍa kuthalī*—a large bag; *saba*—all; *bhari'*—filling.

TRANSLATION

She made flat rice from fine, unboiled, śāli paddy and filled a large bag made of new cloth.

antya.10.28

> *kateka ciḍā huḍum kari' ghṛtete bhājiyā*
> *cini-pāke nāḍu kailā karpūrādi diyā*

SYNONYMS

kateka ciḍā—some of the flat rice; *huḍum kari'*—making into puffed rice; *ghṛtete bhājiyā*—frying in ghee; *cini-pāke*—by cooking in sugar juice; *nāḍu kailā*—made into round balls; *karpūra-ādi diyā*—mixing with camphor and other ingredients.

TRANSLATION

She made some of the flat rice into puffed rice, fried it in ghee, cooked it in sugar juice, mixed in some camphor and rolled it into balls.

antya.10.29-30

> *śāli-dhānyera taṇḍula-bhājā cūrṇa kariyā*
> *ghṛta-sikta cūrṇa kailā cini-pāka diyā*

> *karpūra, marica, lavaṅga, elāci, rasavāsa*
> *cūrṇa diyā nāḍu kailā parama suvāsa*

SYNONYMS

śāli-dhānyera—of rice of a fine quality; *taṇḍula*—the grains; *bhājā*—being fried; *cūrṇa kariyā*—making it into a powder; *ghṛta-sikta*—moistened with ghee; *cūrṇa*—the powder; *kailā*—made; *cini-pāka diyā*—by cooking with sugar; *karpūra*—camphor; *marica*—black pepper; *lavaṅga*—cloves; *elāci*—cardamom; *rasa-vāsa*—and other spices; *cūrṇa*—to the powder; *diyā*—adding; *nāḍu*—round sweetmeats; *kailā*—made; *parama su-vāsa*—very palatable.

TRANSLATION

She powdered fried grains of fine rice, moistened the powder with ghee and cooked it in a solution of sugar. Then she added camphor, black pepper, cloves,

cardamom and other spices and rolled it into balls that were very palatable and aromatic.

antya.10.31

> *śāli-dhānyera kha-i punaḥ ghṛtete bhājiyā*
> *cini-pāka ukhḍā kailā karpūrādi diyā*

SYNONYMS

śāli-dhānyera kha-i—parched rice from fine paddy; *punaḥ*—again; *ghṛtete bhājiyā*—frying with ghee; *cini-pāka*—boiling with sugar juice; *ukhḍā*—of the name *ukhḍā*; *kailā*—made; *karpūra-ādi diyā*—mixing with camphor.

TRANSLATION

She took parched rice from fine paddy, fried it in ghee, cooked it in a sugar solution, mixed in some camphor and thus made a preparation called ukhḍā or muḍki.

antya.10.32

> *phuṭkalāi cūrṇa kari' ghṛte bhājāila*
> *cini-pāke karpūrādi diyā nāḍu kaila*

SYNONYMS

phuṭkalāi—fused peas fried in ghee and soaked in sugar juice; *cūrṇa kari'*—making into powder; *ghṛte bhājāila*—fried with ghee; *cini-pāke*—cooking with sugar; *karpūra-ādi*—camphor and other ingredients; *diyā*—adding; *nāḍu kaila*—made round sweetmeat balls.

TRANSLATION

Another variety of sweet was made with fused peas that were powdered, fried in ghee and then cooked in sugar juice. Camphor was mixed in, and then the sweet was rolled into a ball.

antya.10.33

> *kahite nā jāni nāma e-janme yāhāra*
> *aiche nānā bhakṣya-dravya sahasra-prakāra*

SYNONYMS

kahite nā jāni—I cannot speak; *nāma*—the names; *e-janme*—in this life; *yāhāra*—of which; *aiche*—similar; *nānā*—many; *bhakṣya-dravya*—eatables; *sahasra-prakāra*—hundreds and thousands of varieties.

TRANSLATION

I could not mention the names of all these wonderful eatables, even in a lifetime. Damayantī made hundreds and thousands of varieties.

antya.10.34

> *rāghavera ājñā, āra karena damayantī*
> *duṅhāra prabhute sneha parama-bhakati*

SYNONYMS

rāghavera ājñā—the order of Rāghava Paṇḍita; *āra*—and; *karena*—executes; *damayantī*—Damayantī; *duṅhāra*—of both of them; *prabhute*—unto Śrī Caitanya Mahāprabhu; *sneha*—affection; *parama-bhakati*—highly developed devotional service.

TRANSLATION

Damayantī made all these preparations following the order of her brother, Rāghava Paṇḍita. Both of them had unlimited affection for Śrī Caitanya Mahāprabhu and were advanced in devotional service.

antya.10.35

> *gaṅgā-mṛttikā āni' vastrete chāniyā*
> *pāṅpaḍi kariyā dilā gandha-dravya diyā*

SYNONYMS

gaṅgā-mṛttikā—dirt from the River Ganges; *āni'*—bringing; *vastrete*—through a cloth; *chāniyā*—pressing; *pāṅpaḍi kariyā dilā*—made into small balls; *gandha-dravya diyā*—mixing with aromatic agents.

TRANSLATION

Damayantī took earth from the Ganges, dried it, powdered it, strained it through a fine cloth, mixed in aromatic ingredients and rolled it into small balls.

antya.10.36

> *pātala mṛt-pātre sandhānādi bhari'*
> *āra saba vastu bhare vastrera kuthalī*

SYNONYMS

pātala—thin; *mṛt-pātre*—in pots of earth; *sandhāna-ādi*—condiments and other items; *bhari'*—filling; *āra*—other; *saba*—all; *vastu*—things; *bhare*—filled; *vastrera kuthalī*—small bags of cloth.

TRANSLATION

The condiments and similar items were put into thin earthen pots, and everything else was put into small cloth bags.

antya.10.37

> *sāmānya jhāli haite dviguṇa jhāli kailā*
> *pāripāṭi kari' saba jhāli bharāilā*

SYNONYMS

sāmānya—small; *jhāli*—bags; *haite*—from; *dvi-guṇa*—twice as big; *jhāli*—bags; *kailā*—made; *pāripāṭi kari'*—with great attention; *saba jhāli*—all the bags; *bharāilā*—she filled.

TRANSLATION

From small bags Damayantī made bags that were twice as large. Then with great attention she filled all the large ones with the small ones.

antya.10.38

> *jhāli bāndhi' mohara dila āgraha kariyā*
> *tina bojhāri jhāli vahe krama kariyā*

SYNONYMS

jhāli bāndhi'—binding the bags; *mohara dila*—she sealed; *āgraha kariyā*—with great attention; *tina bojhāri*—three carriers; *jhāli vahe*—carried the bags; *krama kariyā*—one after another.

TRANSLATION

She then wrapped and sealed each and every bag with great attention. The bags were carried by three bearers, one after another.

antya.10.39

> *saṅkṣepe kahiluṅ ei jhālira vicāra*
> *'rāghavera jhāli' bali' vikhyāti yāhāra*

SYNONYMS

saṅkṣepe—in brief; *kahiluṅ*—I have spoken; *ei jhālira*—of these bags; *vicāra*—the description; *rāghavera jhāli*—the bags of Rāghava; *bali'*—as; *vikhyāti*—the fame; *yāhāra*—of which.

TRANSLATION

Thus I have briefly described the bags that have become famous as rāghavera jhāli.

antya.10.40

> *jhālira upara 'munsiba' makaradhvaja-kara*
> *prāṇa-rūpe jhāli rākhe hañā tatpara*

SYNONYMS

jhālira upara—upon the bags; *munsiba*—the superintendent; *makaradhvaja-kara*—Makaradhvaja Kara; *prāṇa-rūpe*—like his life; *jhāli rākhe*—he keeps the bags; *hañā tatpara*—with great attention.

TRANSLATION

The superintendent for all those bags was Makaradhvaja Kara, who kept them with great attention like his very life.

antya.10.41

> *ei-mate vaiṣṇava saba nīlācale āilā*
> *daive jagannāthera se dina jala-līlā*

SYNONYMS

ei-mate—in this way; *vaiṣṇava saba*—all the Vaiṣṇavas; *nīlācale āilā*—came to Nīlācala; *daive*—by chance; *jagannāthera*—of Lord Jagannātha; *se dina*—that day; *jala-līlā*—pastimes in the water.

TRANSLATION

Thus all the Vaiṣṇavas from Bengal went to Jagannātha Purī. By chance, they arrived on the day when Lord Jagannātha performs pastimes in the water.

antya.10.42

> *narendrera jale 'govinda' naukāte caḍiyā*
> *jala-krīḍā kare saba bhakta-gaṇa lañā*

SYNONYMS

narendrera jale—upon the water of the lake known as Narendra-sarovara; *govinda*—Lord Govinda; *naukāte caḍiyā*—getting aboard a boat; *jala-krīḍā kare*—displays His water pastimes; *saba bhakta-gaṇa*—all the devotees; *lañā*—taking.

TRANSLATION

Boarding a boat in the waters of Narendra-sarovara, Lord Govinda performed His water pastimes with all the devotees.

antya.10.43

> *sei-kāle mahāprabhu bhakta-gaṇa-saṅge*
> *narendre āilā dekhite jala-keli-raṅge*

SYNONYMS

sei-kāle—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *bhakta-gaṇa-saṅge*—with His devotees; *narendre āilā*—arrived at the Narendra Lake; *dekhite*—to see; *jala-keli*—the pastimes on the water; *raṅge*—in great jubilation.

TRANSLATION

Then Śrī Caitanya Mahāprabhu arrived with His personal associates to see the jubilant pastimes of Lord Jagannātha in the Narendra-sarovara.

antya.10.44

> *sei-kāle āilā saba gauḍera bhakta-gaṇa*
> *narendrete prabhu-saṅge ha-ila milana*

SYNONYMS

sei-kāle—at the same time; *āilā*—arrived; *saba*—all; *gauḍera bhakta-gaṇa*—the devotees from Bengal; *narendrete*—at the lake known as Narendra-sarovara; *prabhu-saṅge*—with Lord Śrī Caitanya Mahāprabhu; *ha-ila milana*—there was a meeting.

TRANSLATION

At the same time, all the devotees from Bengal arrived at the lake and had a great meeting with the Lord.

antya.10.45

> *bhakta-gaṇa paḍe āsi' prabhura caraṇe*
> *uṭhāñā prabhu sabāre kailā āliṅgane*

SYNONYMS

bhakta-gaṇa—the devotees; *paḍe*—fell; *āsi'*—coming; *prabhura caraṇe*—at the lotus feet of Śrī Caitanya Mahāprabhu; *uṭhāñā*—getting them up; *prabhu*—Śrī Caitanya Mahāprabhu; *sabāre*—all of them; *kailā āliṅgane*—embraced.

TRANSLATION

All the devotees immediately fell at the lotus feet of Śrī Caitanya Mahāprabhu, and the Lord lifted and embraced every one of them.

antya.10.46

> *gauḍīyā-sampradāya saba karena kīrtana*
> *prabhura milane uṭhe premera krandana*

SYNONYMS

gauḍīyā-sampradāya—of the group of Vaiṣṇavas from Bengal; *saba*—all; *karena kīrtana*—perform congregational chanting; *prabhura milane*—upon meeting Śrī Caitanya Mahāprabhu; *uṭhe*—rise; *premera krandana*—crying in ecstatic love.

TRANSLATION

The Gauḍīya-sampradāya, consisting of all the devotees from Bengal, began congregational chanting. When

they met the Lord, they began to cry loudly in ecstatic love.

antya.10.47

> *jala-krīḍā, vādya, gīta, nartana, kīrtana*
> *mahā-kolāhala tīre, salile khelana*

SYNONYMS

jala-krīḍā—the pastimes in the water; *vādya*—musical vibration; *gīta*—singing; *nartana*—dancing; *kīrtana*—chanting; *mahā-kolāhala*—tumultuous sound; *tīre*—on the bank; *salile*—in the water; *khelana*—sporting.

TRANSLATION

Because of the pastimes in the water, there was great jubilation on the shore, with music, singing, chanting, dancing and tumultuous crying.

antya.10.48

> *gauḍīyā-saṅkīrtane āra rodana miliyā*
> *mahā-kolāhala haila brahmāṇḍa bhariyā*

SYNONYMS

gauḍīyā-saṅkīrtane—congregational chanting by the Gauḍīya Vaiṣṇavas; *āra*—and; *rodana*—crying; *miliyā*—mixing; *mahā-kolāhala*—a great, tumultuous sound vibration; *haila*—there was; *brahmāṇḍa*—the universe; *bhariyā*—filling.

TRANSLATION

The chanting and crying of the Gauḍīya Vaiṣṇavas mixed and created a tumultuous sound vibration that filled the entire universe.

antya.10.49

> *saba bhakta lañā prabhu nāmilena jale*
> *sabā lañā jala-krīḍā karena kutūhale*

SYNONYMS

saba bhakta—all the devotees; *lañā*—taking; *prabhu*—Śrī Caitanya Mahāprabhu; *nāmilena jale*—got down in the water; *sabā lañā*—taking all of them; *jala-krīḍā*—activities in the water; *karena*—performs; *kutūhale*—in great jubilation.

TRANSLATION

Śrī Caitanya Mahāprabhu entered the water with His devotees and began His pastimes with them in great jubilation.

antya.10.50

> *prabhura ei jala-krīḍā dāsa-vṛndāvana*
> *'caitanya-maṅgale' vistāri' kariyāchena varṇana*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *ei*—these; *jala-krīḍā*—activities in the water; *dāsa-vṛndāvana*—Vṛndāvana dāsa Ṭhākura; *caitanya-maṅgale*—in his book *Caitanya-maṅgala,* now known as *Caitanya-bhāgavata*; *vistāri'*—describing in detail; *kariyāchena varṇana*—has narrated.

TRANSLATION

In his Caitanya-maṅgala [now known as Caitanya-bhāgavata], Vṛndāvana dāsa Ṭhākura has given a detailed description of the activities the Lord performed in the water.

antya.10.51

> *punaḥ ihāṅ varṇile punarukti haya*
> *vyartha likhana haya, āra grantha bāḍaya*

SYNONYMS

punaḥ—again; *ihāṅ*—here; *varṇile*—if I describe; *punaḥ-ukti haya*—it will be repetition; *vyartha*—useless; *likhana*—writing; *haya*—is; *āra*—and; *grantha bāḍaya*—increases the volume of the book.

TRANSLATION

There is no use describing here the activities of the Lord again. It would simply be repetitious and would increase the size of this book.

antya.10.52

> *jala-līlā kari' govinda calilā ālaya*
> *nija-gaṇa lañā prabhu gelā devālaya*

SYNONYMS

jala-līlā kari'—after finishing the pastimes on the water; *govinda*—Lord Jagannātha in His moving form as Govinda; *calilā ālaya*—returned to His place; *nija-gaṇa*—His devotees; *lañā*—taking; *prabhu*—Śrī Caitanya Mahāprabhu; *gelā*—went; *deva-ālaya*—to the temple.

TRANSLATION

After concluding His pastimes in the water, Lord Govinda returned to His residence. Then Śrī Caitanya

Mahāprabhu went to the temple, taking all His devotees with Him.

PURPORT

The Deity referred to herein as Govinda is the *vijaya-vigraha* in the temple of Jagannātha. When there is a need to take Jagannātha somewhere, the *vijaya-vigraha* is taken because the body of Jagannātha is very heavy. The *vijaya-vigraha* in the Jagannātha temple is known as Govinda. For the pastimes in the Narendrasarovara, the *vijaya-vigraha* was carried there instead of Lord Jagannātha.

antya.10.53

> *jagannātha dekhi' punaḥ nija-ghare āilā*
> *prasāda ānāñā bhakta-gaṇe khāoyāilā*

SYNONYMS

jagannātha dekhi'—after seeing Lord Jagannātha; *punaḥ*—again; *nija-ghare*—to His residence; *āilā*—returned; *prasāda*—*prasāda*; *ānāñā*—causing to be brought; *bhakta-gaṇe khāoyāilā*—fed the devotees.

TRANSLATION

When Śrī Caitanya Mahāprabhu returned to His residence after visiting the temple of Jagannātha, He asked for a large quantity of Lord Jagannātha's

prasāda, which He then distributed among His devotees so that they could eat sumptuously.

antya.10.54

> *iṣṭa-goṣṭhī sabā lañā kata-kṣaṇa kailā*
> *nija nija pūrva-vāsāya sabāya pāṭhāilā*

SYNONYMS

iṣṭa-goṣṭhī—discussion of spiritual matters; *sabā lañā*—taking all the devotees; *kata-kṣaṇa*—for some time; *kailā*—did; *nija nija*—respective; *pūrva-vāsāya*—to the former residences; *sabāya*—all; *pāṭhāilā*—He sent.

TRANSLATION

After talking with all the devotees for some time, Śrī Caitanya Mahāprabhu asked them to occupy the individual residences in which they had lived the previous year.

antya.10.55

> *govinda-ṭhāñi rāghava jhāli samarpilā*
> *bhojana-gṛhera koṇe jhāli govinda rākhilā*

SYNONYMS

govinda-ṭhāñi—in charge of Govinda; *rāghava*—Rāghava Paṇḍita; *jhāli*—the *jhāli,* the bags of eatables; *samarpilā*—delivered; *bhojana-gṛhera*—of the dining room; *koṇe*—in the corner; *jhāli*—the bags; *govinda*—Govinda; *rākhilā*—kept.

TRANSLATION

Rāghava Paṇḍita delivered the bags of eatables to Govinda, who kept them in a corner of the dining room.

antya.10.56

> *pūrva-vatsarera jhāli ājāḍa kariyā*
> *dravya bharibāre rākhe anya gṛhe lañā*

SYNONYMS

pūrva-vatsarera—of the previous year; *jhāli*—bags; *ājāḍa kariyā*—emptying; *dravya bharibāre*—to fill with goods; *rākhe*—keeps; *anya gṛhe*—to another room; *lañā*—taking.

TRANSLATION

Govinda thoroughly emptied the bags from the previous year and kept them in another room to fill them with other goods.

antya.10.57

> *āra dina mahāprabhu nija-gaṇa lañā*
> *jagannātha dekhilena śayyotthāne yāñā*

SYNONYMS

āra dina—the next day; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *nija-gaṇa lañā*—accompanied by His personal devotees; *jagannātha dekhilena*—saw Lord Jagannātha; *śayyā-utthāne*—at the time of rising early from bed; *yāñā*—going.

TRANSLATION

The next day, Śrī Caitanya Mahāprabhu went with His personal devotees to see Lord Jagannātha when Lord Jagannātha arose early in the morning.

antya.10.58

> *beḍā-saṅkīrtana tāhāṅ ārambha karilā*
> *sāta-sampradāya tabe gāite lāgilā*

SYNONYMS

beḍā-saṅkīrtana—surrounding congregational chanting; *tāhāṅ*—there; *ārambha karilā*—began; *sāta-sampradāya*—seven groups; *tabe*—thereupon; *gāite lāgilā*—began to chant.

TRANSLATION

After seeing Lord Jagannātha, Śrī Caitanya Mahāprabhu began His all-encompassing saṅkīrtana. He formed seven groups, which then began to chant.

PURPORT

For an explanation of the *beḍā-saṅkīrtana,* one may refer to *Madhya-līlā,* Chapter Eleven, verses 215-238.

antya.10.59

> *sāta-sampradāye nṛtya kare sāta jana*
> *advaita ācārya, āra prabhu-nityānanda*

SYNONYMS

sāta-sampradāye—in the seven groups; *nṛtya kare*—danced; *sāta jana*—seven persons; *advaita ācārya*—Advaita Ācārya; *āra*—and; *prabhu-nityānanda*—Lord Nityānanda.

TRANSLATION

In each of the seven groups was a principal dancer like Advaita Ācārya and Lord Nityānanda.

antya.10.60

> *vakreśvara, acyutānanda, paṇḍita-śrīvāsa*
> *satyarāja-khāṅna, āra narahari-dāsa*

SYNONYMS

vakreśvara—Vakreśvara; *acyutānanda*—Acyutānanda; *paṇḍita-śrīvāsa*—Paṇḍita Śrīvāsa; *satyarāja-khāṅna*—Satyarāja Khān; *āra*—and; *narahari-dāsa*—Narahari dāsa.

TRANSLATION

The dancers in the other groups were Vakreśvara Paṇḍita, Acyutānanda, Paṇḍita Śrīvāsa, Satyarāja Khān and Narahari dāsa.

antya.10.61

> *sāta-sampradāye prabhu karena bhramaṇa*
> *'mora sampradāye prabhu'—aiche sabāra mana*

SYNONYMS

sāta-sampradāye—in the seven groups; *prabhu*—Śrī Caitanya Mahāprabhu; *karena bhramaṇa*—wanders; *mora sampradāye prabhu*—Śrī Caitanya Mahāprabhu is in our group; *aiche*—in this way; *sabāra mana*—everyone was thinking.

TRANSLATION

As Śrī Caitanya Mahāprabhu walked from one group to another inspecting them, the men in each group thought, "The Lord is within our group."

antya.10.62

> *saṅkīrtana-kolāhale ākāśa bhedila*
> *saba jagannātha-vāsī dekhite āila*

SYNONYMS

saṅkīrtana-kolāhale—tumultuous roaring of congregational chanting; *ākāśa bhedila*—filled the sky; *saba*—all; *jagannātha-vāsī*—the inhabitants of Jagannātha Purī; *dekhite āila*—came to see.

TRANSLATION

The congregational chanting made a tumultuous roar that filled the sky. All the inhabitants of Jagannātha Purī came to see the kīrtana.

antya.10.63

> *rājā āsi' dūre dekhe nija-gaṇa lañā*
> *rāja-patnī saba dekhe aṭṭālī caḍiyā*

SYNONYMS

rājā—the King; *āsi'*—coming; *dūre*—from a distant place; *dekhe*—sees; *nija-gaṇa lañā*—accompanied by his personal staff; *rāja-patnī*—the queens; *saba*—all; *dekhe*—see; *aṭṭālī caḍiyā*—going up high in the palace.

TRANSLATION

Accompanied by his personal staff, the King also came there and watched from a distance, and all the queens watched from the elevated parts of the palace.

antya.10.64

> *kīrtana-āṭope pṛthivī kare ṭalamala*
> *'hari-dhvani' kare loka, haila kolāhala*

SYNONYMS

kīrtana-āṭope—by the force of congregational chanting; *pṛthivī*—the whole world; *kare ṭalamala*—trembles; *hari-dhvani kare*—chanted the transcendental sound Hari; *loka*—people in general; *haila*—there was; *kolāhala*—a tumultuous sound.

TRANSLATION

Due to the forceful vibration of kīrtana, the entire world began trembling. When everyone chanted the holy name, they made a tumultuous sound.

antya.10.65

> *ei-mata kata-kṣaṇa karāilā kīrtana*
> *āpane nācite tabe prabhura haila mana*

SYNONYMS

ei-mata—in this way; *kata-kṣaṇa*—for some time; *karāilā kīrtana*—caused *kīrtana* to be performed; *āpane*—personally; *nācite*—to dance; *tabe*—then; *prabhura haila mana*—Śrī Caitanya Mahāprabhu desired.

TRANSLATION

In this way the Lord had congregational chanting performed for some time, and then He Himself desired to dance.

antya.10.66

> *sāta-dike sāta-sampradāya gāya, bājāya*
> *madhye mahā-premāveśe nāce gaura-rāya*

SYNONYMS

sāta-dike—in seven directions; *sāta-sampradāya*—the seven groups; *gāya*—chant; *bājāya*—play on the *mṛdaṅga*; *madhye*—in the center; *mahā-premāveśe*—in great ecstatic love of Kṛṣṇa; *nāce*—dances; *gaura-rāya*—Śrī Caitanya Mahāprabhu.

TRANSLATION

The seven groups began chanting and beating their drums in seven directions, and Śrī Caitanya Mahāprabhu began dancing in the center in great ecstatic love.

antya.10.67

> *uḍiyā-pada mahāprabhura mane smṛti haila*
> *svarūpere sei pada gāite ājñā dila*

SYNONYMS

uḍiyā-pada—a line of a song in the language of Orissa; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *mane*—in the mind; *smṛti haila*—was remembered; *svarūpere*—unto Svarūpa Dāmodara Gosvāmī; *sei pada*—that special line; *gāite*—to sing; *ājñā dila*—ordered.

TRANSLATION

Śrī Caitanya Mahāprabhu remembered a line in the Orissan language and ordered Svarūpa Dāmodara to sing it.

antya.10.68

> *"jagamohana-pari-muṇḍā yāu"*

SYNONYMS

jagamohana—the *kīrtana* hall known as Jagamohana; *pari*—in; *muṇḍā*—my head; *yāu*—let it be offered.

TRANSLATION

"Let my head fall at the feet of Jagannātha in the kīrtana hall known as Jagamohana."

antya.10.69

> *ei pade nṛtya karena parama-āveśe*
> *saba-loka caudike prabhura prema-jale bhāse*

SYNONYMS

ei pade—by this line; *nṛtya karena*—dances; *parama-āveśe*—in great ecstatic love; *saba-loka*—all people; *cau-dike*—in all four directions; *prabhura*—of Śrī Caitanya Mahāprabhu; *prema-jale*—in tears of love; *bhāse*—float.

TRANSLATION

Simply because of this line, Śrī Caitanya Mahāprabhu was dancing in greatly ecstatic love. People all around Him floated in the water of His tears.

antya.10.70

> *'bol 'bol' balena prabhu śrī-bāhu tuliyā*
> *hari-dhvani kare loka ānande bhāsiyā*

SYNONYMS

bol—chant; *bol*—chant; *balena*—said; *prabhu*—the Lord; *śrī-bāhu*—His transcendental arms; *tuliyā*—raising; *hari-dhvani kare*—chanted the holy name Hari; *loka*—people; *ānande bhāsiyā*—floating in transcendental bliss.

TRANSLATION

Raising His two arms, the Lord said, "Chant! Chant!" Floating in transcendental bliss, the people responded by chanting the holy name of Hari.

antya.10.71

> *prabhu paḍi' mūrchā yāya, śvāsa nāhi āra*
> *ācambite uṭhe prabhu kariyā huṅkāra*

SYNONYMS

prabhu—the Lord; *paḍi'*—falling down; *mūrchā yāya*—became unconscious; *śvāsa nāhi*—there was no breathing; *āra*—and; *ācambite*—suddenly; *uṭhe*—stands up; *prabhu*—Śrī Caitanya Mahāprabhu; *kariyā huṅkāra*—making a loud sound.

TRANSLATION

The Lord fell to the ground unconscious, not even breathing. Then suddenly He stood up, making a loud sound.

antya.10.72

> *saghana pulaka,—yena śimulera taru*
> *kabhu praphullita aṅga, kabhu haya saru*

SYNONYMS

sa-ghana—constant; *pulaka*—standing of the hairs of the body; *yena*—like; *śimulera taru*—the *śimula* tree; *kabhu*—sometimes; *praphullita*—swollen; *aṅga*—body; *kabhu*—sometimes; *haya*—is; *saru*—lean and thin.

TRANSLATION

The hairs on His body constantly stood up like the thorns on a śimula tree. Sometimes His body was swollen and sometimes lean and thin.

antya.10.73

> *prati roma-kūpe haya prasveda, raktodgama*
> *jaja' 'gaga' 'pari' 'mumu'—gadgada vacana*

SYNONYMS

prati roma-kūpe—in every hole of the hair; *haya*—there was; *prasveda*—perspiration; *rakta-udgama*—a profusion of blood; *jaja gaga pari mumu*—the sounds *"jaja gaga pari mumu"*; *gadgada*—faltering; *vacana*—words.

TRANSLATION

He bled and perspired from every pore of His body. His voice faltered. Unable to say the line properly, He uttered only, "jaja gaga pari mumu."

antya.10.74

> *eka eka danta yena pṛthak pṛthak naḍe*
> *aiche naḍe danta,—yena bhūme khasi' paḍe*

SYNONYMS

eka eka—each and every; *danta*—tooth; *yena*—as if; *pṛthak pṛthak*—separately; *naḍe*—shakes; *aiche*—like that; *naḍe*—shake; *danta*—the teeth; *yena*—as if; *bhūme*—on the ground; *khasi'*—becoming loose; *paḍe*—fall.

TRANSLATION

All His teeth shook, as if each were separate from the others. Indeed, they seemed about to fall to the ground.

antya.10.75

> *kṣaṇe kṣaṇe bāḍe prabhura ānanda-āveśa*
> *tṛtīya prahara ha-ila, nṛtya nahe śeṣa*

SYNONYMS

kṣaṇe kṣaṇe—at every moment; *bāḍe*—increases; *prabhura*—of Śrī Caitanya Mahāprabhu; *ānanda-āveśa*—transcendental bliss; *tṛtīya prahara*—midafternoon; *ha-ila*—there was; *nṛtya*—the dancing; *nahe śeṣa*—did not end.

TRANSLATION

His transcendental bliss increased at every moment. Therefore even by midafternoon the dancing had not ended.

antya.10.76

> *saba lokera uthalila ānanda-sāgara*
> *saba loka pāsarila deha-ātma-ghara*

SYNONYMS

saba lokera—of every person; *uthalila*—overflowed; *ānanda-sāgara*—the ocean of transcendental bliss; *saba loka*—every person; *pāsarila*—forgot; *deha*—body; *ātma*—mind; *ghara*—home.

TRANSLATION

The ocean of transcendental bliss overflowed, and everyone present forgot his body, mind and home.

antya.10.77

> *tabe nityānanda prabhu sṛjilā upāya*
> *krame-krame kīrtanīyā rākhila sabāya*

SYNONYMS

tabe—at that time; *nityānanda*—Lord Nityānanda; *prabhu*—the Lord; *sṛjilā upāya*—made a device; *krame-krame*—by and by; *kīrtanīyā*—the chanters; *rākhila*—stopped; *sabāya*—all.

TRANSLATION

Then Lord Nityānanda found a way to end the kīrtana. He gradually stopped all the chanters.

antya.10.78

> *svarūpera saṅge mātra eka sampradāya*
> *svarūpera saṅge seha manda-svara gāya*

SYNONYMS

svarūpera saṅge—with Svarūpa Dāmodara; *mātra*—only; *eka*—one; *sampradāya*—group; *svarūpera saṅge*—with Svarūpa Dāmodara; *seha*—they; *manda-svara*—very softly; *gāya*—chanted.

TRANSLATION

Thus only one group continued chanting with Svarūpa Dāmodara, and they chanted very softly.

antya.10.79

> *kolāhala nāhi, prabhura kichu bāhya haila*
> *tabe nityānanda sabāra śrama jānāila*

SYNONYMS

kolāhala—tumultuous sound; *nāhi*—there was not; *prabhura*—of Śrī Caitanya Mahāprabhu; *kichu*—some; *bāhya*—external consciousness; *haila*—there was; *tabe*—at that time; *nityānanda*—Lord Nityānanda; *sabāra*—of all of them; *śrama*—fatigue; *jānāila*—informed.

TRANSLATION

When there was no longer a tumultuous sound, Śrī Caitanya Mahāprabhu returned to consciousness. Then Nityānanda Prabhu informed Him of the fatigue of the chanters and dancers.

antya.10.80

> *bhakta-śrama jāni' kailā kīrtana samāpana*
> *sabā lañā āsi' kailā samudre snapana*

SYNONYMS

bhakta-śrama—the fatigue of the devotees; *jāni'*—understanding; *kailā*—performed; *kīrtana samāpana*—ending the chanting; *sabā lañā āsi'*—accompanied by all of them; *kailā*—did; *samudre*—in the sea; *snapana*—bathing.

TRANSLATION

Understanding the fatigue of the devotees, Śrī Caitanya Mahāprabhu stopped the congregational chanting. Then He bathed in the sea, accompanied by them all.

antya.10.81

> *saba lañā prabhu kailā prasāda bhojana*
> *sabāre vidāya dilā karite śayana*

SYNONYMS

saba lañā—with all of them; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā*—performed; *prasāda bhojana*—taking *prasāda*; *sabāre*—to everyone; *vidāya dilā*—bade farewell; *karite śayana*—to take rest.

TRANSLATION

Then Śrī Caitanya Mahāprabhu took prasāda with all of them and then asked them to return to their dwellings and take rest.

antya.10.82

> *gambhīrāra dvāre karena āpane śayana*
> *govinda āsiyā kare pāda-samvāhana*

SYNONYMS

gambhīrāra dvāre—at the door of the Gambhīrā, the small room within the room; *karena*—does; *āpane*—personally; *śayana*—lying down; *govinda*—His personal servant Govinda; *āsiyā*—coming; *kare*—performs; *pāda-samvāhana*—massaging the legs.

TRANSLATION

Śrī Caitanya Mahāprabhu lay down at the door of the Gambhīrā, and Govinda came there to massage His legs.

antya.10.83-84

> *sarva-kāla āche ei sudṛḍha 'niyama'*
> *'prabhu yadi prasāda pāñā karena śayana*

govinda āsiyā kare pāda-samvāhana
tabe yāi' prabhura 'śeṣa' karena bhojana'

SYNONYMS

sarva-kāla—all the time; *āche*—there is; *ei*—this; *su-dṛḍha*—hard-and-fast; *niyama*—regulation; *prabhu*—Śrī Caitanya Mahāprabhu; *yadi*—when; *prasāda pāñā*—after taking His meals; *karena śayana*—lies down; *govinda*—Govinda; *āsiyā*—coming; *kare*—performs; *pāda-samvāhana*—massaging the legs; *tabe*—thereafter; *yāi'*—going; *prabhura*—of Śrī Caitanya Mahāprabhu; *śeṣa*—the remnants of food; *karena bhojana*—eats.

TRANSLATION

It was a steady, long-standing rule that Śrī Caitanya Mahāprabhu would lie down to rest after lunch and Govinda would come to massage His legs. Then Govinda would honor the remnants of food left by Śrī Caitanya Mahāprabhu.

antya.10.85

saba dvāra yuḍi' prabhu kariyāchena śayana
bhitare yāite nāre, govinda kare nivedana

SYNONYMS

saba dvāra—the whole door; *yuḍi'*—occupying the space of; *prabhu*—Śrī Caitanya Mahāprabhu; *kariyāchena śayana*—was lying down; *bhitare*—within; *yāite nāre*—could not go; *govinda*—Govinda; *kare nivedana*—he requested.

TRANSLATION

This time when the Lord lay down, He occupied the entire doorway. Govinda could not enter the room, and therefore he made the following request.

antya.10.86

> *'eka-pāśa hao, more deha' bhitara yāite'*
> *prabhu kahe,—'śakti nāhi aṅga cālāite'*

SYNONYMS

eka-pāśa hao—kindly turn on one side; *more*—me; *deha'*—allow; *bhitara*—within; *yāite*—to go; *prabhu kahe*—Śrī Caitanya Mahāprabhu replied; *śakti*—strength; *nāhi*—there is not; *aṅga cālāite*—to move My body.

TRANSLATION

"Kindly turn on one side. Let me pass to enter the room." However, the Lord replied, "I don't have the strength to move My body."

antya.10.87

> *bāra bāra govinda kahe eka-dik ha-ite*
> *prabhu kahe,—'aṅga āmi nāri cālāite'*

SYNONYMS

bāra bāra—again and again; *govinda*—Govinda; *kahe*—requests; *eka-dik ha-ite*—to turn on one side; *prabhu kahe*—Śrī Caitanya Mahāprabhu replied; *aṅga*—My body; *āmi*—I; *nāri cālāite*—cannot move.

TRANSLATION

Govinda made his request again and again, but the Lord replied, "I cannot move My body."

antya.10.88

> *govinda kahe,—'karite cāhi pāda-samvāhana'*
> *prabhu kahe,—'kara vā nā kara, yei laya tomāra mana'*

SYNONYMS

govinda kahe—Govinda said; *karite*—to do; *cāhi*—I want; *pāda-samvāhana*—massaging Your legs; *prabhu kahe*—the Lord replied; *kara*—do; *vā*—or; *nā kara*—do not do; *yei*—whatever; *laya tomāra mana*—you decide.

TRANSLATION

Govinda repeatedly requested, "I want to massage Your legs," but the Lord said, "Do it or don't do it. It depends upon your mind."

antya.10.89

> *tabe govinda bahirvāsa tāṅra upare diyā*
> *bhitara-ghare gelā mahāprabhure laṅghiyā*

SYNONYMS

tabe—then; *govinda*—Govinda; *bahirvāsa*—outward wrapper; *tāṅra upare*—over Him; *diyā*—spreading; *bhitara-ghare*—within the room; *gelā*—went; *mahāprabhure laṅghiyā*—crossing Śrī Caitanya Mahāprabhu.

TRANSLATION

Then Govinda spread the Lord's wrapper over the Lord's body and in this way entered the room by crossing over Him.

antya.10.90

> *pāda-samvāhana kaila, kaṭi-pṛṣṭha cāpila*
> *madhūra-mardane prabhura pariśrama gela*

SYNONYMS

pāda-samvāhana—massaging of the legs; *kaila*—he performed; *kaṭi*—waist; *pṛṣṭha*—back; *cāpila*—pressed; *madhūra-mardane*—by mild pressing; *prabhura*—of Śrī Caitanya Mahāprabhu; *pariśrama*—fatigue; *gela*—went away.

TRANSLATION

Govinda massaged the Lord's legs as usual. He pressed the Lord's waist and back very softly, and thus all the Lord's fatigue went away.

antya.10.91

> *sukhe nidrā haila prabhura, govinda cāpe aṅga*
> *daṇḍa-dui ba-i prabhura hailā nidrā-bhaṅga*

SYNONYMS

sukhe—very nicely; *nidrā haila prabhura*—Śrī Caitanya Mahāprabhu slept; *govinda*—Govinda; *cāpe aṅga*—pressed the body; *daṇḍa-dui bāi*—after about forty-five minutes; *prabhura*—of Śrī Caitanya Mahāprabhu; *hailā*—there was; *nidrā-bhaṅga*—breaking of sleep.

TRANSLATION

As Govinda stroked His body, the Lord slept very nicely for about forty-five minutes, and then His sleep broke.

antya.10.92

> *govinde dekhiyā prabhu bale kruddha hañā*
> *'āji kene eta-kṣaṇa āchis vasiyā?*

SYNONYMS

govinde dekhiyā—seeing Govinda; *prabhu*—Śrī Caitanya Mahāprabhu; *bale*—said; *kruddha hañā*—in an angry mood; *āji*—today; *kene*—why; *eta-kṣaṇa*—for so long; *āchis*—have you been; *vasiyā*—sitting.

TRANSLATION

When Śrī Caitanya Mahāprabhu saw Govinda sitting by His side, He was somewhat angry. "Why have you been sitting here for so long today?" the Lord asked.

antya.10.93

> *mora nidrā haile kene nā gelā prasāda khāite?'*
> *govinda kahe—'dvāre śuilā, yāite nāhi pathe'*

SYNONYMS

mora nidrā haile—when I fell asleep; *kene*—why; *nā gelā*—did you not go; *prasāda khāite*—to take your meal; *govinda kahe*—Govinda said; *dvāre*—the door; *śuilā*—You were blocking; *yāite*—to go; *nāhi pathe*—there is no passage.

TRANSLATION

"Why didn't you go to take your meal after I fell asleep?" the Lord asked. Govinda replied, "You were lying down, blocking the door, and there was no way to go."

antya.10.94

> *prabhu kahe,—'bhitare tabe āilā kemane?*
> *taiche kene prasāda laite nā kailā gamane?'*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *bhitare*—inside; *tabe*—then; *āilā*—you came; *kemane*—how; *taiche*—in the same way; *kene*—why; *prasāda laite*—to take *prasāda*; *nā kailā gamane*—did you not go.

TRANSLATION

The Lord asked, "How did you enter the room? Why didn't you go out to take your lunch in the same way?"

antya.10.95

> *govinda kahe mane—"āmāra 'sevā' se 'niyama'*
> *aparādha ha-uka, kibā narake gamana*

SYNONYMS

govinda kahe—Govinda said; *mane*—within his mind; *āmāra sevā*—my service; *se niyama*—that is the regulation; *aparādha ha-uka*—let there be offenses; *kibā*—or; *narake*—to hell; *gamana*—going.

TRANSLATION

Govinda mentally replied, "My duty is to serve, even if I have to commit offenses or go to hell.

antya.10.96

> *'sevā' lāgi' koṭi 'aparādha' nāhi gaṇi*
> *sva-nimitta 'aparādhābhāse' bhaya māni"*

SYNONYMS

sevā lāgi'—for the matter of service; *koṭi aparādha*—ten million offenses; *nāhi gaṇi*—I do not care for; *sva-nimitta*—for my personal self; *aparādha-ābhāse*—by a glimpse of an offense; *bhaya māni*—I am afraid.

TRANSLATION

"I would not mind committing hundreds and thousands of offenses for the service of the Lord, but I greatly fear committing even a glimpse of an offense for my own self."

antya.10.97

> *eta saba mane kari' govinda rahilā*
> *prabhu ye puchilā, tāra uttara nā dilā*

SYNONYMS

eta saba—all this; *mane kari'*—thinking; *govinda rahilā*—Govinda kept silent; *prabhu*—Śrī Caitanya Mahāprabhu; *ye*—what; *puchilā*—inquired; *tāra*—of that; *uttara*—reply; *nā dilā*—did not give.

TRANSLATION

Thinking in this way, Govinda kept silent. He did not reply to the Lord's inquiry.

antya.10.98

> *pratyaha prabhura nidrāya yāna prasāda la-ite*
> *se divasera śrama dekhi' lāgilā cāpite*

SYNONYMS

prati-aha—daily; *prabhura nidrāya*—when the Lord was asleep; *yāna*—he goes; *prasāda la-ite*—to accept his lunch; *se divasera*—of that day; *śrama*—the weariness; *dekhi'*—seeing; *lāgilā cāpite*—began to press.

TRANSLATION

It was Govinda's practice to go take lunch when the Lord was asleep. On that day, however, seeing the Lord's weariness, Govinda continued massaging His body.

antya.10.99

> *yāiteha patha nāhi, yāibe kemane?*
> *mahā-aparādha haya prabhura laṅghane*

SYNONYMS

yāiteha—to go; *patha nāhi*—there was no passage; *yāibe kemane*—how would he go away; *mahā-aparādha*—a great offense; *haya*—there would be; *prabhura laṅghane*—to cross over the body of Śrī Caitanya Mahāprabhu.

TRANSLATION

There was no way to go. How could he leave? When he thought of crossing over the Lord's body, he considered it a great offense.

antya.10.100

> *ei saba haya bhakti-śāstra-sūkṣma marma*
> *caitanyera kṛpāya jāne ei saba dharma*

SYNONYMS

ei saba—all these; *haya*—are; *bhakti-śāstra*—of the system of devotional service; *sūkṣma marma*—finer principles; *caitanyera kṛpāya*—by the mercy of Śrī Caitanya Mahāprabhu; *jāne*—one can understand; *ei saba*—all these; *dharma*—principles of devotional service.

TRANSLATION

These are some of the finer points of etiquette in devotional service. Only one who has received the mercy of Śrī Caitanya Mahāprabhu can understand these principles.

PURPORT

Karmīs, fruitive workers, cannot understand the finer conclusions of devotional service because they accept only its ritualistic value but do not understand how devotional service satisfies the Supreme Personality of Godhead. The *karmīs* view the formalities as a means of advancing in religion, economic development, sensual satisfaction and liberation. Although these are only material results of following religious principles, the *karmīs* consider them everything. Such ritualistic activities are called *karma*. *Karmīs* who adopt devotional service very loosely and who therefore remain on the platform of material activities are called *prākṛta-sahajiyās*. They cannot understand how pure devotional service is rendered in paternal and conjugal love, for

this can be understood only by the special mercy bestowed by Śrī Caitanya Mahāprabhu upon pure devotees.

antya.10.101

> *bhakta-guṇa prakāśite prabhu baḍa raṅgī*
> *ei saba prakāśite kailā eta bhaṅgī*

SYNONYMS

bhakta-guṇa—the attributes of the devotee; *prakāśite*—to manifest; *prabhu*—the Lord; *baḍa raṅgī*—very interested; *ei saba*—all these; *prakāśite*—to manifest; *kailā*—He performed; *eta*—such; *bhaṅgī*—incident.

TRANSLATION

The Lord is very interested in manifesting the exalted qualities of His devotees, and that is why He engineered this incident.

antya.10.102

> *saṅkṣepe kahiluṅ ei pari-muṇḍā-nṛtya*
> *adyāpiha gāya yāhā caitanyera bhṛtya*

SYNONYMS

saṅkṣepe—in brief; *kahiluṅ*—I have described; *ei*—this; *pari-muṇḍā-nṛtya*—dancing in the dancing hall of Jagannātha's temple; *adyāpiha*—even up-to-dately; *gāya*—sing about; *yāhā*—which; *caitanyera bhṛtya*—the servants of Śrī Caitanya Mahāprabhu.

TRANSLATION

Thus I have briefly described Śrī Caitanya Mahāprabhu's dancing in the hall of the Jagannātha temple. The servants of Śrī Caitanya Mahāprabhu sing about this dancing even now.

antya.10.103

> *ei-mata mahāprabhu lañā nija-gaṇa*
> *guṇḍicā-gṛhera kailā kṣālana, mārjana*

SYNONYMS

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *lañā nija-gaṇa*—accompanied by His personal associates; *guṇḍicā-gṛhera*—of the Guṇḍicā temple; *kailā*—performed; *kṣālana*—washing; *mārjana*—cleansing.

TRANSLATION

Accompanied by His personal associates, Śrī Caitanya Mahāprabhu washed and swept the Guṇḍicā temple, cleansing it as usual.

antya.10.104

> *pūrvavat kailā prabhu kīrtana, nartana*
> *pūrvavat ṭoṭāya kailā vanya-bhojana*

SYNONYMS

pūrva-vat—as previously; *kailā*—performed; *prabhu*—Śrī Caitanya Mahāprabhu; *kīrtana*—chanting; *nartana*—dancing; *pūrva-vat*—as previously; *ṭoṭāya*—in the garden; *kailā*—performed; *vanya-bhojana*—taking a picnic.

TRANSLATION

The Lord danced and chanted and then enjoyed a picnic in the garden as He had done before.

antya.10.105

> *pūrvavat ratha-āge karilā nartana*
> *herā-pañcamī-yātrā kailā daraśana*

SYNONYMS

pūrva-vat—as previously; *ratha-āge*—in front of the chariot; *karilā nartana*—performed dancing; *herā-pañcamī-yātrā*—the festival of Herā-pañcamī; *kailā daraśana*—He saw.

TRANSLATION

As previously, He danced in front of the Jagannātha cart and observed the festival of Herā-pañcamī.

antya.10.106

> *cāri-māsa varṣāya rahilā saba bhakta-gaṇa*
> *janmāṣṭamī ādi yātrā kailā daraśana*

SYNONYMS

cāri-māsa—for four months; *varṣāya*—of the rainy season; *rahilā*—stayed; *saba bhakta-gaṇa*—all the devotees; *janmāṣṭamī ādi yātrā*—festivals like Lord Kṛṣṇa's birth ceremony; *kailā daraśana*—observed.

TRANSLATION

All the devotees from Bengal stayed in Jagannātha Purī for the four months of the rainy season and observed many other ceremonies, such as the anniversary of Lord Kṛṣṇa's birth.

antya.10.107

> *pūrve yadi gauḍa ha-ite bhakta-gaṇa āila*
> *prabhure kichu khāoyāite sabāra icchā haila*

SYNONYMS

pūrve—formerly; *yadi*—when; *gauḍa ha-ite*—from Bengal; *bhakta-gaṇa āila*—the devotees arrived; *prabhure*—to Śrī Caitanya Mahāprabhu; *kichu*—something; *khāoyāite*—to feed; *sabāra icchā haila*—everyone desired.

TRANSLATION

Formerly, when all the devotees had arrived from Bengal, they all desired to give Śrī Caitanya Mahāprabhu something to eat.

antya.10.108

> *keha kona prasāda āni' deya govinda-ṭhāñi*
> *'ihā yena avaśya bhakṣaṇa karena gosāñi'*

SYNONYMS

keha—someone; *kona prasāda*—some variety of *prasāda*; *āni'*—bringing; *deya*—delivers; *govinda-ṭhāñi*—to Govinda; *ihā*—this; *yena*—that; *avaśya*—certainly; *bhakṣaṇa karena*—eats; *gosāñi*—Śrī Caitanya Mahāprabhu.

TRANSLATION

Each devotee would bring a certain type of prasāda. He would entrust it to Govinda and request him, "Please arrange that the Lord will surely eat this prasāda."

antya.10.109

> *keha paiḍa, keha nāḍu, keha piṭhā-pānā*
> *bahu-mūlya uttama-prasāda-prakāra yāra nānā*

SYNONYMS

keha—someone; *paiḍa*—a coconut preparation; *keha*—someone; *nāḍu*—sweetballs; *keha*—someone; *piṭhā*—cakes; *pānā*—sweet rice; *bahu-mūlya*—costly; *uttama-prasāda*—very palatable food; *prakāra yāra nānā*—of different varieties.

TRANSLATION

Some brought paiḍa [a coconut preparation], some brought sweetballs, and some brought cakes and sweet rice. The prasāda was of different varieties, all very costly.

antya.10.110

> *'amuk ei diyāche' govinda kare nivedana*
> *'dhari' rākha' bali' prabhu nā karena bhakṣaṇa*

SYNONYMS

amuk—such and such devotee; *ei*—this; *diyāche*—has given; *govinda*—Govinda; *kare nivedana*—informs; *dhari' rākha*—please keep them; *bali'*—saying; *prabhu*—Śrī Caitanya Mahāprabhu; *nā karena bhakṣaṇa*—does not eat.

TRANSLATION

Govinda would present the prasāda and say to Śrī Caitanya Mahāprabhu, "This has been given by such and such devotee." The Lord, however, would not actually eat it. He would simply say, "Keep it in storage."

antya.10.111

> *dharite dharite gharera bharila eka koṇa*
> *śata-janera bhakṣya yata haila sañcayana*

SYNONYMS

dharite dharite—keeping and keeping; *gharera*—of the room; *bharila*—filled up; *eka koṇa*—one corner; *śata-janera*—of one hundred people; *bhakṣya*—sufficient for feeding; *yata*—all; *haila*—there was; *sañcayana*—accumulation.

TRANSLATION

Govinda kept accumulating the food, and soon it filled a corner of the room. There was quite enough to feed at least a hundred people.

antya.10.112

> *govindere sabe puche kariyā yatana*
> *'āmā-datta prasāda prabhure ki karāilā bhakṣaṇa?*

SYNONYMS

govindere—unto Govinda; *sabe*—all the devotees; *puche*—inquired; *kariyā yatana*—with great eagerness; *āmā-datta prasāda*—the *prasāda* given by me; *prabhure*—unto Śrī Caitanya Mahāprabhu; *ki karāilā bhakṣaṇa*—have you given for eating.

TRANSLATION

All the devotees asked Govinda with great eagerness, "Have you given Śrī Caitanya Mahāprabhu the prasāda brought by me?"

antya.10.113

> *kāhāṅ kichu kahi' govinda kare vañcana*
> *āra dina prabhure kahe nirveda-vacana*

SYNONYMS

kāhāṅ—to someone; *kichu*—something; *kahi'*—saying; *govinda*—Govinda; *kare vañcana*—told lies; *āra dina*—one day; *prabhure*—unto Śrī Caitanya Mahāprabhu; *kahe*—said; *nirveda-vacana*—a statement of disappointment.

TRANSLATION

When the devotees questioned Govinda, he had to tell them lies. Therefore one day he spoke to the Lord in disappointment.

antya.10.114

> *"ācāryādi mahāśaya kariyā yatane*
> *tomāre khāoyāite vastu dena mora sthāne*

SYNONYMS

ācārya-ādi—headed by Advaita Ācārya; *mahāśaya*—respectable gentlemen; *kariyā yatane*—with great endeavor; *tomāre khāoyāite*—to feed You; *vastu dena*—deliver varieties of food; *mora sthāne*—to me.

TRANSLATION

"Many respectable devotees, headed by Advaita Ācārya, make a great endeavor to entrust me with varieties of food for You.

antya.10.115

> *tumi se nā khāo, tāṅrā puche bāra bāra*
> *kata vañcanā karimu, kemane āmāra nistāra?"*

SYNONYMS

tumi—You; *se*—that; *nā khāo*—do not eat; *tāṅrā*—they; *puche*—inquire; *bāra bāra*—again and again; *kata vañcanā karimu*—how long shall I cheat; *kemane*—how; *āmāra*—my; *nistāra*—deliverance.

TRANSLATION

"You do not eat it, but they ask me again and again. How long shall I go on cheating them? How shall I be freed from this responsibility?"

antya.10.116

> *prabhu kahe,—'ādi-vasyā' duḥkha kāṅhe māne?*
> *kebā ki diyāche, tāhā ānaha ekhāne'*

SYNONYMS

prabhu kahe—the Lord replied; *ādi-vasyā*—you who have been residing with Me for a very long time; *duḥkha kāṅhe māne*—why are you unhappy about this; *kebā ki diyāche*—whatever they have delivered; *tāhā*—all that; *ānaha ekhāne*—bring here.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "Why are you so foolishly unhappy? Bring here to Me whatever they have given you."

PURPORT

Śrīla Bhaktivinoda Ṭhākura explains that the word *ādi-vasyā* refers to one who has been living with another for a very long time. Govinda was addressed as *ādi-vasyā* because he had been living with Śrī Caitanya Mahāprabhu for a very long time, whereas other devotees, who were mostly new, would come and go. In effect, the Lord told Govinda, "Since you have been living with Me for a long time, you should not be foolishly disappointed in this situation. Bring all the food to Me, and you will see that I can eat it."

antya.10.117

> *eta bali' mahāprabhu vasilā bhojane*
> *nāma dhari' dhari' govinda kare nivedane*

SYNONYMS

eta bali'—saying this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *vasilā bhojane*—sat down for eating; *nāma*—the name; *dhari' dhari'*—speaking; *govinda*—Govinda; *kare nivedane*—offers.

TRANSLATION

Śrī Caitanya Mahāprabhu sat down to eat. Then Govinda offered Him the preparations one after another, and as he did so he spoke the name of the person who had given each one.

antya.10.118

> *"ācāryera ei paiḍa, pānā-sara-pūpī*
> *ei amṛta-guṭikā, maṇḍā, karpūra-kūpī*

SYNONYMS

ācāryera—of Advaita Ācārya; *ei*—these; *paiḍa*—coconut preparation; *pānā*—sweet rice; *sara-pūpī*—cakes made with cream; *ei*—these; *amṛta-guṭikā*—sweetballs; *maṇḍā*—a type of round sweetmeat; *karpūra-kūpī*—a pot of camphor.

TRANSLATION

"These preparations-paiḍa, sweet rice, cakes made with cream, and also amṛta-guṭikā, maṇḍā and a pot of camphor-have been given by Advaita Ācārya.

antya.10.119

> *śrīvāsa-paṇḍitera ei aneka prakāra*
> *piṭhā, pānā, amṛta-maṇḍā padma-cini āra*

SYNONYMS

śrīvāsa-paṇḍitera—of Śrīvāsa Paṇḍita; *ei*—these; *aneka prakāra*—many varieties; *piṭhā*—cakes; *pānā*—cream; *amṛta-maṇḍā*—another type of sweetball; *padma-cini—padma-cini*; *āra*—and.

TRANSLATION

"Next there are varieties of food-cakes, cream, amṛta-maṇḍā and padmacini-given by Śrīvāsa Paṇḍita.

antya.10.120

> *ācāryaratnera ei saba upahāra*
> *ācāryanidhira ei, aneka prakāra*

SYNONYMS

ācāryaratnera—of Candraśekhara; *ei*—these; *saba*—all; *upahāra*—presentations; *ācāryanidhira*—of Ācāryanidhi; *ei*—these; *aneka prakāra*—of different varieties.

TRANSLATION

"All these are gifts of Ācāryaratna, and these varieties of gifts are from Ācāryanidhi.

antya.10.121

> *vāsudeva-dattera ei murāri-guptera āra*
> *buddhimanta-khāṅnera ei vividha prakāra*

SYNONYMS

vāsudeva-dattera—of Vāsudeva Datta; *ei*—these; *murāri-guptera*—of Murāri Gupta; *āra*—and; *buddhimanta-khāṅnera*—of Buddhimanta Khān; *ei*—these; *vividha prakāra*—of different varieties.

TRANSLATION

"And all these varieties of food have been given by Vāsudeva Datta, Murāri Gupta and Buddhimanta Khān.

antya.10.122

> *śrīmān-sena, śrīmān-paṇḍita, ācārya-nandana*
> *tāṅ-sabāra datta ei karaha bhojana*

SYNONYMS

śrīmān-sena—Śivānanda Sena; *śrīmān-paṇḍita*—Śrīmān Paṇḍita; *ācārya-nandana*—Ācārya Nandana; *tāṅ-sabāra*—of all of them; *datta*—given; *ei*—these; *karaha bhojana*—please eat.

TRANSLATION

"These are gifts given by Śrīmān Sena, Śrīmān Paṇḍita and Ācārya Nandana. Please eat them all.

antya.10.123

> *kulīna-grāmera ei āge dekha yata*
> *khaṇḍa-vāsī lokera ei dekha tata"*

SYNONYMS

kulīna-grāmera—of the residents of Kulīna-grāma; *ei*—these; *āge*—before; *dekha*—see; *yata*—all; *khaṇḍa-vāsī lokera*—of the residents of Khaṇḍa; *ei*—these; *dekha*—see; *tata*—so many.

TRANSLATION

"Here are the preparations made by the inhabitants of Kulīna-grāma, and these have been made by the inhabitants of Khaṇḍa."

antya.10.124

> *aiche sabāra nāma lañā prabhura āge dhare*
> *santuṣṭa hañā prabhu saba bhojana kare*

SYNONYMS

aiche—in this way; *sabāra nāma*—everyone's name; *lañā*—taking; *prabhura āge*—before the Lord; *dhare*—he places; *santuṣṭa hañā*—being very satisfied; *prabhu*—the Lord; *saba*—all; *bhojana kare*—began to eat.

TRANSLATION

In this way, Govinda gave everyone's name as he put the food before the Lord. Being very satisfied, the Lord began to eat it all.

antya.10.125-126

> *yadyapi māsekera vāsi mukuta nārikela*
> *amṛta-guṭikādi, pānādi sakala*

> *tathāpi nūtana-prāya saba dravyera svāda*
> *'vāsi' visvāda nahe sei prabhura prasāda*

SYNONYMS

yadyapi—although; *māsekera*—one month; *vāsi*—remaining; *mukuta nārikela*—a very hard sweet preparation of coconut; *amṛta-guṭikā*—*amṛta-guṭikā* sweetballs; *ādi*—etc.; *pānā*—sweet drinks; *ādi*—and so on; *sakala*—all; *tathāpi*—still; *nūtana-prāya*—as if fresh; *saba dravyera*—of every preparation; *svāda*—the taste; *vāsi*

—stale; *visvāda*—tasteless; *nahe*—were not; *sei*—that; *prabhura prasāda*—the mercy of the Lord.

TRANSLATION

The hard sweets made of coconut, mukuta nārikela, the sweetballs, the many kinds of sweet drinks and all the other preparations were at least a month old, but although they were old, they had not become tasteless or stale. Indeed, they had all stayed fresh. That is the mercy of Śrī Caitanya Mahāprabhu.

antya.10.127

> *śata-janera bhakṣya prabhu daṇḍeke khāilā!*
> *'āra kichu āche?' bali' govinde puchilā*

SYNONYMS

śata-janera—of one hundred persons; *bhakṣya*—eatables; *prabhu*—Śrī Caitanya Mahāprabhu; *daṇḍeke khāilā*—ate within twenty-four minutes; *āra kichu āche*—is there anything more; *bali'*—saying; *govinde*—unto Govinda; *puchilā*—inquired.

TRANSLATION

Within a very short time, Śrī Caitanya Mahāprabhu ate enough for a hundred people. Then He asked Govinda, "Is there anything more left?"

antya.10.128

> *govinda bale,—'rāghavera jhāli mātra āche'*
> *prabhu kahe,—'āji rahu, tāhā dekhimu pāche'*

SYNONYMS

govinda bale—Govinda replied; *rāghavera jhāli*—the bags given by Rāghava; *mātra*—only; *āche*—there is; *prabhu kahe*—Śrī Caitanya Mahāprabhu said; *āji*—today; *rahu*—let remain; *tāhā*—that; *dekhimu*—I shall see; *pāche*—later.

TRANSLATION

Govinda replied, "Now there are only the bags of Rāghava." The Lord said, "Let them remain today. I shall see them later."

antya.10.129

> *āra dina prabhu yadi nibhṛte bhojana kailā*
> *rāghavera jhāli khuli' sakala dekhilā*

SYNONYMS

āra dina—the next day; *prabhu*—Śrī Caitanya Mahāprabhu; *yadi*—when; *nibhṛte*—in a secluded place; *bhojana kailā*—took His lunch; *rāghavera*—of Rāghava Paṇḍita; *jhāli*—the bags; *khuli'*—opening; *sakala dekhilā*—saw everything.

TRANSLATION

The next day, while taking His lunch in a secluded place, Śrī Caitanya Mahāprabhu opened the bags of Rāghava and inspected their contents one after another.

antya.10.130

> *saba dravyera kichu kichu upayoga kailā*
> *svādu, sugandhi dekhi' bahu praśaṁsilā*

SYNONYMS

saba dravyera—of all the articles; *kichu kichu*—something; *upayoga kailā*—used; *svādu*—tasteful; *su-gandhi*—aromatic; *dekhi'*—seeing; *bahu*—very much; *praśaṁsilā*—He praised.

TRANSLATION

He tasted a little of everything they contained and praised it all for its flavor and aroma.

antya.10.131

> *vatsareka tare āra rākhilā dhariyā*
> *bhojana-kāle svarūpa pariveśe khasāñā*

SYNONYMS

vatsareka—one year; *tare*—for; *āra*—balance; *rākhilā dhariyā*—kept in stock; *bhojana-kāle*—at the time of lunch; *svarūpa*—Svarūpa Dāmodara Gosvāmī; *pariveśe*—administered; *khasāñā*—taking out little by little.

TRANSLATION

All the varieties of the remaining prasāda were kept to eat throughout the year. When Śrī Caitanya Mahāprabhu ate His lunch, Svarūpa Dāmodara Gosvāmī would serve it little by little.

antya.10.132

> *kabhu rātri-kāle kichu karena upayoga*
> *bhaktera śraddhāra dravya avaśya karena upabhoga*

SYNONYMS

kabhu—sometimes; *rātri-kāle*—at night; *kichu*—some; *karena upayoga*—used; *bhaktera*—of the devotees; *śraddhāra*—with faith and love; *dravya*—preparations; *avaśya*—certainly; *karena upabhoga*—enjoys.

TRANSLATION

Sometimes Śrī Caitanya Mahāprabhu would take some of it at night. The Lord certainly enjoys preparations made with faith and love by His devotees.

PURPORT

Kṛṣṇa is very pleased with His devotees and their offerings. Therefore in *Bhagavad-gītā* the Lord says:

> *patraṁ puṣpaṁ phalaṁ toyaṁ*
> *yo me bhaktyā prayacchati*
> *tad ahaṁ bhakty-upahṛtam*
> *aśnāmi prayatātmanaḥ*

"If one offers Me with love and devotion a leaf, a flower, fruit or water, I will accept it." (Bg. 9.26) Herein also we find that Śrī Caitanya Mahāprabhu accepted all this food because it had been offered by His devotees. Sometimes He would eat it during lunch and sometimes at night, but He would always think that since His devotees had offered it with great love and affection, He must eat it.

antya.10.133

> *ei-mata mahāprabhu bhakta-gaṇa-saṅge*
> *cāturmāsya goṅāilā kṛṣṇa-kathā-raṅge*

SYNONYMS

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *bhakta-gaṇa-saṅge*—with His personal devotees; *cāturmāsya goṅāilā*—passed the four months of the rainy season; *kṛṣṇa-kathā-raṅge*—in the happiness of discussing topics about Kṛṣṇa.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu spent the entire period of Cāturmāsya [the four months of the rainy season] in the happiness of discussing topics of Kṛṣṇa with His devotees.

antya.10.134

> *madhye madhye ācāryādi kare nimantraṇa*
> *ghare bhāta rāndhe āra vividha vyañjana*

SYNONYMS

madhye madhye—at intervals; *ācārya-ādi*—Advaita Ācārya and others; *kare nimantraṇa*—invite; *ghare*—at home; *bhāta*—rice; *rāndhe*—cook; *āra*—and; *vividha vyañjana*—varieties of vegetables.

TRANSLATION

From time to time, Advaita Ācārya and others would invite Śrī Caitanya Mahāprabhu for home-cooked rice and varieties of vegetables.

antya.10.135-136

> *maricera jhāla, āra madhurāmla āra*
> *ādā, lavaṇa, lembu, dugdha, dadhi, khaṇḍa-sāra*

> *śāka dui-cāri, āra sukutāra jhola*
> *nimba-vārtākī, āra bhṛṣṭa-paṭola*

SYNONYMS

maricera jhāla—a pungent preparation with black pepper; *āra*—as well as; *madhurāmla*—a sweet-and-sour preparation; *āra*—also; *ādā*—ginger; *lavaṇa*—salted preparations; *lembu*—lime; *dugdha*—milk; *dadhi*—yogurt; *khaṇḍa-sāra*—cheese; *śāka dui-cāri*—spinach of two to four kinds; *āra*—and; *sukutāra jhola*—a soup made of bitter melon; *nimba-vārtākī*—eggplant mixed with *nimba* leaves; *āra*—and; *bhṛṣṭa-paṭola*—fried *paṭola*.

TRANSLATION

They offered pungent preparations made with black pepper, sweet-and-sour preparations, ginger, salty preparations, limes, milk, yogurt, cheese, two or four kinds of spinach, soup made with bitter melon, eggplant mixed with nimba flowers, and fried paṭola.

antya.10.137

> *bhṛṣṭa phula-baḍī, āra mudga-ḍāli-sūpa*
> *vividha vyañjana rāndhe prabhura ruci-anurūpa*

SYNONYMS

bhṛṣṭa—fried; *phula-baḍī*—a hot *dhal* preparation; *āra*—and; *mudga-ḍāli-sūpa*—a liquid preparation made from mung *dhal*; *vividha vyañjana*—varieties of vegetables; *rāndhe*—used to cook; *prabhura ruci-anurūpa*—very tasteful for Śrī Caitanya Mahāprabhu.

TRANSLATION

They also offered phula-baḍī, liquid mung dhal and many vegetables, all cooked according to the Lord's taste.

antya.10.138

> *jagannāthera prasāda āne karite miśrita*
> *kāhāṅ ekā yāyena, kāhāṅ gaṇera sahita*

SYNONYMS

jagannāthera—of Lord Jagannātha; *prasāda*—remnants of food; *āne*—bring; *karite miśrita*—mixing; *kāhāṅ*—somewhere; *ekā*

yāyena—goes alone; *kāhāṅ*—somewhere; *gaṇera sahita*—with associates.

TRANSLATION

They would mix these preparations with the remnants of food from Lord Jagannātha. When Śrī Caitanya Mahāprabhu accepted the invitations, He went sometimes alone and sometimes with His associates.

antya.10.139

> *ācāryaratna, ācāryanidhi, nandana, rāghava*
> *śrīvāsa-ādi yata bhakta, vipra saba*

SYNONYMS

ācāryaratna—Ācāryaratna; *ācāryanidhi*—Ācāryanidhi; *nandana*—Nandana Ācārya; *rāghava*—Rāghava Paṇḍita; *śrīvāsa-ādi*—headed by Śrīvāsa; *yata bhakta*—all devotees; *vipra saba*—all *brāhmaṇas*.

TRANSLATION

Devotees like Ācāryaratna, Ācāryanidhi, Nandana Ācārya, Rāghava Paṇḍita and Śrīvāsa were all of the brāhmaṇa caste.

ei-mata nimantraṇa karena yatna kari
vāsudeva, gadādhara-dāsa, gupta-murāri

kulīna-grāmī, khaṇḍa-vāsī, āra yata jana
jagannāthera prasāda āni' kare nimantraṇa

SYNONYMS

ei-mata—like this; *nimantraṇa*—invitation; *karena*—execute; *yatna kari*—with devotion; *vāsudeva*—Vāsudeva; *gadādhara-dāsa*—Gadādhara dāsa; *gupta-murāri*—Murāri Gupta; *kulīna-grāmī*—the inhabitants of Kulīna-grāma; *khaṇḍa-vāsī*—the inhabitants of Khaṇḍa; *āra*—and; *yata jana*—many other persons; *jagannāthera prasāda*—remnants of the food of Jagannātha; *āni'*—bringing; *kare nimantraṇa*—invite.

TRANSLATION

They would extend invitations to the Lord. Vāsudeva Datta, Gadādhara dāsa, Murāri Gupta, the inhabitants of Kulīna-grāma and Khaṇḍa and many other devotees who were not brāhmaṇas by caste would purchase food offered to Lord Jagannātha and then extend invitations to Śrī Caitanya Mahāprabhu.

PURPORT

The inhabitants of Kulīna-grāma, such as Satyarāja Khān and Rāmānanda Vasu, were not *brāhmaṇas* by caste, nor were the inhabitants of Khaṇḍa, such as Mukunda dāsa, Narahari dāsa and Raghunandana. Therefore they would purchase *prasāda* from the market where the remnants of Lord Jagannātha's food was sold and then extend invitations to Śrī Caitanya Mahāprabhu, whereas Ācāryaratna, Ācāryanidhi and others who were *brāhmaṇas* by caste would cook at home when they invited the Lord. Caitanya Mahāprabhu observed the etiquette then current in society by accepting only *prasāda* cooked by members of the *brāhmaṇa* caste, but on principle He accepted invitations from His devotees, regardless of whether they were *brāhmaṇas* by caste.

antya.10.142

> *śivānanda-senera śuna nimantraṇākhyāna*
> *śivānandera baḍa-putrera 'caitanya-dāsa' nāma*

SYNONYMS

śivānanda-senera—of Śivānanda Sena; *śuna*—hear; *nimantraṇa-ākhyāna*—the story of the invitation; *śivānandera*—of Śivānanda Sena; *baḍa-putrera*—of the eldest son; *caitanya-dāsa nāma*—the name is Caitanya dāsa.

TRANSLATION

Now hear about the invitation Śivānanda Sena extended to the Lord. His eldest son was named Caitanya dāsa.

antya.10.143

> *prabhure milāite tāṅre saṅgei ānilā*
> *milāile, prabhu tāṅra nāma ta' puchilā*

SYNONYMS

prabhure milāite—to introduce to the Lord; *tāṅre*—him, *Caitanya dāsa*; *saṅgei*—along; *ānilā*—brought; *milāile*—when he introduced him; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅra*—his; *nāma*—name; *ta'*—thereupon; *puchilā*—inquired.

TRANSLATION

When Śivānanda brought his son, Caitanya dāsa, to be introduced to the Lord, Śrī Caitanya Mahāprabhu inquired about his name.

antya.10.144

> *'caitanya-dāsa' nāma śuni' kahe gaura-rāya*
> *'kibā nāma dharāñācha, bujhana nā yāya'*

SYNONYMS

caitanya-dāsa—Caitanya dāsa; *nāma*—name; *śuni'*—hearing; *kahe gaura-rāya*—Śrī Caitanya Mahāprabhu said; *kibā*—what; *nāma*—name; *dharāñācha*—you have given; *bujhana nā yāya*—it cannot be understood.

TRANSLATION

When the Lord heard that his name was Caitanya dāsa, He said, "What kind of name have you given him? It is very difficult to understand."

antya.10.145

> *sena kahe,—'ye jāniluṅ, sei nāma dharila'*
> *eta bali' mahāprabhure nimantraṇa kaila*

SYNONYMS

sena kahe—Śivānanda Sena replied; *ye jāniluṅ*—whatever I know; *sei nāma*—that name; *dharila*—he has kept; *eta bali'*—saying this; *mahāprabhure*—unto Śrī Caitanya Mahāprabhu; *nimantraṇa kaila*—gave an invitation.

TRANSLATION

Śivānanda Sena replied, "He has kept the name that appeared to me from within." Then he invited Śrī Caitanya Mahāprabhu for lunch.

antya.10.146

> *jagannāthera bahu-mūlya prasāda ānāilā*
> *bhakta-gaṇe lañā prabhu bhojane vasilā*

SYNONYMS

jagannāthera—of Lord Jagannātha; *bahu-mūlya*—very costly; *prasāda*—remnants of food; *ānāilā*—brought; *bhakta-gaṇe*—the devotees; *lañā*—taking along; *prabhu*—Śrī Caitanya Mahāprabhu; *bhojane vasilā*—sat down to accept *prasāda*.

TRANSLATION

Śivānanda Sena had bought very costly remnants of Lord Jagannātha's food. He brought it in and offered it to Śrī Caitanya Mahāprabhu, who sat down to accept the prasāda with His associates.

antya.10.147

> *śivānandera gaurave prabhu karilā bhojana*
> *ati-guru-bhojane prabhura prasanna nahe mana*

SYNONYMS

śivānandera—of Śivānanda Sena; *gaurave*—out of honor; *prabhu*—Śrī Caitanya Mahāprabhu; *karilā bhojana*—ate; *ati-guru-bhojane*—

because of eating too much; *prabhura*—of Śrī Caitanya Mahāprabhu; *prasanna nahe mana*—the mind was not satisfied.

TRANSLATION

Because of Śivānanda Sena's glories, Śrī Caitanya Mahāprabhu ate all kinds of prasāda to honor his request. However, the Lord ate more than necessary, and therefore His mind was dissatisfied.

antya.10.148

> *āra dina caitanya-dāsa kailā nimantraṇa*
> *prabhura 'abhīṣṭa' bujhi' ānilā vyañjana*

SYNONYMS

āra dina—next day; *caitanya-dāsa*—the son of Śivānanda Sena; *kailā nimantraṇa*—invited; *prabhura*—of Śrī Caitanya Mahāprabhu; *abhīṣṭa*—desire; *bujhi'*—understanding; *ānilā vyañjana*—bought different vegetables.

TRANSLATION

The next day, Caitanya dāsa, the son of Śivānanda Sena, extended an invitation to the Lord. He could understand the Lord's mind, however, and therefore he arranged for a different kind of food.

> *dadhi, lembu, ādā, āra phula-baḍā, lavaṇa*
> *sāmagrī dekhiyā prabhura prasanna haila mana*

SYNONYMS

dadhi—yogurt; *lembu*—lime; *ādā*—ginger; *āra*—and; *phula-baḍā*—soft cake made of *dhal*; *lavaṇa*—salt; *sāmagrī dekhiyā*—seeing these ingredients; *prabhura*—of Śrī Caitanya Mahāprabhu; *prasanna*—satisfied; *haila*—became; *mana*—the mind.

TRANSLATION

He offered yogurt, limes, ginger, soft baḍā and salt. Seeing all these arrangements, Śrī Caitanya Mahāprabhu was very pleased.

PURPORT

By the grace of Śrī Caitanya Mahāprabhu, Caitanya dāsa understood the Lord's mind. Therefore he arranged for food that would counteract the heavy meal the Lord had eaten the previous day.

Later in life, Caitanya dāsa became a very learned Sanskrit scholar and wrote many books. Among these books, his commentary on *Kṛṣṇa-karṇāmṛta* is very famous. There is another book called *Caitanya-caritāmṛta,* which is a work of Sanskrit poetry. It is said that this was also composed by him.

antya.10.150

> *prabhu kahe,—"ei bālaka āmāra mata jāne*
> *santuṣṭa ha-ilāṅ āmi ihāra nimantraṇe"*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *ei bālaka*—this boy; *āmāra mata*—My mind; *jāne*—can understand; *santuṣṭa ha-ilāṅ*—am very satisfied; *āmi*—I; *ihāra nimantraṇe*—by his invitation.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "This boy knows My mind. Therefore I am very satisfied to keep his invitation."

antya.10.151

> *eta bali' dadhi-bhāta karilā bhojana*
> *caitanya-dāsere dilā ucchiṣṭa-bhājana*

SYNONYMS

eta bali'—saying this; *dadhi-bhāta*—yogurt with rice; *karilābhojana*—ate; *caitanya-dāsere*—unto Caitanya dāsa; *dilā*—He offered; *ucchiṣṭa-bhājana*—the remnants of His food.

TRANSLATION

After saying this, the Lord ate the rice mixed with yogurt and offered Caitanya dāsa the remnants of His food.

antya.10.152

> *cāri-māsa ei-mata nimantraṇe yāya*
> *kona kona vaiṣṇava 'divasa' nāhi pāya*

SYNONYMS

cāri-māsa—for four months; *ei-mata*—in this way; *nimantraṇe yāya*—Śrī Caitanya Mahāprabhu keeps His invitations; *kona kona vaiṣṇava*—some of the Vaiṣṇava devotees; *divasa*—day; *nāhi pāya*—could not get.

TRANSLATION

The four months of Cāturmāsya passed in this manner, with the Lord accepting invitations from His devotees. Because of a heavy schedule of invitations, however, some of the Vaiṣṇavas could not get an open day on which to invite the Lord.

antya.10.153

> *gadādhara-paṇḍita, bhaṭṭācārya sārvabhauma*
> *iṅhā sabāra āche bhikṣāra divasa-niyama*

SYNONYMS

gadādhara-paṇḍita—Paṇḍita Gadādhara; *bhaṭṭācārya sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *iṅhā sabāra*—of all these persons; *āche*—there is; *bhikṣāra*—for accepting invitations; *divasa-niyama*—a fixed date in every month.

TRANSLATION

Gadādhara Paṇḍita and Sārvabhauma Bhaṭṭācārya had fixed dates on which Śrī Caitanya Mahāprabhu would accept their invitations every month.

antya.10.154-155

> *gopīnāthācārya, jagadānanda, kāśīśvara*
> *bhagavān, rāmabhadrācārya, śaṅkara, vakreśvara*

> *madhye madhye ghara-bhāte kare nimantraṇa*
> *anyera nimantraṇe prasāde kauḍi dui-paṇa*

SYNONYMS

gopīnātha-ācārya—Gopīnātha Ācārya; *jagadānanda*—Jagadānanda Paṇḍita; *kāśīśvara*—Kāśīśvara; *bhagavān*—Bhagavān; *rāmabhadra-ācārya*—Rāmabhadrācārya; *śaṅkara*—Śaṅkara; *vakreśvara*—Vakreśvara; *madhye madhye*—at intervals; *ghara-bhāte*—with rice at home; *kare nimantraṇa*—invite; *anyera nimantraṇa*—for others' invitations; *prasāde—prasāda*; *kauḍi dui-paṇa*—two *panas* of *conchshells* (160 conchshells).

TRANSLATION

Gopīnātha Ācārya, Jagadānanda, Kāśīśvara, Bhagavān, Rāmabhadrācārya, Śaṅkara and Vakreśvara, who were all brāhmaṇas, extended invitations to Śrī Caitanya Mahāprabhu and offered Him food cooked at home, whereas other devotees would pay two paṇas of small conchshells to purchase Jagannātha's prasāda and then invite the Lord.

antya.10.156

> *prathame āchila 'nirbandha' kauḍi cāri-paṇa*
> *rāmacandra-purī-bha ye ghāṭāilā nimantraṇa*

SYNONYMS

prathame—in the beginning; *āchila*—it was; *nirbandha*—fixed; *kauḍi cāri-paṇa*—four *paṇas* of conchshells; *rāmacandra-purī-*

bhaye—because of the restriction of Rāmacandra Purī; *ghāṭāilā*—decreased; *nimantraṇa*—the price of an invitation.

TRANSLATION

At first the cost of Jagannātha prasāda for an invitation was four paṇas of conchshells, but when Rāmacandra Purī was there, the price was cut in half.

antya.10.157

> *cāri-māsa rahi' gauḍera bhakte vidāya dilā*
> *nīlācalera saṅgī bhakta saṅgei rahilā*

SYNONYMS

cāri-māsa rahi'—remaining for four months; *gauḍera bhakte*—to the devotees coming from Bengal; *vidāya dilā*—bade farewell; *nīlācalera saṅgī*—associates at Jagannātha Purī; *bhakta*—devotees; *saṅgei*—with; *rahilā*—remained.

TRANSLATION

The devotees who came from Bengal stayed with Śrī Caitanya Mahāprabhu for four consecutive months, and then the Lord bade them farewell. After the Bengali devotees departed, the devotees who were the Lord's constant companions at Jagannātha Purī stayed with the Lord.

antya.10.158

> *ei ta' kahiluṅ prabhura bhikṣā-nimantraṇa*
> *bhakta-datta vastu yaiche kailā āsvādana*

SYNONYMS

ei ta'—thus; *kahiluṅ*—I have described; *prabhura*—of Śrī Caitanya Mahāprabhu; *bhikṣā-nimantraṇa*—the invitation to dine; *bhakta-datta*—offered by the devotees; *vastu*—things; *yaiche*—as; *kailā āsvādana*—He tasted.

TRANSLATION

Thus I have described how Śrī Caitanya Mahāprabhu accepted invitations and how He accepted and tasted the prasāda offered by His devotees.

antya.10.159

> *tāra madhye rāghavera jhāli-vivaraṇa*
> *tāra madhye pari-muṇḍā-nṛtya-kathana*

SYNONYMS

tāra madhye—in the midst of that; *rāghavera*—of Rāghava Paṇḍita; *jhāli-vivaraṇa*—description of the bags of food; *tāra madhye*—along with that; *pari-muṇḍā-nṛtya-kathana*—the description of dancing in the temple of Jagannātha.

TRANSLATION

In the midst of that narration are descriptions of Rāghava Paṇḍita's bags of food and the dancing in the temple of Jagannātha.

antya.10.160

> *śraddhā kari' śune yei caitanyera kathā*
> *caitanya-caraṇe prema pāibe sarvathā*

SYNONYMS

śraddhā kari'—with great faith and love; *śune*—hears; *yei*—anyone who; *caitanyera kathā*—the narration of the activities of Śrī Caitanya Mahāprabhu; *caitanya-caraṇe*—at the lotus feet of Śrī Caitanya Mahāprabhu; *prema*—love; *pāibe*—must achieve; *sarvathā*—without fail.

TRANSLATION

One who hears about the pastimes of Śrī Caitanya Mahāprabhu with faith and love will certainly attain ecstatic love for the lotus feet of Śrī Caitanya Mahāprabhu without fail.

antya.10.161

> *śunite amṛta-sama juḍāya karṇa-mana*
> *sei bhāgyavān, yei kare āsvādana*

SYNONYMS

śunite—to hear; *amṛta-sama*—just like nectar; *juḍāya karṇa-mana*—satisfies the ears and mind; *sei bhāgyavān*—he is very fortunate; *yei*—who; *kare āsvādana*—tastes.

TRANSLATION

Narrations of Śrī Caitanya Mahāprabhu's activities are just like nectar to hear. Indeed, they satisfy both the ears and mind. One who tastes the nectar of these activities is certainly very fortunate.

antya.10.162

> *śrī-rūpa-raghunātha-pade yāra āśa*
> *caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps. ***Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Tenth Chapter, describing how Lord Śrī Caitanya Mahāprabhu tasted the prasāda offered by His devotees.***

Chapter 11

antya.11.1

namāmi haridāsaṁ taṁ
caitanyaṁ taṁ ca tat-prabhum
saṁsthitām api yan-mūrtiṁ
svāṅke kṛtvā nanarta yaḥ

SYNONYMS

namāmi—I offer my respectful obeisances; *haridāsam*—unto Haridāsa Ṭhākura; *tam*—him; *caitanyam*—unto Lord Caitanya; *tam*—Him; *ca*—also; *tat-prabhum*—his master; *saṁsthitām*—dead; *api*—certainly; *yat*—whose; *mūrtim*—bodily form; *sva-aṅke*—on His lap; *kṛtvā*—keeping; *nanarta*—danced; *yaḥ*—He who.

TRANSLATION

Let me offer my respectful obeisances unto Haridāsa Ṭhākura and his master, Śrī Caitanya Mahāprabhu, who danced with the body of Haridāsa Ṭhākura on His lap.

antya.11.2

> *jaya jaya śrī-caitanya jaya dayāmaya*
> *jayādvaita-priya nityānanda-priya jaya*

SYNONYMS

jaya jaya—all glories; *śrī-caitanya*—to Lord Śrī Caitanya Mahāprabhu; *jaya*—all glories; *dayā-maya*—to the most merciful; *jaya*—all glories; *advaita-priya*—to the dear master of Advaita Ācārya; *nityānanda-priya*—to Śrī Caitanya Mahāprabhu, who is very dear to Lord Nityānanda; *jaya*—all glories.

TRANSLATION

All glories to Lord Śrī Caitanya Mahāprabhu, who is very merciful and who is very dear to Advaita Ācārya and Lord Nityānanda.

antya.11.3

> *jaya śrīnivāseśvara haridāsa-nātha*
> *jaya gadādhara-priya svarūpa-prāṇa-nātha*

SYNONYMS

jaya—all glories; *śrīnivāsa-īśvara*—to the master of Śrīnivāsa; *haridāsa-nātha*—the master of Haridāsa Ṭhākura; *jaya*—all glories;

gadādhara-priya—to the dear master of Gadādhara; *svarūpa-prāṇa-nātha*—the master of the life of Svarūpa Dāmodara.

TRANSLATION

All glories to the master of Śrīnivāsa Ṭhākura! All glories to the master of Haridāsa Ṭhākura! All glories to the dear master of Gadādhara Paṇḍita! All glories to the master of the life of Svarūpa Dāmodara!

antya.11.4

> *jaya kāśī-priya jagadānanda-prāṇeśvara*
> *jaya rūpa-sanātana-raghunātheśvara*

SYNONYMS

jaya—all glories; *kāśī-priya*—to Lord Śrī Caitanya, who is very dear to Kāśī Miśra; *jagadānanda-prāṇa-īśvara*—the Lord of the life of Jagadānanda Paṇḍita; *jaya*—all glories; *rūpa-sanātana-raghunātha-īśvara*—to the Lord of Rūpa Gosvāmī, Sanātana Gosvāmī and Raghunātha dāsa Gosvāmī.

TRANSLATION

All glories to Lord Śrī Caitanya, who is very dear to Kāśī Miśra. He is the Lord of the life of Jagadānanda and the Lord of Rūpa Gosvāmī, Sanātana Gosvāmī and Raghunātha dāsa Gosvāmī.

antya.11.5

> *jaya gaura-deha kṛṣṇa svayaṁ bhagavān*
> *kṛpā kari' deha' prabhu, nija-pada-dāna*

SYNONYMS

jaya—all glories; *gaura-deha*—to the transcendental body of Śrī Caitanya Mahāprabhu; *kṛṣṇa*—Lord Kṛṣṇa; *svayam*—personally; *bhagavān*—the Supreme Personality of Godhead; *kṛpā kari'*—being merciful; *deha'*—please give; *prabhu*—my Lord; *nija-pada-dāna*—shelter at Your lotus feet.

TRANSLATION

All glories to the transcendental form of Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself, the Supreme Personality of Godhead. My dear Lord, kindly give me shelter at Your lotus feet by Your causeless mercy.

antya.11.6

> *jaya nityānanda-candra jaya caitanyera prāṇa*
> *tomāra caraṇāravinde bhakti deha' dāna*

SYNONYMS

jaya—all glories; *nityānanda-candra*—to Lord Nityānanda Prabhu; *jaya*—all glories; *caitanyera prāṇa*—to the life and soul of Śrī

Caitanya Mahāprabhu; *tomāra caraṇa-aravinde*—at Your lotus feet; *bhakti*—devotional service; *deha'*—please give; *dāna*—the gift.

TRANSLATION

All glories to Lord Nityānanda, who is the life and soul of Śrī Caitanya Mahāprabhu. My dear Lord, kindly give me engagement in devotional service at Your lotus feet.

antya.11.7

> *jaya jayādvaita-candra caitanyera ārya*
> *sva-caraṇe bhakti deha' jayādvaitācārya*

SYNONYMS

jaya jaya—all glories; *advaita-candra*—to Advaita Ācārya; *caitanyera ārya*—respected by the Lord; *sva-caraṇe*—at Your lotus feet; *bhakti deha'*—please give devotional service; *jaya*—all glories; *advaita-ācārya*—to Advaita Ācārya.

TRANSLATION

All glories to Advaita Ācārya, who is treated by Śrī Caitanya Mahāprabhu as superior due to His age and respectability. Please give me engagement in devotional service at Your lotus feet.

antya.11.8

> *jaya gaura-bhakta-gaṇa,—gaura yāṅra prāṇa*
> *saba bhakta mili' more bhakti deha' dāna*

SYNONYMS

jaya—all glories; *gaura-bhakta-gaṇa*—to the devotees of Śrī Caitanya Mahāprabhu; *gaura*—Lord Caitanya; *yāṅra*—of whom; *prāṇa*—the life and soul; *saba*—all; *bhakta*—devotees; *mili'*—together; *more*—to me; *bhakti*—devotional service; *deha' dāna*—kindly give the charity.

TRANSLATION

All glories to all the devotees of Śrī Caitanya Mahāprabhu, for the Lord is their life and soul. All of you, kindly bestow devotional service upon me.

antya.11.9

> *jaya rūpa, sanātana, jīva, raghunātha*
> *raghunātha, gopāla,—chaya mora nātha*

SYNONYMS

jaya—all glories; *rūpa*—to Rūpa Gosvāmī; *sanātana*—Sanātana Gosvāmī; *jīva*—Jīva Gosvāmī; *raghunātha*—Raghunātha dāsa

Gosvāmī; *raghunātha*—Raghunātha Bhaṭṭa Gosvāmī; *gopāla*—Gopāla Bhaṭṭa Gosvāmī; *chaya*—six; *mora*—my; *nātha*—lords.

TRANSLATION

All glories to Rūpa Gosvāmī, Sanātana Gosvāmī, Jīva Gosvāmī, Raghunātha dāsa Gosvāmī, Raghunātha Bhaṭṭa Gosvāmī, and Gopāla Bhaṭṭa Gosvāmī, the six Gosvāmīs of Vṛndāvana. They are all my masters.

antya.11.10

> *e-saba prasāde likhi caitanya-līlā-guṇa*
> *yaiche taiche likhi, kari āpana pāvana*

SYNONYMS

e-saba—of all these; *prasāde*—by the mercy; *likhi*—I am writing; *caitanya-līlā guṇa*—the attributes and pastimes of Śrī Caitanya Mahāprabhu; *yaiche taiche*—somehow or other; *likhi*—I am writing; *kari*—I do; *āpana pāvana*—purifying myself.

TRANSLATION

I am writing this narration of the pastimes and attributes of the Lord by the mercy of Śrī Caitanya Mahāprabhu and His associates. I do not know how to write properly, but I am purifying myself by writing this description.

antya.11.11

> *ei-mata mahāprabhura nīlācale vāsa*
> *saṅge bhakta-gaṇa lañā kīrtana-vilāsa*

SYNONYMS

ei-mata—in this way; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *nīlācale vāsa*—residence at Jagannātha Purī; *saṅge*—along; *bhakta-gaṇa lañā*—taking His devotees; *kīrtana-vilāsa*—enjoyment of performance of congregational chanting.

TRANSLATION

Śrī Caitanya Mahāprabhu thus resided at Jagannātha Purī with His personal devotees and enjoyed the congregational chanting of the Hare Kṛṣṇa mahā mantra.

antya.11.12

> *dine nṛtya-kīrtana, īśvara-daraśana*
> *rātrye rāya-svarūpa-sane rasa-āsvādana*

SYNONYMS

dine—during the daytime; *nṛtya-kīrtana*—dancing and chanting; *īśvara daraśana*—visiting the temple of Lord Jagannātha; *rātrye*—at night; *rāya*—Rāmānanda Rāya; *svarūpa*—Svarūpa Dāmodara

Gosvāmī; *sane*—with; *rasa-āsvādana*—tasting the transcendental mellows.

TRANSLATION

In the daytime Śrī Caitanya Mahāprabhu engaged in dancing and chanting and in seeing the temple of Lord Jagannātha. At night, in the company of His most confidential devotees, such as Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī, He tasted the nectar of the transcendental mellows of Lord Śrī Kṛṣṇa's pastimes.

antya.11.13

> *ei-mata mahāprabhura sukhe kāla yāya*
> *kṛṣṇera viraha-vikāra aṅge nānā haya*

SYNONYMS

ei-mata—in this way; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *sukhe*—in happiness; *kāla yāya*—time passes; *kṛṣṇera*—of Lord Kṛṣṇa; *viraha*—from separation; *vikāra*—transformations; *aṅge*—on the body; *nānā*—various; *haya*—there are.

TRANSLATION

Śrī Caitanya Mahāprabhu very happily passed His days in this way at Nīlācala, Jagannātha Purī. Feeling

separation from Kṛṣṇa, He exhibited many transcendental symptoms all over His body.

antya.11.14

> *dine dine bāḍe vikāra, rātrye atiśaya*
> *cintā, udvega, pralāpādi yata śāstre kaya*

SYNONYMS

dine dine—day after day; *bāḍe*—increase; *vikāra*—transformations; *rātrye atiśaya*—especially at night; *cintā*—anxiety; *udvega*—agitation; *pralāpa*—talking like a madman; *ādi*—and so on; *yata*—as many as; *śāstre kaya*—are mentioned in the *śāstras*.

TRANSLATION

Day after day the symptoms increased, and at night they increased even more. All these symptoms, such as transcendental anxiety, agitation, and talking like a madman, were present, just as they are described in the śāstras.

antya.11.15

> *svarūpa gosāñi, āra rāmānanda-rāya*
> *rātri-dine kare doṅhe prabhura sahāya*

SYNONYMS

svarūpa gosāñi—Svarūpa Dāmodara Gosvāmī; *āra*—and; *rāmānanda-rāya*—Rāmānanda Rāya; *rātri-dine*—day and night; *kare*—do; *doṅhe*—both of them; *prabhura*—of Śrī Caitanya Mahāprabhu; *sahāya*—help.

TRANSLATION

Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya, the chief assistants in Śrī Caitanya Mahāprabhu's pastimes, remained with Him both day and night.

antya.11.16

> *eka-dina govinda mahā-prasāda lañā*
> *haridāse dite gelā ānandita hañā*

SYNONYMS

eka-dina—one day; *govinda*—the personal servant of Lord Caitanya Mahāprabhu; *mahā-prasāda lañā*—taking *mahā-prasāda*; *haridāse dite*—to deliver to Haridāsa; *gelā*—went; *ānandita hañā*—in great jubilation.

TRANSLATION

One day Govinda, the personal servant of Śrī Caitanya Mahāprabhu, went in great jubilation to deliver the

remnants of Lord Jagannātha's food to Haridāsa Ṭhākura.

antya.11.17

> *dekhe,—haridāsa ṭhākura kariyāche śayana*
> *manda manda kariteche saṅkhyā-saṅkīrtana*

SYNONYMS

dekhe—he saw; *haridāsa ṭhākura*—Haridāsa Ṭhākura; *kariyāche śayana*—was lying down; *manda manda*—very slowly; *kariteche*—he was doing; *saṅkhyā saṅkīrtana*—chanting the fixed number of rounds.

TRANSLATION

When Govinda came to Haridāsa, he saw that Haridāsa Ṭhākura was lying on his back and chanting his rounds very slowly.

antya.11.18

> *govinda kahe,—'uṭha āsi' karaha bhojana'*
> *haridāsa kahe,—āji karimu laṅghana*

SYNONYMS

govinda kahe—Govinda said; *uṭha*—please get up; *āsi'*—coming; *karaha bhojana*—take your *prasāda*; *haridāsa kahe*—Haridāsa replied; *āji*—today; *karimu laṅghana*—I shall observe fasting.

TRANSLATION

"Please rise and take your mahā-prasāda," Govinda said. Haridāsa Ṭhākura replied, "Today I shall observe fasting.

antya.11.19

> *saṅkhyā-kīrtana pūre nāhi, ke-mate khāiba?*
> *mahā-prasāda āniyācha, ke-mate upekṣiba?*

SYNONYMS

saṅkhyā-kīrtana—the fixed amount of chanting; *pūre nāhi*—is not complete; *ke-mate khāiba*—how shall I eat; *mahā-prasāda āniyācha*—you have brought the *mahā-prasāda*; *ke-mate upekṣiba*—how shall I neglect.

TRANSLATION

"I have not finished chanting my regular number of rounds. How, then, can I eat? But you have brought mahā-prasāda, and how can I neglect it?"

> *eta bali' mahā-prasāda karilā vandana*
> *eka rañca lañā tāra karilā bhakṣaṇa*

SYNONYMS

eta bali'—saying this; *mahā-prasāda*—to the *mahā-prasāda*; *karilā vandana*—he offered respect; *eka rañca*—one fractional part; *lañā*—taking; *tāra karilā bhakṣaṇa*—ate it.

TRANSLATION

Saying this, he offered prayers to the mahā-prasāda, took a little portion, and ate it.

PURPORT

Mahā-prasāda is nondifferent from Kṛṣṇa. Therefore, instead of eating *mahā-prasāda,* one should honor it. It is said here, *karilā vandana,* "he offered prayers." When taking *mahā-prasāda,* one should not consider the food ordinary preparations. *Prasāda* means favor. One should consider *mahā-prasāda* a favor of Kṛṣṇa. As stated by Śrīla Bhaktivinoda Ṭhākura, *kṛṣṇa baḍa dayāmaya karibāre jihvā jaya svaprasāda-anna dilā bhāi. Kṛṣṇa* is very kind. In this material world we are all very attached to tasting various types of food. Therefore, Kṛṣṇa eats many nice varieties of food and offers the food back to the devotees, so that not only are one's demands for various tastes satisfied, but by

eating *prasāda* he makes advancement in spiritual life. Therefore, we should never consider ordinary food on an equal level with *mahā-prasāda*.

antya.11.21

> *āra dina mahāprabhu tāṅra ṭhāñi āilā*
> *sustha hao, haridāsa—bali' tāṅre puchilā*

SYNONYMS

āra dina—the next day; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāṅra ṭhāñi*—to his place; *āilā*—came; *su-stha hao*—are you all right; *haridāsa*—O Haridāsa; *bali'*—saying; *tāṅre*—unto him; *puchilā*—inquired.

TRANSLATION

The next day, Śrī Caitanya Mahāprabhu went to Haridāsa's place and inquired from him, "Haridāsa, are you well?"

antya.11.22

> *namaskāra kari' teṅho kailā nivedana*
> *śarīra sustha haya mora, asustha buddhi-mana*

SYNONYMS

namaskāra kari'—after offering obeisances; *teṅho*—he, Haridāsa Ṭhākura; *kailā nivedana*—submitted; *śarīra*—body; *su-stha*—all right; *haya*—is; *mora*—my; *asustha*—not in a healthy condition; *buddhi-mana*—my mind and intelligence.

TRANSLATION

Haridāsa offered his obeisances to the Lord and replied, "My body is all right, but my mind and intelligence are not well."

antya.11.23

> *prabhu kahe,—'kon vyādhi, kaha ta' nirṇaya?'*
> *teṅho kahe,—'saṅkhyā-kīrtana nā pūraya'*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *kon vyādhi*—what disease; *kaha ta' nirṇaya*—can you ascertain; *teṅho kahe*—he said; *saṅkhyā-kīrtana*—fixed amount of chanting; *nā pūraya*—has not become complete.

TRANSLATION

Śrī Caitanya Mahāprabhu further inquired from Haridāsa, "Can you ascertain what your disease is?"

Haridāsa Ṭhākura replied, "My disease is that I cannot complete my rounds."

PURPORT

If one cannot complete the fixed number of rounds he is assigned, he should be considered to be in a diseased condition of spiritual life. Śrīla Haridāsa Ṭhākura is called *nāmācārya*. Of course, we cannot imitate Haridāsa Ṭhākura, but everyone must chant a prescribed number of rounds. In our Kṛṣṇa consciousness movement we have fixed sixteen rounds as the minimum so that the Westerners will not feel burdened. These sixteen rounds must be chanted, and chanted loudly, so that one can hear himself and others.

antya.11.24

> *prabhu kahe,—"vṛddha ha-ilā 'saṅkhyā' alpa kara*
> *siddha-deha tumi, sādhane āgraha kene kara?*

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *vṛddha ha-ilā*—you have become old; *saṅkhyā alpa kara*—reduce your number; *siddha-deha tumi*—you are already liberated; *sādhane*—in the regulative principles; *āgraha kene kara*—why are you eager.

TRANSLATION

"Now that you have become old," the Lord said, "you may reduce the number of rounds you chant daily. You are already liberated, and therefore you need not follow the regulative principles very strictly.

PURPORT

Unless one has come to the platform of spontaneous love of God, he must follow the regulative principles. Ṭhākura Haridāsa was the living example of how to follow the regulative principles. Similarly, Raghunātha dāsa Gosvāmī was also such a living example. In the *Ṣaḍ-gosvāmy-aṣṭaka* it is stated: *saṅkhyā-pūrvaka-nāma-gāna-natibhiḥ kālāvasānīkṛtau*. The *Gosvāmīs,* especially Raghunātha dāsa Gosvāmī, strictly followed all the regulative principles. The first regulative principle is that one must chant the *Hare Kṛṣṇa mahā-mantra* loudly enough so that he can hear himself, and one must vow to chant a fixed number of rounds. Not only was Raghunātha dāsa Gosvāmī chanting a fixed number of rounds, but he had also taken a vow to bow down many times and offer obeisances to the Lord.

antya.11.25

> *loka nistārite ei tomāra 'avatāra'*
> *nāmera mahimā loke karilā pracāra*

SYNONYMS

loka nistārite—to deliver the people in general; *ei*—this; *tomāra avatāra*—your incarnation; *nāmera mahimā*—the glories of the holy name; *loke*—in this world; *karilā pracāra*—you have preached.

TRANSLATION

"Your role in this incarnation is to deliver the people in general. You have sufficiently preached the glories of the holy name in this world."

PURPORT

Haridāsa Ṭhākura is known as *nāmācārya* because it is he who preached the glories of chanting *hari-nāma,* the holy name of God. By using the words *tomāra avatāra* ("your incarnation"), Śrī Caitanya Mahāprabhu confirms that Haridāsa Ṭhākura is the incarnation of Lord Brahmā. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that advanced devotees help the Supreme Personality of Godhead in His mission and that such devotees or personal associates incarnate by the will of the Supreme Lord. The Supreme Lord incarnates by His own will, and, by His will, competent devotees also incarnate to help Him in His mission. Haridāsa Ṭhākura is thus the incarnation of Lord Brahmā, and other devotees are likewise incarnations who help in the prosecution of the Lord's mission.

antya.11.26

> *ebe alpa saṅkhyā kari' kara saṅkīrtana"*
> *haridāsa kahe,—"śuna mora satya nivedana*

SYNONYMS

ebe—now; *alpa saṅkhyā*—a reduced number of chanting; *kari'*—doing; *kara saṅkīrtana*—chant the *Hare Kṛṣṇa mahā-mantra*; *haridāsa kahe*—Haridāsa Ṭhākura replied; *śuna*—kindly hear; *mora*—my; *satya*—real; *nivedana*—submission.

TRANSLATION

The Lord concluded, "Now, therefore, please reduce the fixed number of times you chant the Hare Kṛṣṇa mahā-mantra." Haridāsa Ṭhākura replied, "Kindly hear my real plea.

antya.11.27

> *hīna-jāti janma mora nindya-kalevara*
> *hīna-karme rata muñi adhama pāmara*

SYNONYMS

hīna-jāti—in a low family; *janma mora*—my birth; *nindya*—abominable; *kalevara*—body; *hīna-karme*—in low activities; *rata*

muñi—I am fully engaged; *adhama*—the lowest of men; *pāmara*—most condemned.

TRANSLATION

"I was born in an inferior family, and my body is most abominable. I always engage in low work. Therefore, I am the lowest, most condemned of men.

antya.11.28

> *adṛśya, aspṛśya more aṅgīkāra kailā*
> *rauravа ha-ite kāḍi' more vaikuṇṭhe caḍāilā*

SYNONYMS

adṛśya—unseeable; *aspṛśya*—untouchable; *more*—me; *aṅgīkāra kailā*—You have accepted; *raurava ha-ite*—from a hellish condition; *kāḍi'*—taking away; *more*—me; *vaikuṇṭhe caḍāilā*—have raised to the Vaikuṇṭha platform.

TRANSLATION

"I am unseeable and untouchable, but You have accepted me as Your servant. This means that You have delivered me from a hellish condition and raised me to the Vaikuṇṭha platform.

antya.11.29

> *svatantra īśvara tumi hao icchāmaya*
> *jagat nācāo, yāre yaiche icchā haya*

SYNONYMS

svatantra—fully independent; *īśvara*—Supreme Personality of Godhead; *tumi*—You; *hao*—are; *icchā-maya*—free to act according to Your desire; *jagat*—the world; *nācāo*—You are causing to dance; *yāre*—which; *yaiche*—as; *icchā haya*—You like.

TRANSLATION

"My dear Lord, You are the fully independent Personality of Godhead. You act by Your own free will. You cause the whole world to dance and act as You like.

antya.11.30

> *aneka nācāilā more prasāda kariyā*
> *viprera śrāddha-pātra khāinu 'mleccha' hañā*

SYNONYMS

aneka—in many ways; *nācāilā*—You have made dance; *more*—me; *prasāda kariyā*—by Your mercy; *viprera*—of the *brāhmaṇas*; *śrāddha-pātra*—the dish of the *śrāddha* ceremony; *khāinu*—I have eaten; *mleccha hañā*—although born in a family of meateaters.

TRANSLATION

"My dear Lord, by Your mercy You have made me dance in many ways. For example, I was offered the śrāddha-pātra that should have been offered to first-class brāhmaṇas. I ate from it even though I was born in a family of meateaters.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, in his *Anubhāṣya,* quotes from the *Viṣṇu-smṛti* in reference to *śrāddha-pātra*.

> *brāhmaṇāpasadā hy ete*
> *kathitāḥ paṅkti-dūṣakāḥ*
> *etān vivarjayed yatnāt*
> *śrāddha-karmaṇi paṇḍitaḥ*

According to this verse, if one is born in a *brāhmaṇa* family but does not behave according to brahminical standards, he should not be offered the *śrāddha-pātra,* which is *prasāda* offered to the forefathers. Advaita Ācārya offered the *śrāddha-pātra* to Haridāsa Ṭhākura, not to a *brāhmaṇa* who had been born in a *brāhmaṇa* family. Although Haridāsa Ṭhākura was born in the family of meateaters, because he was an advanced devotee he was shown more respect than a first-class *brāhmaṇa*.

antya.11.31

> *eka vāñchā haya mora bahu dina haite*
> *līlā samvaribe tumi—laya mora citte*

SYNONYMS

eka vāñchā—one desire; *haya*—is; *mora*—my; *bahu dina*—a very long time; *haite*—since; *līlā*—Your activities; *samvaribe tumi*—You will close; *laya mora citte*—I am thinking.

TRANSLATION

"I have had one desire for a very long time. I think that quite soon, my Lord, You will bring to a close Your pastimes within this material world.

antya.11.32

> *sei līlā prabhu more kabhu nā dekhāibā*
> *āpanāra āge mora śarīra pāḍibā*

SYNONYMS

sei līlā—that pastime; *prabhu*—my Lord; *more*—unto me; *kabhu*—ever; *nā dekhāibā*—do not show; *āpanāra āge*—before You; *mora śarīra*—my body; *pāḍibā*—let fall down.

TRANSLATION

"I wish that You not show me this closing chapter of Your pastimes. Before that time comes, kindly let my body fall down in Your presence.

antya.11.33

> *hṛdaye dharimu tomāra kamala caraṇa*
> *nayane dekhimu tomāra cāṅda vadana*

SYNONYMS

hṛdaye—upon my heart; *dharimu*—I shall catch; *tomāra*—Your; *kamala caraṇa*—lotuslike feet; *nayane*—with my eyes; *dekhimu*—I shall see; *tomāra*—Your; *cāṅda vadana*—face like the moon.

TRANSLATION

"I wish to catch Your lotuslike feet upon my heart and see Your moonlike face.

antya.11.34

> *jihvāya uccārimu tomāra 'kṛṣṇa-caitanya'-nāma*
> *ei-mata mora icchā,—chāḍimu parāṇa*

SYNONYMS

jihvāya—with my tongue; *uccārimu*—I shall chant; *tomāra*—Your; *kṛṣṇa-caitanya-nāma*—holy name of Lord Kṛṣṇa Caitanya; *ei-mata*—in this way; *mora icchā*—my desire; *chāḍimu parāṇa*—I shall give up life.

TRANSLATION

"With my tongue I shall chant Your holy name, 'Śrī Kṛṣṇa Caitanya!' That is my desire. Kindly let me give up my body in this way.

antya.11.35

> *mora ei icchā yadi tomāra prasāde haya*
> *ei nivedana mora kara, dayāmaya*

SYNONYMS

mora—my; *ei*—this; *icchā*—desire; *yadi*—if; *tomāra prasāde*—by Your mercy; *haya*—is; *ei nivedana*—this submission; *mora*—my; *kara*—just do; *dayā-maya*—O merciful one.

TRANSLATION

"O most merciful Lord, if by Your mercy it is possible, kindly grant my desire.

antya.11.36

> *ei nīca deha mora paḍuka tava āge*
> *ei vāñchā-siddhi mora tomātei lāge"*

SYNONYMS

ei—this; *nīca*—lowborn; *deha*—body; *mora*—my; *paḍuka*—let it fall down; *tava āge*—in front of You; *ei*—this; *vāñchā-siddhi*—perfection of desire; *mora*—my; *tomātei*—by You; *lāge*—can become possible.

TRANSLATION

"Let this lowborn body fall down before You. You can make possible this perfection of all my desires."

antya.11.37

> *prabhu kahe,—"haridāsa, ye tumi māgibe*
> *kṛṣṇa kṛpāmaya tāhā avaśya karibe*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu replied; *haridāsa*—My dear Haridāsa; *ye*—whatever; *tumi*—you; *māgibe*—request; *kṛṣṇa*—Lord Kṛṣṇa; *kṛpā-maya*—all-merciful; *tāhā*—that; *avaśya*—certainly; *karibe*—will execute.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "My dear Haridāsa, Kṛṣṇa is so merciful that He must execute whatever you want.

antya.11.38

> *kintu āmāra ye kichu sukha, saba tomā lañā*
> *tomāra yogya nahe,—yābe āmāre chāḍiyā"*

SYNONYMS

kintu—but; *āmāra*—My; *ye*—whatever; *kichu*—any; *sukha*—happiness; *saba*—all; *tomā lañā*—because of your association; *tomāra*—for you; *yogya nahe*—it is not fit; *yābe*—you will go away; *āmāre chāḍiyā*—leaving Me aside.

TRANSLATION

"But whatever happiness is Mine is all due to your association. It is not fitting for you to go away and leave Me aside."

antya.11.39

> *caraṇe dhari' kahe haridāsa,—"nā kariha 'māyā'*
> *avaśya mo-adhame, prabhu, kara ei 'dayā'*

SYNONYMS

caraṇe—the lotus feet; *dhari'*—catching; *kahe*—said; *haridāsa*—Haridāsa Ṭhākura; *nā kariha māyā*—do not create an illusion; *avaśya*—certainly; *mo-adhame*—unto me, who am so fallen; *prabhu*—my Lord; *kara ei dayā*—show this mercy.

TRANSLATION

Catching the lotus feet of Śrī Caitanya Mahāprabhu, Haridāsa Ṭhākura said, "My Lord, do not create an illusion! Although I am so fallen, You must certainly show me this mercy!

antya.11.40

> *mora śiromaṇi kata kata mahāśaya*
> *tomāra līlāra sahāya koṭi-bhakta haya*

SYNONYMS

mora—my; *śiromaṇi*—crown jewels; *kata kata*—many, many; *mahāśaya*—great persons; *tomāra līlāra*—in Your pastimes; *sahāya*—helpers; *koṭi-bhakta*—millions of devotees; *haya*—there are.

TRANSLATION

"My Lord, there are many respectable personalities, millions of devotees, who are fit to sit on my head. They are all helpful in Your pastimes.

antya.11.41

> *āmā-hena yadi eka kīṭa mari' gela*
> *eka pipīlikā maile pṛthvīra kāhāṅ hāni haila?*

SYNONYMS

āmā-hena—like me; *yadi*—if; *eka*—one; *kīṭa*—insect; *mari' gela*—dies; *eka*—one; *pipīlikā*—ant; *maile*—if he dies; *pṛthvīra*—of the earth; *kāhāṅ*—where; *hāni haila*—is there any loss.

TRANSLATION

"My Lord, if an insignificant insect like me dies, what is the loss? If an ant dies, where is the loss to the material world?

antya.11.42

> *'bhakata-vatsala' prabhu, tumi, mui 'bhaktābhāsa'*
> *avaśya pūrābe, prabhu, mora ei āśa"*

SYNONYMS

bhakata-vatsala—always affectionate to devotees; *prabhu*—my Lord; *tumi*—You; *mui*—I; *bhakta-ābhāsa*—an imitation devotee; *avaśya*—certainly; *pūrābe*—You will fulfill; *prabhu*—my Lord; *mora*—my; *ei*—this; *āśa*—expectation.

TRANSLATION

"My Lord, You are always affectionate to Your devotees. I am just an imitation devotee, but nevertheless I wish that You fulfill my desire. That is my expectation."

antya.11.43

> *madhyāhna karite prabhu calilā āpane*
> *īśvara dekhiyā kāli dibena daraśane*

SYNONYMS

madhyāhna karite—to perform His noon duties; *prabhu*—Śrī Caitanya Mahāprabhu; *calilā āpane*—aroused Himself; *īśvara dekhiyā*—after visiting Lord Jagannātha; *kāli*—tomorrow; *dibena daraśane*—He would see Haridāsa Ṭhākura.

TRANSLATION

Because He had to perform His noon duties, Śrī Caitanya Mahāprabhu got up to leave, but it was settled

that the following day, after He saw Lord Jagannātha, He would return to visit Haridāsa Ṭhākura.

antya.11.44

> *tabe mahāprabhu tāṅre kari' āliṅgana*
> *madhyāhna karite samudre karilā gamana*

SYNONYMS

tabe—then; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—unto him (Haridāsa); *kari'*—doing; *āliṅgana*—embracing; *madhyāhna karite*—to perform His noon duties; *samudre*—toward the sea; *karilā gamana*—went.

TRANSLATION

After embracing him, Śrī Caitanya Mahāprabhu left to perform His noon duties and went to the sea to take His bath.

antya.11.45

> *prātaḥ-kāle īśvara dekhi' saba bhakta lañā*
> *haridāse dekhite āilā śīghra kariyā*

SYNONYMS

prātaḥ-kāle—in the morning; *īśvara dekhi'*—after visiting Lord Jagannātha; *saba bhakta*—all the devotees; *lañā*—accompanied by; *haridāse*—Haridāsa; *dekhite*—to see; *āilā*—came; *śīghra kariyā*—hastily.

TRANSLATION

The next morning, after visiting the Jagannātha temple, Śrī Caitanya Mahāprabhu, accompanied by all His other devotees, came hastily to see Haridāsa Ṭhākura.

antya.11.46

> *haridāsera āge āsi' dilā daraśana*
> *haridāsa vandilā prabhura āra vaiṣṇava-caraṇa*

SYNONYMS

haridāsera—of Haridāsa Ṭhākura; *āge*—in front; *āsi'*—coming; *dilā daraśana*—gave His audience; *haridāsa*—Haridāsa Ṭhākura; *vandilā*—offered respect; *prabhura*—of Śrī Caitanya Mahāprabhu; *āra*—and; *vaiṣṇava*—of the Vaiṣṇavas; *caraṇa*—unto the lotus feet.

TRANSLATION

Śrī Caitanya Mahāprabhu and the other devotees came before Haridāsa Ṭhākura, who offered his respects to

the lotus feet of Śrī Caitanya Mahāprabhu and all the Vaiṣṇavas.

antya.11.47

> *prabhu kahe,—'haridāsa, kaha samācāra'*
> *haridāsa kahe,—'prabhu, ye kṛpā tomāra'*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *haridāsa*—My dear Haridāsa; *kaha samācāra*—what is the news; *haridāsa kahe*—Haridāsa replied; *prabhu*—my Lord; *ye*—whatever; *kṛpā*—mercy; *tomāra*—Your.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu inquired, "My dear Haridāsa, what is the news?" Haridāsa Ṭhākura replied, "My Lord, whatever mercy You can bestow upon me."

antya.11.48

> *aṅgane ārambhilā prabhu mahā-saṅkīrtana*
> *vakreśvara-paṇḍita tāhāṅ karena nartana*

SYNONYMS

aṅgane—in the courtyard; *ārambhilā*—began; *prabhu*—Śrī Caitanya Mahāprabhu; *mahā-saṅkīrtana*—great congregational chanting; *vakreśvara-paṇḍita*—Vakreśvara Paṇḍita; *tāhāṅ*—there; *karena nartana*—danced.

TRANSLATION

Upon hearing this, Śrī Caitanya Mahāprabhu immediately began great congregational chanting in the courtyard. Vakreśvara Paṇḍita was the chief dancer.

antya.11.49

> *svarūpa-gosāñi ādi yata prabhura gaṇa*
> *haridāse beḍi' kare nāma-saṅkīrtana*

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; *ādi*—and others; *yata*—all; *prabhura gaṇa*—the company of the Lord; *haridāse beḍi'*—surrounding Haridāsa Ṭhākura; *kare*—performed; *nāma-saṅkīrtana*—congregational chanting.

TRANSLATION

Headed by Svarūpa Dāmodara Gosvāmī, all the devotees of Śrī Caitanya Mahāprabhu surrounded Haridāsa Ṭhākura and began congregational chanting.

antya.11.50

> *rāmānanda, sārvabhauma, sabāra agrete*
> *haridāsera guṇa prabhu lāgilā kahite*

SYNONYMS

rāmānanda—Rāmānanda Rāya; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *sabāra*—of all; *agrete*—in front; *haridāsera*—of Haridāsa Ṭhākura; *guṇa*—attributes; *prabhu*—Śrī Caitanya Mahāprabhu; *lāgilā kahite*—began to describe.

TRANSLATION

In front of all the great devotees like Rāmānanda Rāya and Sārvabhauma Bhaṭṭācārya, Śrī Caitanya Mahāprabhu began to describe the holy attributes of Haridāsa Ṭhākura.

antya.11.51

> *haridāsera guṇa kahite prabhu ha-ilā pañca-mukha*
> *kahite kahite prabhura bāḍe mahā-sukha*

SYNONYMS

haridāsera—of Haridāsa Ṭhākura; *guṇa*—attributes; *kahite*—speaking; *prabhu*—Śrī Caitanya Mahāprabhu; *ha-ilā*—became; *pañca-mukha*—as if possessing five mouths; *kahite kahite*—while

He was speaking; *prabhura*—of Śrī Caitanya Mahāprabhu; *bāḍe*—increased; *mahā-sukha*—great happiness.

TRANSLATION

As He described the transcendental attributes of Haridāsa Ṭhākura, Śrī Caitanya Mahāprabhu seemed to possess five mouths. The more He described, the more His great happiness increased.

antya.11.52

> *haridāsera guṇe sabāra vismita haya mana*
> *sarva-bhakta vande haridāsera caraṇa*

SYNONYMS

haridāsera—of Haridāsa Ṭhākura; *guṇe*—by the attributes; *sabāra*—of all of them; *vismita*—struck with wonder; *haya*—become; *mana*—minds; *sarva-bhakta*—all the devotees; *vande*—worship; *haridāsera caraṇa*—the lotus feet of Haridāsa Ṭhākura.

TRANSLATION

After hearing of the transcendental qualities of Haridāsa Ṭhākura, all the devotees present were struck with wonder. They all offered their respectful obeisances to the lotus feet of Haridāsa Ṭhākura.

antya.11.53

> *haridāsa nijāgrete prabhure vasāilā*
> *nija-netra—dui bhṛṅga—mukha-padme dilā*

SYNONYMS

haridāsa—Ṭhākura Haridāsa; *nija-agrete*—in front of himself; *prabhure vasāilā*—made the Lord sit down; *nija-netra*—his eyes; *dui bhṛṅga*—as if two bumblebees; *mukha-padme*—on the lotus face; *dilā*—he fixed.

TRANSLATION

Haridāsa Ṭhākura made Śrī Caitanya Mahāprabhu sit down in front of him, and then he fixed his eyes, like two bumblebees, on the lotus face of the Lord.

antya.11.54

> *sva-hṛdaye āni' dharila prabhura caraṇa*
> *sarva-bhakta-pada-reṇu mastaka-bhūṣaṇa*

SYNONYMS

sva-hṛdaye—upon his heart; *āni'*—bringing; *dharila*—held; *prabhura caraṇa*—the lotus feet of Śrī Caitanya Mahāprabhu; *sarva-bhakta*—of all the devotees; *pada-reṇu*—the dust of the feet; *mastaka-bhūṣaṇa*—the ornament of his head.

TRANSLATION

He held the lotus feet of Śrī Caitanya Mahāprabhu on his heart and then took the dust of the feet of all the devotees present and put it on his head.

antya.11.55

> *'śrī-kṛṣṇa-caitanya' śabda balena bāra bāra*
> *prabhu-mukha-mādhurī piye, netre jala-dhāra*

SYNONYMS

śrī-kṛṣṇa-caitanya—Lord Śrī Kṛṣṇa Caitanya; *śabda*—vibration; *balena*—speaks; *bāra bāra*—again and again; *prabhu-mukha-mādhurī*—the sweetness of the face of Śrī Caitanya Mahāprabhu; *piye*—he drinks; *netre*—through the eyes; *jala-dhāra*—a continuous flow of water.

TRANSLATION

He began to chant the holy name of Śrī Kṛṣṇa Caitanya again and again. As he drank the sweetness of the face of the Lord, tears constantly glided down from his eyes.

antya.11.56

> *'śrī-kṛṣṇa-caitanya' śabda karite uccāraṇa*
> *nāmera sahita prāṇa kaila utkrāmaṇa*

SYNONYMS

śrī-kṛṣṇa-caitanya—Śrī Kṛṣṇa Caitanya; *śabda*—the sound vibration; *karite uccāraṇa*—chanting; *nāmera sahita*—with the name; *prāṇa*—life; *kaila utkrāmaṇa*—went away.

TRANSLATION

While chanting the holy name of Śrī Kṛṣṇa Caitanya, he gave up his air of life and left his body.

antya.11.57

> *mahā-yogeśvara-prāya dekhi' svacchande maraṇa*
> *'bhīṣmera niryāṇa' sabāra ha-ila smaraṇa*

SYNONYMS

mahā-yogeśvara-prāya—just like a great mystic *yogī*; *dekhi'*—seeing; *svacchande*—at his will; *maraṇa*—dying; *bhīṣmera niryāṇa*—the passing of Bhīṣma; *sabāra ha-ila smaraṇa*—everyone remembered.

TRANSLATION

Seeing the wonderful death of Haridāsa Ṭhākura by his own will, which was just like a great mystic yogī's, everyone remembered the passing away of Bhīṣma.

antya.11.58

> *'hari' 'kṛṣṇa'-śabde sabe kare kolāhala*
> *premānande mahāprabhu ha-ilā vihvala*

SYNONYMS

hari—the holy name of Hari; *kṛṣṇa*—the holy name of Kṛṣṇa; *śabde*—with the sound vibration; *sabe*—all of them; *kare*—make; *kolāhala*—great noise; *prema-ānande*—in ecstatic love; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *ha-ilā vihvala*—became overwhelmed.

TRANSLATION

There was a tumultuous noise as they all chanted the holy names "Hari" and "Kṛṣṇa." Śrī Caitanya Mahāprabhu became overwhelmed with ecstatic love.

antya.11.59

> *haridāsera tanu prabhu kole laila uṭhāñā*
> *aṅgane nācena prabhu premāviṣṭa hañā*

SYNONYMS

haridāsera—of Haridāsa Ṭhākura; *tanu*—the body; *prabhu*—Śrī Caitanya Mahāprabhu; *kole*—on the lap; *laila*—took; *uṭhāñā*—raising; *aṅgane*—in the yard; *nācena*—dances; *prabhu*—Śrī

Caitanya Mahāprabhu; *premāviṣṭa hañā*—becoming overwhelmed by ecstatic love.

TRANSLATION

The Lord raised the body of Haridāsa Ṭhākura and placed it on His lap. Then He began to dance in the courtyard in great ecstatic love.

antya.11.60

> *prabhura āveśe avaśa sarva-bhakta-gaṇa*
> *premāveśe sabe nāce, karena kīrtana*

SYNONYMS

prabhura āveśe—because of the ecstatic emotions of Śrī Caitanya Mahāprabhu; *avaśa*—helpless; *sarva-bhakta-gaṇa*—all the devotees; *prema-āveśe*—in great ecstatic love; *sabe*—all of them; *nāce*—dance; *karena kīrtana*—and perform congregational chanting.

TRANSLATION

Because of Śrī Caitanya Mahāprabhu's ecstatic love, all the devotees were helpless, and in ecstatic love they also began to dance and chant congregationally.

antya.11.61

> *ei-mate nṛtya prabhu kailā kata-kṣaṇa*
> *svarūpa-gosāñi prabhure karāila sāvadhāna*

SYNONYMS

ei-mate—in this way; *nṛtya*—dancing; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā*—performed; *kata-kṣaṇa*—for some time; *svarūpa-gosāñi*—Svarūpa Dāmodara Gosvāmī; *prabhure*—unto Śrī Caitanya Mahāprabhu; *karāila*—caused to do; *sāvadhāna*—care of other rituals.

TRANSLATION

Śrī Caitanya Mahāprabhu danced for some time, and then Svarūpa Dāmodara Gosvāmī informed Him of other rituals for the body of Ṭhākura Haridāsa.

antya.11.62

> *haridāsa-ṭhākure tabe vimāne caḍāñā*
> *samudre lañā gelā tabe kīrtana kariyā*

SYNONYMS

haridāsa-ṭhākure—Haridāsa Ṭhākura; *tabe*—then; *vimāne*—on a carrier like an airship; *caḍāñā*—raising; *samudre*—to the seashore;

lañā gelā—took; *tabe*—then; *kīrtana kariyā*—performing congregational chanting.

TRANSLATION

The body of Haridāsa Ṭhākura was then raised onto a carrier that resembled an airship and taken to the sea, accompanied by congregational chanting.

antya.11.63

> *āge mahāprabhu calena nṛtya karite karite*
> *pāche nṛtya kare vakreśvara bhakta-gaṇa-sāthe*

SYNONYMS

āge—in front; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *calena*—goes; *nṛtya*—dancing; *karite karite*—performing; *pāche*—behind; *nṛtya kare*—dances; *vakreśvara*—Vakreśvara; *bhakta-gaṇa-sāthe*—with other devotees.

TRANSLATION

Śrī Caitanya Mahāprabhu danced in front of the procession, and Vakreśvara Paṇḍita, along with the other devotees, chanted and danced behind Him.

antya.11.64

> *haridāse samudra-jale snāna karāilā*
> *prabhu kahe,—"samudra ei 'mahā-tīrtha' ha-ilā"*

SYNONYMS

haridāse—the body of Haridāsa; *samudra-jale*—in the water of the sea; *snāna karāilā*—bathed; *prabhu kahe*—Śrī Caitanya Mahāprabhu said; *samudra*—sea; *ei*—this; *mahā-tīrtha ha-ilā*—has become a great place of pilgrimage.

TRANSLATION

Śrī Caitanya Mahāprabhu bathed the body of Haridāsa Ṭhākura in the sea and then declared, "From this day on, this sea has become a great pilgrimage site."

antya.11.65

> *haridāsera pādodaka piye bhakta-gaṇa*
> *haridāsera aṅge dilā prasāda-candana*

SYNONYMS

haridāsera—of Haridāsa Ṭhākura; *pāda-udaka*—the water that touched the lotus feet; *piye*—drink; *bhakta-gaṇa*—the devotees; *haridāsera*—of Haridāsa Ṭhākura; *aṅge*—on the body; *dilā*—

smeared; *prasāda-candana*—remnants of sandalwood pulp offered to Lord Jagannātha.

TRANSLATION

Everyone drank the water that had touched the lotus feet of Haridāsa Ṭhākura, and then they smeared remnants of Lord Jagannātha's sandalwood pulp over Haridāsa Ṭhākura's body.

antya.11.66

> *ḍora, kaḍāra, prasāda, vastra aṅge dilā*
> *vālukāra garta kari' tāhe śoyāilā*

SYNONYMS

ḍora—silken ropes; *kaḍāra*—remnants of Lord Jagannātha's sandalwood pulp; *prasāda*—remnants of Jagannātha's food; *vastra*—cloth; *aṅge*—on the body; *dilā*—gave; *vālukāra*—of sand; *garta*—a ditch; *kari'*—making; *tāhe*—within that; *śoyāilā*—put down.

TRANSLATION

After a hole was dug in the sand, the body of Haridāsa Ṭhākura was placed in it. Remnants from Lord Jagannātha, such as His silken ropes, sandalwood pulp, food and cloth, were placed on the body.

antya.11.67

> *cāri-dike bhakta-gaṇa karena kīrtana*
> *vakreśvara-paṇḍita karena ānande nartana*

SYNONYMS

cāri-dike—all around; *bhakta-gaṇa*—the devotees; *karena*—performed; *kīrtana*—congregational chanting; *vakreśvara-paṇḍita*—Vakreśvara Paṇḍita; *karena*—performed; *ānande*—in jubilation; *nartana*—dancing.

TRANSLATION

All around the body, the devotees performed congregational chanting, and Vakreśvara Paṇḍita danced in jubilation.

antya.11.68

> *'hari-bola' 'hari-bola' bale gaurarāya*
> *āpani sri-haste vālu dilā tāṅra gāya*

SYNONYMS

hari-bola hari-bola—chant Hari, chant Hari; *bale*—chanted; *gaurarāya*—Śrī Caitanya Mahāprabhu; *āpani*—personally; *śrī-haste*—with His transcendental hands; *vālu dilā*—placed sand; *tāṅra gāya*—on his body.

TRANSLATION

With His transcendental hands, Śrī Caitanya Mahāprabhu personally covered the body of Haridāsa Ṭhākura with sand, chanting "Hari bol! Hari bol!"

antya.11.69

> *tāṅre vālu diyā upare piṇḍā bāṅdhāilā*
> *caudike piṇḍera mahā āvaraṇa kailā*

SYNONYMS

tāṅre—upon the body of Haridāsa Ṭhākura; *vālu*—sand; *diyā*—putting; *upare*—on top; *piṇḍā bāṅdhāilā*—constructed a platform; *cau-dike*—all around; *piṇḍera*—the platform; *mahā āvaraṇa kailā*—made a great protective fence.

TRANSLATION

They covered the body of Haridāsa Ṭhākura with sand and then constructed a platform upon the site. The platform was protected all around by fencing.

antya.11.70

> *tāhā beḍi' prabhu kailā kīrtana, nartana*
> *hari-dhvani-kolāhale bharila bhuvana*

SYNONYMS

tāhā—that; *beḍi'*—surrounding; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā*—performed; *kīrtana nartana*—chanting and dancing; *hari-dhvani-kolāhale*—the tumultuous sound of the holy name of Hari; *bharila*—filled; *bhuvana*—the entire universe.

TRANSLATION

Śrī Caitanya Mahāprabhu danced and chanted all around the platform, and as the holy name of Hari roared tumultuously, the whole universe became filled with the vibration.

antya.11.71

> *tabe mahāprabhu saba bhakta-gaṇa-saṅge*
> *samudre karilā snāna-jala-keli raṅge*

SYNONYMS

tabe—thereupon; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *saba*—all; *bhakta-gaṇa-saṅge*—with the devotees; *samudre*—in the sea; *karilā snāna*—took a bath; *jala-keli*—playing in the water; *raṅge*—in great jubilation.

TRANSLATION

After saṅkīrtana, Śrī Caitanya Mahāprabhu bathed in the sea with His devotees, swimming and playing in the water in great jubilation.

antya.11.72

> *haridāse pradakṣiṇa kari' āila siṁha-dvāre*
> *hari-kīrtana-kolāhala sakala nagare*

SYNONYMS

haridāse—Haridāsa; *pradakṣiṇa kari'*—circumambulating; *āila siṁha-dvāre*—came to the gate of Jagannātha temple known as Siṁha-dvāra; *hari-kīrtana-kolāhala*—the tumultuous sound of congregational chanting; *sakala nagare*—all over the city.

TRANSLATION

After circumambulating the tomb of Haridāsa Ṭhākura, Śrī Caitanya Mahāprabhu went to the Siṁha-dvāra gate of the Jagannātha temple. The whole city chanted in congregation, and the tumultuous sound vibrated all over the city.

antya.11.73

> *siṁha-dvāre āsi' prabhu pasārira ṭhāṅi*
> *āṅcala pātiyā prasāda māgilā tathāi*

SYNONYMS

siṁha-dvāre āsi'—coming in front of the Siṁha-dvāra; *prabhu*—Śrī Caitanya Mahāprabhu; *pasārira ṭhāṅi*—from all the shopkeepers; *āṅcala pātiyā*—spreading His cloth; *prasāda*—Jagannātha's *prasāda*; *māgilā*—begged; *tathāi*—there.

TRANSLATION

Approaching the Siṁha-dvāra gate, Śrī Caitanya Mahāprabhu spread His cloth and began to beg prasāda from all the shopkeepers there.

antya.11.74

> *'haridāsa-ṭhākurera mahotsavera tare*
> *prasāda māgiye bhikṣā deha' ta' āmāre'*

SYNONYMS

haridāsa-ṭhākurera—of Haridāsa Ṭhākura; *mahotsavera tare*—for holding a festival; *prasāda māgiye*—I am begging *prasāda*; *bhikṣā deha'*—please give alms; *ta'*—certainly; *āmāre*—unto Me.

TRANSLATION

"I am begging prasāda for a festival honoring the passing away of Haridāsa Ṭhākura," the Lord said. "Please give Me alms."

antya.11.75

> *śuniyā pasāri saba cāṅgaḍā uṭhāñā*
> *prasāda dite āse tārā ānandita hañā*

SYNONYMS

śuniyā—hearing; *pasāri*—the shopkeepers; *saba*—all; *cāṅgaḍā uṭhāñā*—taking a big basket; *prasāda dite*—to deliver the *prasāda*; *āse*—come forward; *tāra*—they; *ānandita hañā*—in great jubilation.

TRANSLATION

Hearing this, all the shopkeepers immediately came forward with big baskets of prasāda, which they jubilantly delivered to Lord Caitanya.

antya.11.76

> *svarūpa-gosāñi pasārike niṣedhila*
> *cāṅgaḍā lañā pasāri pasāre vasila*

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; *pasārike*—the shopkeepers; *niṣedhila*—forbade; *cāṅgaḍā lañā*—taking the baskets; *pasāri*—shopkeepers; *pasāre vasila*—sat down in their shops.

TRANSLATION

However, Svarūpa Dāmodara stopped them, and the shopkeepers returned to their shops and sat down with their baskets.

antya.11.77

> *svarūpa-gosāñi prabhure ghara pāṭhāilā*
> *cāri vaiṣṇava, cāri pichāḍā saṅge rākhilā*

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; *prabhure*—Śrī Caitanya Mahāprabhu; *ghara pāṭhāilā*—sent to His residence; *cāri vaiṣṇava*—four Vaiṣṇavas; *cāri pichāḍā*—four carrier servants; *saṅge rākhilā*—he kept with him.

TRANSLATION

Svarūpa Dāmodara sent Śrī Caitanya Mahāprabhu back to His residence, and kept with him four Vaiṣṇavas and four servant carriers.

antya.11.78

> *svarūpa-gosāñi kahilena saba pasārire*
> *eka eka dravyera eka eka puñjā deha' more*

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; *kahilena*—said; *saba pasārire*—to all the shopkeepers; *eka eka dravyera*—of each particular type of *prasāda*; *eka eka puñjā*—four palmfuls; *deha' more*—deliver to me.

TRANSLATION

Svarūpa Dāmodara said to all the shopkeepers, "Deliver to me four palmfuls of prasāda from each and every item."

antya.11.79

> *ei-mate nānā prasāda bojhā bāndhāñā*
> *lañā āilā cāri janera mastake caḍāñā*

SYNONYMS

ei-mate—in this way; *nānā*—various; *prasāda*—*prasāda*; *bojhā*—load; *bāndhāñā*—packing; *lañā āilā*—brought; *cāri janera*—of the four persons; *mastake*—on the heads; *caḍāñā*—mounting.

TRANSLATION

In this way varieties of prasāda were collected, then packed up in different loads and carried on the heads of the four servants.

antya.11.80

> *vāṇīnātha paṭṭanāyaka prasāda ānilā*
> *kāśī-miśra aneka prasāda pāṭhāilā*

SYNONYMS

vāṇīnātha paṭṭanāyaka—Vāṇīnātha Paṭṭanāyaka; *prasāda*—*prasāda*; *ānilā*—brought in; *kāśī-miśra*—Kāśī Miśra; *aneka prasāda*—varieties of *prasāda*; *pāṭhāilā*—sent.

TRANSLATION

Not only did Svarūpa Dāmodara Gosvāmī bring prasāda, but Vāṇīnātha Paṭṭanāyaka, as well as Kāśī Miśra, sent large quantities.

antya.11.81

> *saba vaiṣṇave prabhu vasāilā sāri sāri*
> *āpane pariveśe prabhu lañā janā cāri*

SYNONYMS

saba vaiṣṇave—all the Vaiṣṇavas; *prabhu*—Śrī Caitanya Mahāprabhu; *vasāilā*—made to sit down; *sāri sāri*—in lines; *āpane*—personally; *pariveśe*—distributes; *prabhu*—Śrī Caitanya Mahāprabhu; *lañā*—taking; *janā cāri*—four men.

TRANSLATION

Śrī Caitanya Mahāprabhu made all the devotees sit in rows and personally began to distribute the prasāda, assisted by four other men.

antya.11.82

> *mahāprabhura śrī-haste alpa nā āise*
> *eka eka pāte pañca-janāra bhakṣya pariveśe*

SYNONYMS

mahāprabhura—of Śrī Caitanya Mahāprabhu; *śrī-haste*—in the transcendental hands; *alpa*—a small quantity; *nā āise*—did not come; *eka eka pāte*—on each and every plate; *pañca-janāra*—of five men; *bhakṣya*—eatables; *pariveśe*—He administered.

TRANSLATION

Śrī Caitanya Mahāprabhu was not accustomed to taking prasāda in small quantities. He therefore put on each plate what at least five men could eat.

antya.11.83

> *svarūpa kahe,—"prabhu, vasi' karaha darśana*
> *āmi iṅhā-sabā lañā kari pariveśana*

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara said; *prabhu*—my Lord; *vasi'*—sitting down; *karaha darśana*—watch; *āmi*—I; *iṅhā-sabā lañā*—with all these persons; *kari pariveśana*—shall administer.

TRANSLATION

Svarūpa Dāmodara Gosvāmī requested Śrī Caitanya Mahāprabhu, "Please sit down and watch. With these men to help me, I shall distribute the prasāda."

antya.11.84

> *svarūpa, jagadānanda, kāśīśvara, śaṅkara*
> *cāri-jana pariveśana kare nirantara*

SYNONYMS

svarūpa—Svarūpa Dāmodara Gosvāmī; *jagadānanda*—Jagadānanda Paṇḍita; *kāśīśvara*—Kāśīśvara; *śaṅkara*—Śaṅkara; *cāri-jana*—four men; *pariveśana kare*—administer; *nirantara*—continuously.

TRANSLATION

The four men-Svarūpa, Jagadānanda, Kāśīśvara and Śaṅkara-distributed the prasāda continuously.

antya.11.85

> *prabhu nā khāile keha nā kare bhojana*
> *prabhure se dine kāśī-miśrera nimantraṇa*

SYNONYMS

prabhu nā khāile—as long as the Lord does not eat; *keha nā kare bhojana*—no one would eat; *prabhure*—unto Śrī Caitanya Mahāprabhu; *se dine*—on that day; *kāśī-miśrera*—of Kāśī Miśra; *nimantraṇa*—the invitation.

TRANSLATION

All the devotees who sat down would not accept the prasāda as long as the Lord had not eaten. On that day, however, Kāśī Miśra had extended an invitation to the Lord.

antya.11.86

> *āpane kāśī-miśra āilā prasāda lañā*
> *prabhure bhikṣā karāilā āgraha kariyā*

SYNONYMS

āpane—personally; *kāśī-miśra*—Kāśī Miśra; *āilā*—came; *prasāda lañā*—taking *prasāda*; *prabhure*—to Śrī Caitanya Mahāprabhu; *bhikṣā karāilā*—delivered *prasāda* to eat; *āgraha kariyā*—with great attention.

TRANSLATION

Therefore Kāśī Miśra personally went there and delivered prasāda to Śrī Caitanya Mahāprabhu with great attention and made Him eat.

antya.11.87

> *purī-bhāratīra saṅge prabhu bhikṣā kailā*
> *sakala vaiṣṇava tabe bhojana karilā*

SYNONYMS

purī-bhāratīra saṅge—with Paramānanda Purī and Brahmānanda Bhāratī; *prabhu*—Śrī Caitanya Mahāprabhu; *bhikṣā kailā*—honored the *prasāda*; *sakala vaiṣṇava*—all the Vaiṣṇavas; *tabe*—then; *bhojana karilā*—began to eat.

TRANSLATION

With Paramānanda Purī and Brahmānanda Bhāratī, Śrī Caitanya Mahāprabhu sat down and accepted the

prasāda. When He began to eat, so did all the Vaiṣṇavas.

antya.11.88

> *ākaṇṭha pūrāñā sabāya karāilā bhojana*
> *deha' deha' bali' prabhu balena vacana*

SYNONYMS

ākaṇṭha pūrāñā—filling to the neck; *sabāya*—everyone; *karāilā bhojana*—He made to eat; *deha' deha'*—give them more, give them more; *bali'*—saying; *prabhu*—Śrī Caitanya Mahāprabhu; *balena vacana*—talked.

TRANSLATION

Everyone was filled up to the neck because Śrī Caitanya Mahāprabhu kept telling the distributors, "Give them more! Give them more!"

antya.11.89

> *bhojana kariyā sabe kailā ācamana*
> *sabāre parāilā prabhu mālya-candana*

SYNONYMS

bhojana kariyā—after eating; *sabe*—all the devotees; *kailā*—performed; *ācamana*—washing of the mouth and hands; *sabāre*—all of them; *parāilā*—put on; *prabhu*—Śrī Caitanya Mahāprabhu; *mālya*—flower garland; *candana*—sandalwood pulp.

TRANSLATION

After all the devotees finished accepting prasāda and had washed their hands and mouths, Śrī Caitanya Mahāprabhu decorated each of them with a flower garland and sandalwood pulp.

antya.11.90

> *premāviṣṭa hañā prabhu karena vara-dāna*
> *śuni' bhakta-gaṇera juḍāya manaskāma*

SYNONYMS

prema-āviṣṭa hañā—being overwhelmed by ecstatic love; *prabhu*—Śrī Caitanya Mahāprabhu; *karena vara-dāna*—offered a benediction; *śuni'*—hearing; *bhakta-gaṇera*—of the devotees; *juḍāya*—became fulfilled; *manaḥ-kāma*—the desires of the mind.

TRANSLATION

Overwhelmed with ecstatic love, Śrī Caitanya Mahāprabhu offered a benediction to all the devotees, which all the devotees heard with great satisfaction.

antya.11.91-93

> *"haridāsera vijayotsava ye kaila darśana*
> *ye ihāṅ nṛtya kaila, ye kaila kīrtana*
>
> *ye tāṅre vālukā dite karila gamana*
> *tāra madhye mahotsave ye kaila bhojana*
>
> *acire ha-ibe tā-sabāra 'kṛṣṇa-prāpti'*
> *haridāsa-daraśane haya aiche 'śakti'*

SYNONYMS

haridāsera—of Haridāsa Ṭhākura; *vijaya-utsava*—the festival of the passing away; *ye*—anyone who; *kaila darśana*—has seen; *ye*—anyone who; *ihāṅ*—here; *nṛtya kaila*—danced; *ye*—anyone who; *kaila kīrtana*—chanted; *ye*—anyone who; *tāṅre*—upon him; *vālukā dite*—to offer sand; *karila gamana*—came forward; *tāra madhye*—in that connection; *mahotsave*—in the festival; *ye*—anyone who; *kaila bhojana*—took *prasāda*; *acire*—very soon; *ha-ibe*—there will be; *tā-sabāra*—of all of them; *kṛṣṇa-prāpti*—attainment of Kṛṣṇa; *haridāsa-daraśane*—by seeing Haridāsa Ṭhākura; *haya*—there is; *aiche*—such; *śakti*—power.

TRANSLATION

Śrī Caitanya Mahāprabhu gave this benediction: "Anyone who has seen the festival of Śrī Haridāsa Ṭhākura's passing away, anyone who has chanted and danced here, anyone who has offered sand on the body of Haridāsa Ṭhākura and anyone who has joined this festival to partake of the prasāda will achieve the favor of Kṛṣṇa very soon. There is such wonderful power in seeing Haridāsa Ṭhākura.

antya.11.94

> *kṛpā kari' kṛṣṇa more diyāchilā saṅga*
> *svatantra kṛṣṇera icchā,—kailā saṅga-bhaṅga*

SYNONYMS

kṛpā kari'—being merciful; *kṛṣṇa*—Lord Kṛṣṇa; *more*—unto Me; *diyāchilā saṅga*—gave the association; *svatantra*—independent; *kṛṣṇera*—of Lord Kṛṣṇa; *icchā*—desire; *kailā saṅga-bhaṅga*—He has broken My association.

TRANSLATION

"Being merciful upon Me, Kṛṣṇa gave Me the association of Haridāsa Ṭhākura. Being independent in His desires, He has now broken that association.

antya.11.95

> *haridāsera icchā yabe ha-ila calite*
> *āmāra śakati tāṅre nārila rākhite*

SYNONYMS

haridāsera—of Haridāsa Ṭhākura; *icchā*—the desire; *yabe*—when; *ha-ila*—was; *calite*—to go away; *āmāra śakati*—My strength; *tāṅre*—him; *nārila rākhite*—could not keep.

TRANSLATION

"When Haridāsa Ṭhākura wanted to leave this material world, it was not within My power to detain him.

antya.11.96

> *icchā-mātre kailā nija-prāṇa niṣkrāmaṇa*
> *pūrve yena śuniyāchi bhīṣmera maraṇa*

SYNONYMS

icchā-mātre—just by desire; *kailā*—performed; *nija-prāṇa*—of his life; *niṣkrāmaṇa*—going away; *pūrve*—formerly; *yena*—as; *śuniyāchi*—we have heard; *bhīṣmera maraṇa*—the death of Bhīṣmadeva.

TRANSLATION

"Simply by his will, Haridāsa Ṭhākura could give up his life and go away, exactly like Bhīṣma, who previously died simply by his own desire, as we have heard from śāstra.

antya.11.97

> *haridāsa āchila pṛthivīra 'śiromaṇi'*
> *tāhā vinā ratna-śūnyā ha-ila medinī*

SYNONYMS

haridāsa—Ṭhākura Haridāsa; *āchila*—was; *pṛthivīra*—of this world; *śiromaṇi*—the crown jewel; *tāhā vinā*—without him; *ratna-śūnyā*—without the valuable jewel; *ha-ila*—becomes; *medinī*—this world.

TRANSLATION

"Haridāsa Ṭhākura was the crown jewel on the head of this world; without him, this world is now bereft of its valuable jewel."

antya.11.98

> *'jaya jaya haridāsa' bali' kara hari-dhvani"*
> *eta bali' mahāprabhu nācena āpani*

SYNONYMS

jaya jaya—all glories; *haridāsa*—to Haridāsa Ṭhākura; *bali'*—saying; *kara hari-dhvani*—chant the holy name of the Lord; *eta bali'*—saying this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *nācena*—dances; *āpani*—personally.

TRANSLATION

Śrī Caitanya Mahāprabhu then told everyone, "Say 'All glories to Haridāsa Ṭhākura!' and chant the holy name of Hari." Saying this, He personally began to dance.

antya.11.99

> *sabe gāya,—"jaya jaya jaya haridāsa*
> *nāmera mahimā yeṅha karilā prakāśa"*

SYNONYMS

sabe gāya—everyone chanted; *jaya jaya jaya*—all glories; *haridāsa*—to Haridāsa Ṭhākura; *nāmera mahimā*—the glories of chanting the holy name; *yeṅha*—who; *karilā prakāśa*—revealed.

TRANSLATION

Everyone began to chant, "All glories to Haridāsa Ṭhākura, who revealed the importance of chanting the holy name of the Lord!"

antya.11.100

> *tabe mahāprabhu saba bhakte vidāya dilā*
> *harṣa-viṣāde prabhu viśrāma karilā*

SYNONYMS

tabe—thereafter; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *saba bhakte*—to all the devotees; *vidāya dilā*—bade farewell; *harṣa-viṣāde*—in mixed happiness and distress; *prabhu*—Śrī Caitanya Mahāprabhu; *viśrāma karilā*—took His rest.

TRANSLATION

Thereafter, Śrī Caitanya Mahāprabhu bid farewell to all the devotees, and He Himself, with mixed feelings of happiness and distress, took rest.

antya.11.101

> *ei ta' kahiluṅ haridāsera vijaya*
> *yāhāra śravaṇe kṛṣṇe dṛḍha-bhakti haya*

SYNONYMS

ei ta'—thus; *kahiluṅ*—I have spoken; *haridāsera*—of Haridāsa Ṭhākura; *vijaya*—victory; *yāhāra śravaṇe*—by hearing which; *kṛṣṇe*—unto Lord Kṛṣṇa; *dṛḍha-bhakti*—firm devotional service; *haya*—becomes.

TRANSLATION

Thus I have spoken about the victorious passing away of Haridāsa Ṭhākura. Anyone who hears this narration will certainly fix his mind firmly in devotional service to Kṛṣṇa.

PURPORT

At Puruṣottama-kṣetra, or Jagannātha Purī, there is a temple of Ṭoṭā-gopīnātha. If one goes from there to the sea, he can discover the tomb of Haridāsa Ṭhākura still existing. Every year on the date of Ananta-caturdaśī there is a festival to commemorate the passing away of Haridāsa Ṭhākura. At the same place, three Deities of Nityānanda, Kṛṣṇa Caitanya and Advaita Prabhu were established about one hundred years ago. A gentleman named Bhramaravara from Kendrāpāḍā in the province of Orissa contributed funds to establish these Deities in the temple. The management of the temple was under the Ṭoṭā-gopīnātha *gosvāmīs*.

This temple was later sold to someone else, and this party is now maintaining the *sevā-pūjā* of the temple. Near this temple and the tomb of Haridāsa Ṭhākura, Śrīla Bhaktivinoda Ṭhākura constructed a small house, called Bhakti-kuṭī. In the Bengali year 1329 (A.D. 1922), Puruṣottama-maṭha, a branch of the Gauḍīya Maṭha, was established there. in the *Bhakti-ratnākara* it is stated:

śrīnivāsa śīghra samudrera kūle gelā
haridāsa-ṭhākurera samādhi dekhilā

bhūmite paḍiyā kailā praṇati vistara
bhāgavata-gaṇa śrī-samādhi-sannidhāne
śrīnivāse sthira kailā sasneha-vacane

punaḥ śrīnivāsa śrī-samādhi praṇamiyā
ye vilāpa kailā, tā śunile drave hiyā

"Śrīnivāsa Ṭhākura quickly ran to the seashore. When he saw the tomb of Haridāsa Ṭhākura, he immediately fell down offering prayers and almost fainted. The devotees present there pacified him with very sweet and affectionate words, and Śrīnivāsa again offered his obeisances to the tomb. Hearing of the separation that Śrīnivāsa expressed in his lamentation at the tomb of Haridāsa Ṭhākura makes one's heart melt."

antya.11.102

caitanyera bhakta-vātsalya ihātei jāni
bhakta-vāñchā pūrṇa kailā nyāsi-śiromaṇi

SYNONYMS

caitanyera—of Śrī Caitanya Mahāprabhu; *bhakta-vātsalya*—affection for His devotees; *ihātei*—from this; *jāni*—one can understand; *bhakta-vāñchā*—the desire of the devotee; *pūrṇa kailā*

—fully satisfied; *nyāsi-śiromaṇi*—the crown jewel of the *sannyāsīs,* Śrī Caitanya Mahāprabhu.

TRANSLATION

From the incident of Haridāsa Ṭhākura's passing away and the great care Śrī Caitanya Mahāprabhu took in commemorating it, one can understand just how affectionate He is toward His devotees. Although He is the topmost of all sannyāsīs, He fully satisfied the desire of Haridāsa Ṭhākura.

antya.11.103

> *śeṣa-kāle dilā tāṅre darśana-sparśana*
> *tāṅre kole kari' kailā āpane nartana*

SYNONYMS

śeṣa-kāle—at the last stage of his life; *dilā*—gave; *tāṅre*—to Haridāsa Ṭhākura; *darśana-sparśana*—interview and touching; *tāṅre*—him; *kole kari'*—taking on the lap; *kailā*—performed; *āpane*—personally; *nartana*—dancing.

TRANSLATION

At the last stage of Haridāsa Ṭhākura's life, Śrī Caitanya Mahāprabhu gave him His company and allowed him to touch Him. Thereafter, He took the body of Ṭhākura Haridāsa on His lap and personally danced with it.

antya.11.104

> *āpane śrī-haste kṛpāya tāṅre vālu dilā*
> *āpane prasāda māgi' mahotsava kailā*

SYNONYMS

āpane—personally; *śrī-haste*—with His transcendental hands; *kṛpāya*—out of His causeless mercy; *tāṅre*—him; *vālu dilā*—covered with sand; *āpane*—personally; *prasāda māgi'*—begging *prasāda*; *mahotsava kailā*—performed a great festival.

TRANSLATION

Out of His causeless mercy He personally covered the body of Haridāsa Ṭhākura with sand and personally begged alms from the shopkeepers. Then He conducted a great festival to celebrate the passing away of Haridāsa Ṭhākura.

antya.11.105

> *mahā-bhāgavata haridāsa—parama-vidvān*
> *e saubhāgya lāgi' āge karilā prayāṇa*

SYNONYMS

mahā-bhāgavata—great devotee; *haridāsa*—Haridāsa Ṭhākura; *parama-vidvān*—the most learned; *e saubhāgya lāgi'*—because of his great fortune; *āge*—first; *karilā prayāṇa*—he passed away.

TRANSLATION

Haridāsa Ṭhākura was not only the topmost devotee of the Lord, but also a great and learned scholar. It was his great fortune that he passed away before Śrī Caitanya Mahāprabhu.

PURPORT

Haridāsa Ṭhākura is mentioned here as the most learned scholar, *parama-vidvān*. Actually, the most important science to know is the science of getting out of the clutches of material existence. Anyone who knows this science must be considered the greatest learned person. Anyone who knows the temporary situation of this material world and is expert in achieving a permanent situation in the spiritual world, who knows that the Supreme Personality of Godhead is beyond the jurisdiction of our experimental knowledge, is understood to be the most learned scholar. Haridāsa Ṭhākura knew this science perfectly. Therefore, he is described in this connection as *parama-vidvān*. He personally preached the importance of chanting the Hare Kṛṣṇa *mahā-mantra,* which is approved by the revealed scriptures.

As stated in the *Śrīmad-Bhāgavatam* (7.5.24):

> *iti puṁsārpitā viṣṇau*
> *bhaktiś cen nava-lakṣaṇā*
> *kriyeta bhagavaty addhā*
> *tan manye 'dhītam uttamam*

There are nine different processes of devotional service to Kṛṣṇa, the most important being *śravaṇaṁ kīrtanam*-hearing and chanting. Haridāsa Ṭhākura knew this science very well, and he can therefore be called, technically, *sarva-śāstrādhītī*. Anyone who has learned the essence of all the Vedic scripture is to be known as a first-class educated person, with full knowledge of all *śāstra*.

antya.11.106

> *caitanya-caritra ei amṛtera sindhu*
> *karṇa-mana tṛpta kare yāra eka bindu*

SYNONYMS

caitanya-caritra—the life and characteristics of Śrī Caitanya Mahāprabhu; *ei*—this; *amṛtera sindhu*—the ocean of nectar; *karṇa*—ear; *mana*—mind; *tṛpta kare*—pleases; *yāra*—of which; *eka*—one; *bindu*—drop.

TRANSLATION

The life and characteristics of Śrī Caitanya Mahāprabhu are exactly like an ocean of nectar, one drop of which can please the mind and ear.

antya.11.107

> *bhava-sindhu taribāre āche yāra citta*
> *śraddhā kari' śuna sei caitanya-caritra*

SYNONYMS

bhava-sindhu—the ocean of material existence; *taribāre*—to cross over; *āche*—is; *yāra*—whose; *citta*—desire; *śraddhā kari'*—with faith and love; *śuna*—hear; *sei*—that; *caitanya-caritra*—life and characteristics of Śrī Caitanya Mahāprabhu.

TRANSLATION

Anyone who desires to cross over the ocean of nescience, please hear with great faith the life and characteristics of Śrī Caitanya Mahāprabhu.

antya.11.108

> *śrī-rūpa-raghunātha-pade yāra āśa*
> *caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps. *Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Eleventh Chapter, describing the passing of Haridāsa Ṭhākura.*

Chapter 12

antya.12.1

śrūyatāṁ śrūyatāṁ nityaṁ
gīyatāṁ gīyatāṁ mudā
cintyatāṁ cintyatāṁ bhaktāś
caitanya-caritāmṛtam

SYNONYMS

śrūyatām—let it be heard; *śrūyatām*—let it be heard; *nityam*—always; *gīyatām*—let it be chanted; *gīyatām*—let it be chanted; *mudā*—with great happiness; *cintyatām*—let it be meditated upon; *cintyatām*—let it be meditated upon; *bhaktāḥ*—O devotees; *caitanya-caritāmṛtam*—the transcendental life and characteristics of Śrī Caitanya Mahāprabhu.

TRANSLATION

O devotees, may the transcendental life and characteristics of Śrī Caitanya Mahāprabhu be always heard, chanted and meditated upon with great happiness.

antya.12.2

> *jaya jaya śrī-caitanya jaya dayāmaya*
> *jaya jaya nityānanda kṛpā-sindhu jaya*

SYNONYMS

jaya jaya—all glories; *śrī-caitanya*—to Lord Śrī Caitanya Mahāprabhu; *jaya*—all glories; *dayā-maya*—all-merciful; *jaya jaya*—all glories; *nityānanda*—to Nityānanda Prabhu; *kṛpā-sindhu*—the ocean of mercy; *jaya*—all glories.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu, who is all-merciful! All glories to Nityānanda Prabhu, who is an ocean of mercy!

antya.12.3

> *jayādvaita-candra jaya karuṇā-sāgara*
> *jaya gaura-bhakta-gaṇa kṛpā-pūrṇāntara*

SYNONYMS

jaya—all glories; *advaita-candra*—to Advaita Ācārya; *jaya*—all glories; *karuṇā-sāgara*—the ocean of mercy; *jaya*—all glories; *gaura-bhakta-gaṇa*—to the devotees of Śrī Caitanya Mahāprabhu; *kṛpā-pūrṇa-antara*—whose hearts are always filled with mercy.

TRANSLATION

All glories to Advaita Ācārya, who is also an ocean of mercy! All glories to all the devotees of Śrī Caitanya Mahāprabhu, whose hearts are always filled with mercy!

antya.12.4

> *ataḥpara mahāprabhura viṣaṇṇa-antara*
> *kṛṣṇera viyoga-daśā sphure nirantara*

SYNONYMS

ataḥpara—thereafter; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *viṣaṇṇa-antara*—morose mind; *kṛṣṇera*—of Kṛṣṇa; *viyoga-daśā*—feeling of separation; *sphure*—manifests; *nirantara*—continuously.

TRANSLATION

The mind of Śrī Caitanya Mahāprabhu was always morose because of a continuously manifested feeling of separation from Kṛṣṇa.

antya.12.5

> *'hāhā kṛṣṇa prāṇa-nātha vrajendra-nandana!*
> *kāhāṅ yāṅa kāhāṅ pāṅa, muralī-vadana!'*

SYNONYMS

hāhā—O; *kṛṣṇa*—My dear Kṛṣṇa; *prāṇa-nātha*—My life and soul; *vrajendra-nandana*—the son of Mahārāja Nanda; *kāhāṅ yāṅa*—where shall I go; *kāhāṅ pāṅa*—where shall I get; *muralī*—flute; *vadana*—mouth.

TRANSLATION

The Lord would cry, "O My Lord Kṛṣṇa, My life and soul! O son of Mahārāja Nanda, where shall I go? Where shall I attain You? O Supreme Personality who plays with Your flute to Your mouth!"

antya.12.6

> *rātri-dina ei daśā svasti nāhi mane*
> *kaṣṭe rātri goṅāya svarūpa-rāmānanda-sane*

SYNONYMS

rātri-dina—day and night; *ei daśā*—this situation; *svasti nāhi mane*—no peace of mind; *kaṣṭe*—with great difficulty; *rātri goṅāya*—passes the night; *svarūpa-rāmānanda-sane*—in the company of Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya.

TRANSLATION

This was His situation day and night. Unable to find peace of mind, He passed His nights with great

difficulty in the company of Svarūpa Dāmodara and Rāmānanda Rāya.

antya.12.7

> *ethā gauḍa-deśe prabhura yata bhakta-gaṇa*
> *prabhu dekhibāre sabe karilā gamana*

SYNONYMS

ethā—on the other hand; *gauḍa-deśe*—in Bengal; *prabhura*—of Śrī Caitanya Mahāprabhu; *yata*—all; *bhakta-gaṇa*—devotees; *prabhu dekhibāre*—to see Śrī Caitanya Mahāprabhu; *sabe*—all; *karilā gamana*—went.

TRANSLATION

Meanwhile, all the devotees journeyed from their homes in Bengal to see Śrī Caitanya Mahāprabhu.

antya.12.8

> *śivānanda-sena āra ācārya-gosāñi*
> *navadvīpe saba bhakta hailā eka ṭhāñi*

SYNONYMS

śivānanda-sena—Śivānanda Sena; *āra*—and; *ācārya-gosāñi*—Advaita Ācārya; *navadvīpe*—at Navadvīpa; *saba bhakta*—all devotees; *hailā*—became; *eka ṭhāñi*—assembled in one place.

TRANSLATION

Headed by Śivānanda Sena, Advaita Ācārya and others, all the devotees assembled in Navadvīpa.

antya.12.9

> *kulīna-grāma-vāsī āra yata khaṇḍa-vāsī*
> *ekatra mililā saba navadvīpe āsi'*

SYNONYMS

kulīna-grāma-vāsī—the inhabitants of Kulīna-grāma; *āra*—as well as; *yata*—all; *khaṇḍa-vāsī*—the inhabitants of Khaṇḍa; *ekatra*—at one place; *mililā*—met; *saba*—all of them; *navadvīpe āsi'*—coming to Navadvīpa.

TRANSLATION

The inhabitants of Kulīna-grāma and Khaṇḍa village also assembled at Navadvīpa.

antya.12.10

> *nityānanda-prabhure yadyapi ājñā nāi*
> *tathāpi dekhite calena caitanya-gosāñi*

SYNONYMS

nityānanda-prabhure—unto Lord Nityānanda; *yadyapi*—although; *ājñā nāi*—there was no order; *tathāpi*—still; *dekhite*—to see; *calena*—He went; *caitanya-gosāñi*—Lord Caitanya.

TRANSLATION

Because Nityānanda Prabhu was preaching in Bengal, Śrī Caitanya Mahāprabhu had ordered Him not to come to Jagannātha Purī. That year, however, He went with the rest of the party to see the Lord.

antya.12.11

> *śrīvāsādi cāri bhāi, saṅgete mālinī*
> *ācāryaratnera saṅge tāṅhāra gṛhiṇī*

SYNONYMS

śrīvāsa-ādi—headed by Śrīvāsa Ṭhākura; *cāri bhāi*—four brothers; *saṅgete mālinī*—accompanied by his wife, Mālinī; *ācāryaratnera saṅge*—and with Ācāryaratna; *tāṅhāra gṛhiṇī*—his wife.

TRANSLATION

Śrīvāsa Ṭhākura was also there with his three brothers and his wife, Mālinī. Ācāryaratna was similarly accompanied by his wife.

antya.12.12

> *śivānanda-patnī cale tina-putra lañā*
> *rāghava-paṇḍita cale jhāli sājāñā*

SYNONYMS

śivānanda-patnī—the wife of Śivānanda; *cale*—was going; *tina-putra lañā*—accompanied by her three sons; *rāghava-paṇḍita cale*—Rāghava Paṇḍita was going; *jhāli sājāñā*—carrying his bags.

TRANSLATION

The wife of Śivānanda Sena also came, along with their three sons. Rāghava Paṇḍita joined them, carrying his famous bags of food.

antya.12.13

> *datta, gupta, vidyānidhi, āra yata jana*
> *dui-tina śata bhakta karilā gamana*

SYNONYMS

datta—Vāsudeva Datta; *gupta*—Murāri Gupta; *vidyānidhi*—Vidyānidhi; *āra*—and; *yata jana*—all persons; *dui-tina śata*—two hundred to three hundred; *bhakta*—devotees; *karilā gamana*—went.

TRANSLATION

Vāsudeva Datta, Murāri Gupta, Vidyānidhi and many other devotees went to see Śrī Caitanya Mahāprabhu. All together, they numbered two or three hundred.

antya.12.14

> *śacīmātā dekhi' sabe tāṅra ājñā lañā*
> *ānande calilā kṛṣṇa-kīrtana kariyā*

SYNONYMS

śacī-mātā dekhi'—seeing Śacīmātā; *sabe*—all of them; *tāṅra ājñā lañā*—taking her permission; *ānande*—with great jubilation; *calilā*—they proceeded; *kṛṣṇa-kīrtana kariyā*—performing congregational chanting.

TRANSLATION

The devotees first saw Śacīmātā and took her permission. Then, in great happiness, they started for

Jagannātha Purī, congregationally chanting the holy name of the Lord.

antya.12.15

> *śivānanda-sena kare ghāṭī-samādhāna*
> *sabāre pālana kari' sukhe lañā yāna*

SYNONYMS

śivānanda-sena—Śivānanda Sena; *kare*—does; *ghāṭī-samādhāna*—management of payment of tolls; *sabāre pālana kari'*—maintaining everyone; *sukhe*—in happiness; *lañā*—taking; *yāna*—goes.

TRANSLATION

Śivānanda Sena managed the payment of tolls at different places. Maintaining everyone, he guided all the devotees in great happiness.

PURPORT

Ghāṭī refers to the different toll booths used by the Zamindars to collect taxes in each state. Generally, this tax was collected to maintain the roads governed by the various Zamindars. Since the devotees from Bengal were going to Jagannātha Purī, they had to pass through many such toll booths. Śivānanda Sena was in charge of paying the tolls.

antya.12.16

> *sabāra saba kārya karena, dena vāsa-sthāna*
> *śivānanda jāne uḍiyā-pathera sandhāna*

SYNONYMS

sabāra—of everyone; *saba*—all; *kārya*—business; *karena*—performs; *dena*—gives; *vāsa-sthāna*—place of residence; *śivānanda*—Śivānanda Sena; *jāne*—knows; *uḍiyā-pathera*—of the path going to Orissa; *sandhāna*—junctions.

TRANSLATION

Śivānanda Sena took care of everyone and gave each devotee places to stay. He knew all the paths leading to Orissa.

antya.12.17

> *eka-dina saba loka ghāṭiyāle rākhilā*
> *sabā chāḍāñā śivānanda ekalā rahilā*

SYNONYMS

eka-dina—one day; *saba loka*—all the members of the party; *ghāṭiyāle rākhilā*—were checked by the toll collector; *sabā*—all of them; *chāḍāñā*—causing to be let go; *śivānanda*—Śivānanda Sena; *ekalā rahilā*—remained alone.

TRANSLATION

One day when the party was being checked by a toll collector, the devotees were allowed to pass, and Śivānanda Sena remained behind alone to pay the taxes.

antya.12.18

> *sabe giyā rahilā grāma-bhitara vṛkṣa-tale*
> *śivānanda vinā vāsa-sthāna nāhi mile*

SYNONYMS

sabe—all of them; *giyā*—going; *rahilā*—remained; *grāma-bhitara*—inside a village; *vṛkṣa-tale*—under a tree; *śivānanda vinā*—without Śivānanda Sena; *vāsa-sthāna*—residential quarters; *nāhi mile*—no one could get.

TRANSLATION

The party went into a village and waited beneath a tree because no one but Śivānanda Sena could arrange for their residential quarters.

antya.12.19

> *nityānanda-prabhu bhokhe vyākula hañā*
> *śivānanda gāli pāḍe vāsā nā pāñā*

SYNONYMS

nityānanda-prabhu—Lord Nityānanda Prabhu; *bhokhe*—became very hungry; *vyākula hañā*—being disturbed; *śivānanda gāli pāḍe*—was calling Śivānanda ill names; *vāsā nā pāñā*—not getting residential quarters.

TRANSLATION

Nityānanda Prabhu meanwhile became very hungry and upset. Because He had not yet obtained a suitable residence, He began calling Śivānanda Sena ill names.

antya.12.20

> *'tina putra maruka śivāra, ekhana nā āila*
> *bhokhe mari' genu, more vāsā nā deoyāila'*

SYNONYMS

tina putra—three sons; *maruka*—let them die; *śivāra*—of Śivānanda Sena; *ekhana*—here; *nā āila*—he does not come; *bhokhe mari' genu*—I am dying from hunger; *more*—for Me; *vāsā*—residential place; *nā deoyāila*—he did not arrange.

TRANSLATION

"Śivānanda Sena has not arranged for My residence," He complained, "and I am so hungry I could die. Because he has not come, I curse his three sons to die."

antya.12.21

> *śuni' śivānandera patnī kāndite lāgilā*
> *hena-kāle śivānanda ghāṭī haite āilā*

SYNONYMS

śuni'—hearing; *śivānandera*—of Śivānanda Sena; *patnī*—the wife; *kāndite lāgilā*—began to cry; *hena-kāle*—at this time; *śivānanda*—Śivānanda Sena; *ghāṭī haite*—from the toll station; *āilā*—came.

TRANSLATION

Hearing this curse, Śivānanda Sena's wife began to cry. Just then, Śivānanda returned from the toll station.

antya.12.22

> *śivānandera patnī tāṅre kahena kāndiyā*
> *'putre śāpa dichena gosāñi vāsā nā pāñā'*

SYNONYMS

śivānandera—of Śivānanda Sena; *patnī*—the wife; *tāṅre*—unto him; *kahena*—says; *kāndiyā*—crying; *putre*—on our sons; *śāpa*—curse; *dichena*—awarded; *gosāñi*—Nityānanda Prabhu; *vāsā nā pāñā*—not getting His residential quarters.

TRANSLATION

Crying, his wife informed him, "Lord Nityānanda has cursed our sons to die because His quarters have not been provided."

antya.12.23

> *teṅho kahe,—"bāuli, kene maris kāndiyā?*
> *maruka āmāra tina putra tāṅra bālāi lañā"*

SYNONYMS

teṅho kahe—he said; *bāuli*—crazy woman; *kene*—why; *maris*—are you dying; *kāndiyā*—crying; *maruka*—let die; *āmāra*—my; *tina*—three; *putra*—sons; *tāṅra*—His; *bālāi*—inconveniences; *lañā*—taking.

TRANSLATION

Śivānanda Sena replied, "You crazy woman! Why are you needlessly crying? Let my three sons die for all the inconvenience we have caused Nityānanda Prabhu."

antya.12.24

> *eta bali' prabhu-pāśe gelā śivānanda*
> *uṭhi' tāṅre lāthi māilā prabhu nityānanda*

SYNONYMS

eta bali'—saying this; *prabhu-pāśe*—to Nityānanda Prabhu; *gelā*—went; *śivānanda*—Śivānanda Sena; *uṭhi'*—standing up; *tāṅre*—him; *lāthi māilā*—kicked; *prabhu*—the Lord; *nityānanda*—Nityānanda.

TRANSLATION

After saying this, Śivānanda Sena went to Nityānanda Prabhu, who then stood up and kicked him.

antya.12.25

> *ānandita hailā śivāi pāda-prahāra pāñā*
> *śīghra vāsā-ghara kailā gauḍa-ghare giyā*

SYNONYMS

ānandita hailā—became very pleased; *śivāi*—Śivānanda Sena; *pāda-prahāra pāñā*—being kicked; *śīghra*—very soon; *vāsā-ghara*—residential place; *kailā*—arranged; *gauḍa-ghare*—to a milkman's house; *giyā*—going.

TRANSLATION

Very pleased at being kicked, Śivānanda Sena quickly arranged for a milkman's house to be the Lord's residence.

antya.12.26

> *caraṇe dhariyā prabhure vāsāya lañā gelā*
> *vāsā diyā hṛṣṭa hañā kahite lāgilā*

SYNONYMS

caraṇe—the feet; *dhariyā*—catching; *prabhure*—Lord Nityānanda Prabhu; *vāsāya*—to His residence; *lañā*—taking; *gelā*—went; *vāsā diyā*—after giving His residential quarters; *hṛṣṭa hañā*—being very pleased; *kahite lāgilā*—began to speak.

TRANSLATION

Śivānanda Sena touched the lotus feet of Nityānanda Prabhu and led Him to His residence. After giving the Lord His quarters, Śivānanda Sena, being very pleased, spoke as follows.

antya.12.27

> *"āji more bhṛtya kari' aṅgīkāra kailā*
> *yemana aparādha bhṛtyera, yogya phala dilā*

SYNONYMS

āji—today; *more*—me; *bhṛtya*—servant; *kari'*—as; *aṅgīkāra*—acceptance; *kailā*—You have done; *yemana*—as; *aparādha*—

offense; *bhṛtyera*—of the servant; *yogya*—proper; *phala*—result; *dilā*—You have given.

TRANSLATION

"Today You have accepted me as Your servant and have properly punished me for my offense.

antya.12.28

> *'śāsti'-chale kṛpā kara,—e tomāra 'karuṇā'*
> *trijagate tomāra caritra bujhe kon janā?*

SYNONYMS

śāsti-chale—on the pretext of chastisement; *kṛpā kara*—You bestow mercy; *e*—this; *tomāra karuṇā*—Your causeless mercy; *tri-jagate*—within the three worlds; *tomāra*—Your; *caritra*—character; *bujhe*—understands; *kon janā*—what person.

TRANSLATION

"My dear Lord, Your chastising me is Your causeless mercy. Who within the three worlds can understand Your real character?

antya.12.29

> *brahmāra durlabha tomāra śrī-caraṇa-reṇu*
> *hena caraṇa-sparśa pāila mora adhama tanu*

SYNONYMS

brahmāra—by Lord Brahmā; *durlabha*—almost unattainable; *tomāra*—Your; *śrī-caraṇa-reṇu*—dust of the lotus feet; *hena*—such; *caraṇa-sparśa*—touch of the lotus feet; *pāila*—got; *mora*—my; *adhama*—most fallen; *tanu*—body.

TRANSLATION

"The dust of Your lotus feet is not attainable even by Lord Brahmā, yet Your lotus feet have touched my wretched body.

antya.12.30

> *āji mora saphala haila janma, kula, karma*
> *āji pāinu kṛṣṇa-bhakti, artha, kāma, dharma"*

SYNONYMS

āji—today; *mora*—my; *sa-phala*—successful; *haila*—became; *janma*—birth; *kula*—family; *karma*—activities; *āji*—today; *pāinu*—I have gotten; *kṛṣṇa-bhakti*—devotional service to Lord Kṛṣṇa; *artha*—

economic development; *kāma*—satisfaction of the senses; *dharma*—religion.

TRANSLATION

"Today my birth, my family and my activities have all become successful. Today I have achieved the fulfillment of religious principles, economic development, satisfaction of the senses and ultimately devotional service to Lord Kṛṣṇa."

antya.12.31

> *śuni' nityānanda-prabhura ānandita mana*
> *uṭhi' śivānande kailā prema-āliṅgana*

SYNONYMS

śuni'—hearing; *nityānanda-prabhura*—of Lord Nityānanda; *ānandita*—very pleased; *mana*—mind; *uṭhi'*—standing up; *śivānande*—unto Śivānanda Sena; *kailā*—performed; *prema*—in love; *āliṅgana*—embracing.

TRANSLATION

When Lord Nityānanda heard this, He was very happy. He rose and embraced Śivānanda Sena in great love.

antya.12.32

> *ānandita śivānanda kare samādhāna*
> *ācāryādi-vaiṣṇavere dilā vāsā-sthāna*

SYNONYMS

ānandita—pleased; *śivānanda*—Śivānanda Sena; *kare samādhāna*—began to arrange things; *ācārya-ādi-vaiṣṇavere*—unto all the Vaiṣṇavas, headed by Advaita Ācārya; *dilā*—gave; *vāsā-sthāna*—residential places.

TRANSLATION

Being very pleased by Nityānanda Prabhu's behavior, Śivānanda Sena began to arrange residential quarters for all the Vaiṣṇavas, headed by Advaita Ācārya.

antya.12.33

> *nityānanda-prabhura saba caritra—'viparīta'*
> *kruddha hañā lāthi māri' kare tāra hita*

SYNONYMS

nityānanda-prabhura—of Lord Śrī Nityānanda Prabhu; *saba caritra*—all characteristics; *viparīta*—contradictory; *kruddha hañā*—becoming angry; *lāthi māri'*—kicking; *kare*—performs; *tāra hita*—his benefit.

TRANSLATION

One of Śrī Nityānanda Prabhu's characteristics is His contradictory nature. When He becomes angry and kicks someone, it is actually to his benefit.

antya.12.34

> *śivānandera bhāginā,—śrīkānta-sena nāma*
> *māmāra agocare kahe kari' abhimāna*

SYNONYMS

śivānandera—of Śivānanda Sena; *bhāginā*—the sister's son; *śrīkānta-sena nāma*—named Śrīkānta Sena; *māmāra*—of his maternal uncle; *agocare*—in the absence of; *kahe*—said; *kari' abhimāna*—with an offended state of mind.

TRANSLATION

Śivānanda Sena's nephew, Śrīkānta, the son of his sister, felt offended, and he commented on the matter when his uncle was absent.

antya.12.35

> *"caitanyera pāriṣada mora mātulera khyāti*
> *'ṭhākurālī' karena gosāñi, tāṅre māre lāthi"*

SYNONYMS

caitanyera pāriṣada—associate of Śrī Caitanya Mahāprabhu; *mora*—my; *mātulera*—of the maternal uncle; *khyāti*—reputation; *ṭhākurālī*—superiority; *karena*—exhibits; *gosāñi*—Nityānanda Prabhu; *tāṅre*—him; *māre lāthi*—kicks.

TRANSLATION

"My uncle is well known as one of the associates of Śrī Caitanya Mahāprabhu, but Lord Nityānanda Prabhu asserts His superiority by kicking him."

antya.12.36

> *eta bali' śrīkānta, bālaka āge cali' yāna*
> *saṅga chāḍi' āge gelā mahāprabhura sthāna*

SYNONYMS

eta bali'—saying this; *śrīkānta*—the nephew of Śivānanda Sena; *bālaka*—a boy; *āge cali' yāna*—went forward; *saṅga chāḍi'*—giving up their association; *āge*—forward; *gelā*—went; *mahāprabhura sthāna*—to the place of Śrī Caitanya Mahāprabhu.

TRANSLATION

After saying this, Śrīkānta, who was only a boy, left the group and traveled on alone to the residence of Śrī Caitanya Mahāprabhu.

> *peṭāṅgi-gāya kare daṇḍavat-namaskāra*
> *govinda kahe,—'śrīkānta, āge peṭāṅgi utāra'*

SYNONYMS

peṭāṅgi—shirt and coat; *gāya*—on the body; *kare*—performs; *daṇḍavat-namaskāra*—offering of obeisances; *govinda kahe*—Govinda said; *śrīkānta*—my dear *Śrīkānta*; *āge*—first; *peṭāṅgi utāra*—take off your shirt and coat.

TRANSLATION

When Śrīkānta offered obeisances to the Lord, he was still wearing his shirt and coat. Therefore Govinda told him, "My dear Śrīkānta, first take off these garments."

PURPORT

One is forbidden to enter the Deity room or offer anything to the Deity while wearing a shirt or coat. in the *tantras* it is said:

> *vastreṇāvṛta-dehas tu*
> *yo naraḥ praṇamed dharim*
> *śvitrī bhavati mūḍhātmā*
> *sapta janmāni bhāvini*

"Anyone who offers respects and obeisances to the Deity while wearing garments on the upper portion of his body is condemned to be a leper for seven births."

antya.12.38

> *prabhu kahe,—"śrīkānta āsiyāche pāñā mano-duḥkha*
> *kichu nā baliha, karuka, yāte ihāra sukha"*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *śrīkānta*—*Śrīkānta*; *āsiyāche*—has come; *pāñā*—getting; *manaḥ-duḥkha*—distress in the mind; *kichu*—anything; *nā baliha*—do not say; *karuka*—let him do; *yāte*—by which; *ihāra*—his; *sukha*—happiness.

TRANSLATION

As Govinda was warning Śrīkānta, Śrī Caitanya Mahāprabhu said, "Don't bother him. Let Śrīkānta do whatever he likes, for he has come here in a distressed state of mind."

antya.12.39

> *vaiṣṇavera samācāra gosāñi puchilā*
> *eke eke sabāra nāma śrīkānta jānāilā*

SYNONYMS

vaiṣṇavera—of all the *Vaiṣṇavas*; *samācāra*—news; *gosāñi*—Śrī Caitanya Mahāprabhu; *puchilā*—inquired; *eke eke*—one after another; *sabāra*—of all of them; *nāma*—names; *śrīkānta*—the nephew of Śivānanda Sena; *jānāilā*—informed.

TRANSLATION

Śrī Caitanya Mahāprabhu inquired from Śrīkānta about all the Vaiṣṇavas, and the boy informed the Lord about them, naming them one after another.

antya.12.40

> *'duḥkha pāñā āsiyāche'—ei prabhura vākya śuni'*
> *jānilā 'sarvajña prabhu'—eta anumāni'*

SYNONYMS

duḥkha—unhappiness; *pāñā*—getting; *āsiyāche*—he has come; *ei*—this; *prabhura*—of Śrī Caitanya Mahāprabhu; *vākya*—statement; *śuni'*—hearing; *jānilā*—could understand; *sarvajña prabhu*—the Lord is omniscient; *eta*—this; *anumāni'*—guessing.

TRANSLATION

When Śrīkānta Sena heard the Lord say, "He is distressed," he could understand that the Lord is omniscient.

antya.12.41

> *śivānande lāthi mārilā,—ihā nā kahilā*
> *ethā saba vaiṣṇava-gaṇa āsiyā mililā*

SYNONYMS

śivānande—Śivānanda Sena; *lāthi mārilā*—(Lord Nityānanda) has kicked; *ihā*—this; *nā kahilā*—he did not say; *ethā*—here; *saba*—all; *vaiṣṇava-gaṇa*—devotees; *āsiyā*—coming; *mililā*—met.

TRANSLATION

As he described the Vaiṣṇavas, therefore, he did not mention Lord Nitya-nanda's kicking Śivānanda Sena. Meanwhile, all the devotees arrived and went to meet the Lord.

antya.12.42

> *pūrvavat prabhu kailā sabāra milana*
> *strī-saba dūra ha-ite kailā prabhura daraśana*

SYNONYMS

pūrva-vat—as previously; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā*—performed; *sabāra milana*—meeting everyone; *strī*—women; *saba*—all; *dūra ha-ite*—from a distance; *kailā*—performed; *prabhura daraśana*—seeing the Lord.

TRANSLATION

Śrī Caitanya Mahāprabhu received them all, just as He had in previous years. The women, however, saw the Lord from a distance.

antya.12.43

> *vāsā-ghara pūrvavat sabāre deoyāilā*
> *mahāprasāda-bhojane sabāre bolāilā*

SYNONYMS

vāsā-ghara—residential quarters; *pūrva-vat*—as previously; *sabāre*—unto all of them; *deoyāilā*—caused to be given; *mahā-prasāda*—the remnants of food from Jagannātha; *bhojane*—to eat; *sabāre*—unto everyone; *bolāilā*—He called.

TRANSLATION

The Lord again arranged for the residential quarters of all the devotees and thereafter called them to partake of the remnants of food offered to Lord Jagannātha.

antya.12.44

> *śivānanda tina-putre gosāñire milāilā*
> *śivānanda-sambandhe sabāya bahu-kṛpā kailā*

SYNONYMS

śivānanda—Śivānanda Sena; *tina-putre*—three sons; *gosāñire*—unto Śrī Caitanya Mahāprabhu; *milāilā*—introduced; *śivānanda-sambandhe*—because they were sons of Śivānanda Sena; *sabāya*—unto all of them; *bahu-kṛpā kailā*—showed much mercy.

TRANSLATION

Śivānanda Sena introduced his three sons to Śrī Caitanya Mahāprabhu. Because they were his sons, the Lord showed the boys great mercy.

antya.12.45

> *choṭa-putre dekhi' prabhu nāma puchilā*
> *'paramānanda-dāsa'-nāma sena jānāilā*

SYNONYMS

choṭa-putre—the youngest son; *dekhi'*—seeing; *prabhu*—Śrī Caitanya Mahāprabhu; *nāma puchilā*—inquired about his name; *paramānanda-dāsa*—Paramānanda dāsa; *nāma*—name; *sena*—Śivānanda Sena; *jānāilā*—informed.

TRANSLATION

Lord Caitanya asked the youngest son's name, and Śivānanda Sena informed the Lord that his name was Paramānanda dāsa.

antya.12.46-47

> *pūrve yabe śivānanda prabhu-sthāne āilā*
> *tabe mahāprabhu tāṅre kahite lāgilā*

> *"e-bāra tomāra yei ha-ibe kumāra*
> *'purī-dāsa' bali' nāma dhariha tāhāra*

SYNONYMS

pūrve—formerly; *yabe*—when; *śivānanda*—Śivānanda Sena; *prabhu-sthāne*—to the place of Lord Caitanya Mahāprabhu; *āilā*—came; *tabe*—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—unto him; *kahite lāgilā*—began to speak; *e-bāra*—this time; *tomāra*—your; *yei*—that; *ha-ibe*—will be; *kumāra*—son; *purī-dāsa*—Purī dāsa; *bali'*—as; *nāma*—name; *dhariha*—gave; *tāhāra*—his.

TRANSLATION

Once before when Śivānanda Sena had visited Śrī Caitanya Mahāprabhu at His residence, the Lord had told him, "When this son is born, give him the name Purī dāsa."

antya.12.48

> *tabe māyera garbhe haya sei ta' kumāra*
> *śivānanda ghare gele, janma haila tāra*

SYNONYMS

tabe—at that time; *māyera garbhe*—the womb of the mother; *haya*—was; *sei ta' kumāra*—that son; *śivānanda ghare gele*—when Śivānanda Sena returned home; *janma haila tāra*—he was born.

TRANSLATION

The son was in the womb of his wife, and when he returned home the son was born.

antya.12.49

> *prabhu-ājñāya dharilā nāma—'paramānanda-dāsa'*
> *'purī-dāsa' kari' prabhu karena upahāsa*

SYNONYMS

prabhu-ājñāya—under the order of Śrī-Caitanya Mahāprabhu; *dharilā nāma*—held the name; *paramānanda-dāsa*—Paramānanda dāsa; *purī-dāsa*—Purī dāsa; *kari'*—as; *prabhu*—Śrī Caitanya Mahāprabhu; *karena upahāsa*—began to joke.

TRANSLATION

The child was named Paramānanda dāsa in accordance with the Lord's order, and the Lord jokingly called him Purī dāsa.

antya.12.50

> *śivānanda yabe sei bālake milāilā*
> *mahāprabhu pādāṅguṣṭha tāra mukhe dilā*

SYNONYMS

śivānanda—Śivānanda Sena; *yabe*—when; *sei*—that; *bālake*—child; *milāilā*—introduced; *mahāprabhu*—Mahāprabhu; *pāda-aṅguṣṭha*—His toe; *tāra*—his; *mukhe*—within the mouth; *dilā*—pushed.

TRANSLATION

When Śivānanda Sena introduced the child to Śrī Caitanya Mahāprabhu, the Lord put His toe in the child's mouth.

PURPORT

In this connection one may refer to *Antya-līlā,* Chapter Sixteen, verses 65-75, for information about the later manifestations of the Lord's mercy.

antya.12.51

> *śivānandera bhāgya-sindhu ke pāibe pāra?*
> *yāṅra saba goṣṭhīke prabhu kahe 'āpanāra'*

SYNONYMS

śivānandera—of Śivānanda Sena; *bhāgya-sindhu*—the ocean of fortune; *ke*—who; *pāibe pāra*—can cross over; *yāṅra*—whose; *saba goṣṭhīke*—whole family; *prabhu*—Śrī Caitanya Mahāprabhu; *kahe*—says; *āpanāra*—His own.

TRANSLATION

No one can cross over the ocean of Śivānanda Sena's good fortune, for the Lord considered Śivānanda's whole family His own.

antya.12.52

> *tabe saba bhakta lañā karilā bhojana*
> *govindere ājñā dilā kari' ācamana*

SYNONYMS

tabe—then; *saba bhakta lañā*—with all the devotees; *karilā bhojana*—took lunch; *govindere*—unto Govinda; *ājñā dilā*—gave the order; *kari' ācamana*—after washing His hands and mouth.

TRANSLATION

The Lord ate lunch in the company of all the other devotees, and after washing His hands and mouth He gave an order to Govinda.

antya.12.53

> *"śivānandera 'prakṛti', putra—yāvat ethāya*
> *āmāra avaśeṣa-pātra tārā yena pāya"*

SYNONYMS

śivānandera—of Śivānanda Sena; *prakṛti*—wife; *putra*—sons; *yāvat*—as long as; *ethāya*—here; *āmāra*—My; *avaśeṣa-pātra*—plate of the remnants of food; *tārā*—all of them; *yena*—must; *pāya*—get.

TRANSLATION

"As long as Śivānanda Sena's wife and children stay in Jagannātha Purī," He said, "they must be given the remnants of My food."

antya.12.54

> *nadīyā-vāsī modaka, tāra nāma—'parameśvara'*
> *modaka vece, prabhura vāṭīra nikaṭa tāra ghara*

SYNONYMS

nadīyā-vāsī—inhabitant of the district of Nadia; *modaka*—one confectioner; *tāra nāma*—his name; *parameśvara*—Parameśvara; *modaka vece*—does the business of a confectioner; *prabhura*—of Śrī Caitanya Mahāprabhu; *vāṭīra nikaṭa*—near the house; *tāra ghara*—his house.

TRANSLATION

There was a resident of Nadia named Parameśvara, who was a confectioner living near the home of Śrī Caitanya Mahāprabhu.

antya.12.55

> *bālaka-kāle prabhu tāra ghare bāra bāra yā'na*
> *dugdha, khaṇḍa modaka deya, prabhu tāhā khā'na*

SYNONYMS

bālaka-kāle—when He was a boy; *prabhu*—Śrī Caitanya Mahāprabhu; *tāra ghare*—at his house; *bāra bāra*—again and again; *yā'na*—used to go; *dugdha*—milk; *khaṇḍa*—sweetmeats; *modaka deya*—the confectioner used to give; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *tāhā*—that; *khā'na*—used to eat.

TRANSLATION

When the Lord was a boy, He would visit the house of Parameśvara Modaka again and again. The confectioner would supply the Lord milk and sweetmeats, and the Lord would eat them.

antya.12.56

> *prabhu-viṣaye sneha tāra bālaka-kāla haite*
> *se vatsara seha āila prabhure dekhite*

SYNONYMS

prabhu-viṣaye—in regard to Śrī Caitanya Mahāprabhu; *sneha*—affection; *tāra*—of Parameśvara Modaka; *bālaka-kāla haite*—since He was a boy; *se vatsara*—that year; *seha*—he also; *āila*—came; *prabhure dekhite*—to see the Lord.

TRANSLATION

Parameśvara Modaka had been affectionate toward the Lord since His childhood, and he was one of those who came that year to see the Lord at Jagannātha Purī.

antya.12.57

> *'parameśvarā muñi' bali' daṇḍavat kaila*
> *tāre dekhi' prabhu prīte tāhāre puchila*

SYNONYMS

parameśvarā—Parameśvara; *muñi'*—I am; *bali'*—he said; *daṇḍavat kaila*—offering obeisances; *tāre*—him; *dekhi'*—seeing; *prabhu*—the Lord; *prīte*—with affection; *tāhāre*—him; *puchila*—asked.

TRANSLATION

When he offered his obeisances to the Lord, he said, "I am the same Parameśvara." Upon seeing him, the Lord asked him questions with great affection.

antya.12.58

> *'parameśvara kuśala hao, bhāla haila, āilā'*
> *'mukundāra mātā āsiyāche, seha prabhure kahilā*

SYNONYMS

parameśvara—O Parameśvara; *kuśala hao*—be blessed; *bhāla haila*—it is very good; *āilā*—you have come; *mukundāra mātā*—the mother of Mukunda; *āsiyāche*—has come; *seha*—he; *prabhure kahilā*—informed the Lord.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Parameśvara, may you be blessed. It is very good that you have come here." Parameśvara then informed the Lord, "Mukundāra Mātā has also come."

antya.12.59

> *mukundāra mātāra nāma śuni' prabhu saṅkoca hailā*
> *tathāpi tāhāra prīte kichu nā balilā*

SYNONYMS

mukundāra mātāra—of the mother of Mukunda; *nāma*—name; *śuni'*—hearing; *prabhu*—Śrī Caitanya Mahāprabhu; *saṅkoca hailā*—felt some hesitation; *tathāpi*—still; *tāhāra*—of Parameśvara; *prīte*—out of affection; *kichu*—anything; *nā balilā*—did not say.

TRANSLATION

Hearing the name of Mukundāra Mātā, Lord Caitanya hesitated, but because of affection for Parameśvara, He did not say anything.

PURPORT

A *sannyāsī* is restricted from even hearing a woman's name, and Śrī Caitanya Mahāprabhu conducted Himself very strictly in His vow. Parameśvara informed the Lord that his wife, Mukundāra Mātā, had come with him. He should not have mentioned her, and therefore the Lord hesitated for a moment, but due to His affection for Parameśvara, He did not say anything. Śrī Caitanya Mahāprabhu had known Parameśvara Modaka since His childhood, and therefore Parameśvara did not think twice about informing the Lord of his wife's arrival.

antya.12.60

> *praśraya-pāgala śuddha-vaidagdhī nā jāne*
> *antare sukhī hailā prabhu tāra sei guṇe*

SYNONYMS

praśraya—due to indulgence; *pāgala*—foolish; *śuddha*—pure; *vaidagdhī*—etiquette; *nā jāne*—does not know; *antare*—within the heart; *sukhī hailā*—became very happy; *prabhu*—Śrī Caitanya Mahāprabhu; *tāra*—his; *sei guṇe*—by that attribute.

TRANSLATION

An intimate relationship sometimes makes a person overstep formal etiquette. Thus Parameśvara actually pleased the Lord in His heart by his simple and affectionate behavior.

PURPORT

Praśraya means affection, humility, faith, a demand for some special concession, or indulgence in such a concession. *Pāgala* means impudence, arrogance, and influence. *Vaidagdhī* means cunningness, humor, beauty, expertise, learning, tricky behavior, and indications.

antya.12.61

> *pūrvavat sabā lañā guṇḍicā-mārjana*
> *ratha-āge pūrvavat karilā nartana*

SYNONYMS

pūrva-vat—as previously; *sabā*—all the devotees; *lañā*—taking; *guṇḍicā-mārjana*—the cleaning of the Guṇḍicā temple; *ratha-āge*—in front of the chariot; *pūrva-vat*—as previously; *karilā nartana*—danced.

TRANSLATION

All the devotees engaged in the cleansing ceremony of the Guṇḍicā temple and danced in front of the Ratha-yātrā chariot, just as they had done in the past.

antya.12.62

> *cāturmāsya saba yātrā kailā daraśana*
> *mālinī-prabhṛti prabhure kailā nimantraṇa*

SYNONYMS

cāturmāsya—for four months; *saba yātrā*—all the festivals; *kailā daraśana*—saw; *mālinī-prabhṛti*—ladies like Mālinī, the wife of Śrīvāsa Ṭhākura; *prabhure*—unto Śrī Caitanya Mahāprabhu; *kailā nimantraṇa*—made invitations.

TRANSLATION

For four consecutive months, the devotees observed all the festivals. The wives, such as Mālinī, extended invitations for lunch to Śrī Caitanya Mahāprabhu.

antya.12.63

> *prabhura priya nānā dravya āniyāche deśa haite*
> *sei vyañjana kari' bhikṣā dena ghara-bhāte*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *priya*—dear; *nānā dravya*—varieties of things; *āniyāche*—brought; *deśa haite*—from their country; *sei vyañjana kari'*—preparing those vegetables; *bhikṣā dena*—offer food; *ghara-bhāte*—cooking at home.

TRANSLATION

From Bengal the devotees had brought varieties of Bengali food that Śrī Caitanya Mahāprabhu liked. They also cooked various grains and vegetables in their homes and offered them to the Lord.

antya.12.64

> *dine nānā krīḍā kare lañā bhakta-gaṇa*
> *rātrye kṛṣṇa-vicchede prabhu karena rodana*

SYNONYMS

dine—during the day; *nānā*—various; *krīḍā kare*—performed pastimes; *lañā bhakta-gaṇa*—with His devotees; *rātrye*—at night;

kṛṣṇa-vicchede—because of separation from Kṛṣṇa; *prabhu*—Śrī Caitanya Mahāprabhu; *karena rodana*—cries.

TRANSLATION

During the day, Śrī Caitanya Mahāprabhu engaged in various activities with His devotees, but at night He felt great separation from Kṛṣṇa and used to cry.

antya.12.65

> *ei-mata nānā-līlāya cāturmāsya gela*
> *gauḍa-deśe yāite tabe bhakte ājñā dila*

SYNONYMS

ei-mata—in this way; *nānā-līlāya*—in various pastimes; *cāturmāsya gela*—the four months of the rainy season passed; *gauḍa-deśe yāite*—to return to Bengal; *tabe*—at that time; *bhakte*—all the devotees; *ājñā dila*—Śrī Caitanya Mahāprabhu ordered.

TRANSLATION

In this way the Lord spent the four months of the rainy season in various pastimes, and then He ordered the Bengali devotees to return to their homes.

antya.12.66

> *saba bhakta karena mahāprabhura nimantraṇa*
> *sarva-bhakte kahena prabhu madhura vacana*

SYNONYMS

saba bhakta—all the devotees; *karena mahāprabhura nimantraṇa*—invite Śrī Caitanya Mahāprabhu to lunch; *sarva-bhakte*—to all the devotees; *kahena*—speaks; *prabhu*—Śrī Caitanya Mahāprabhu; *madhura vacana*—sweet words.

TRANSLATION

All the devotees from Bengal would regularly invite Śrī Caitanya Mahāprabhu for lunch, and the Lord would speak to them in very sweet words.

antya.12.67

> *"prati-varṣe āisa sabe āmāre dekhite*
> *āsite yāite duḥkha pāo bahu-mate*

SYNONYMS

prati-varṣe—every year; *āisa*—come; *sabe*—all of you; *āmāre dekhite*—to see Me; *āsite*—to come; *yāite*—to return; *duḥkha pāo*—you get much trouble; *bahu-mate*—in various ways.

TRANSLATION

"All of you come to see Me every year," the Lord said. "To come here and then return must certainly give you great trouble.

antya.12.68

> *tomā-sabāra duḥkha jāni' cāhi niṣedhite*
> *tomā-sabāra saṅga-sukhe lobha bāḍe citte*

SYNONYMS

tomā-sabāra—of all of you; *duḥkha*—trouble; *jāni'*—understanding; *cāhi niṣedhite*—I want to stop this; *tomā-sabāra*—of all of you; *saṅga-sukhe*—for the happiness of association; *lobha*—desire; *bāḍe*—increases; *citte*—in My mind.

TRANSLATION

"I would like to forbid you to do this, but I enjoy your company so much that My desire for your association only increases.

antya.12.69

> *nityānande ājñā diluṅ gauḍete rahite*
> *ājñā laṅghi' āilā, ki pāri balite?*

SYNONYMS

nityānande—unto Śrī Nityānanda Prabhu; *ājñā diluṅ*—I ordered; *gauḍete rahite*—to stay in Bengal; *ājñā laṅghi'*—transgressing My order; *āilā*—He has come; *ki*—what; *pāri balite*—can I say.

TRANSLATION

"I ordered Śrī Nityānanda Prabhu not to leave Bengal, but He has transgressed My order and come to see Me. What can I say?

antya.12.70

> *āilena ācārya-gosāñi more kṛpā kari'*
> *prema-ṛṇe baddha āmi, śudhite nā pāri*

SYNONYMS

āilena—has come; *ācārya-gosāñi*—Advaita Ācārya; *more*—to Me; *kṛpā kari'*—giving mercy; *prema*—of love; *ṛṇe*—by the debt; *baddha āmi*—I am bound; *śudhite*—to pay back; *nā pāri*—I am unable.

TRANSLATION

"Out of His causeless mercy upon Me, Advaita Ācārya has also come here. I am indebted to Him for His affectionate behavior. This debt is impossible for Me to liquidate.

antya.12.71

> *mora lāgi' strī-putra-gṛhādi chāḍiyā*
> *nānā durgama patha laṅghi' āisena dhāñā*

SYNONYMS

mora lāgi'—for Me; *strī*—wife; *putra*—sons; *gṛha-ādi*—home and so on; *chāḍiyā*—leaving aside; *nānā*—various; *durgama*—difficult; *patha*—paths; *laṅghi'*—crossing; *āisena dhāñā*—come here with great haste.

TRANSLATION

"All My devotees come here just for Me. Leaving aside their homes and families, they travel by very difficult paths to come here in great haste.

antya.12.72

> *āmi ei nīlācale rahi ye vasiyā*
> *pariśrama nāhi mora tomā sabāra lāgiyā*

SYNONYMS

āmi—I; *ei*—this; *nīlācale*—at Jagannātha Purī; *rahi*—remain; *ye vasiyā*—sitting; *pariśrama nāhi mora*—I have no fatigue; *tomā sabāra lāgiyā*—due to all of you.

TRANSLATION

"There is no fatigue or trouble for Me, for I stay here at Nīlācala, Jagannātha Purī, and do not move at all. This is the favor of all of you.

antya.12.73

> *sannyāsī mānuṣa mora, nāhi kona dhana*
> *ki diyā tomāra ṛṇa karimu śodhana?*

SYNONYMS

sannyāsī mānuṣa—in the renounced order of life; *mora*—My; *nāhi*—there is not; *kona*—any; *dhana*—money; *ki*—what; *diyā*—giving; *tomāra ṛṇa*—the debt to you; *karimu śodhana*—shall I repay.

TRANSLATION

"I am a mendicant and have no money. How can I clear My debt for the favor you have shown Me?

antya.12.74

> *deha-mātra dhana tomāya kailuṅ samarpaṇa*
> *tāhāṅ vikāi, yāhāṅ vecite tomāra mana"*

SYNONYMS

deha—body; *mātra*—only; *dhana*—asset; *tomāya*—unto you; *kailuṅ samarpaṇa*—I have dedicated; *tāhāṅ*—there; *vikāi*—I sell; *yāhāṅ*—where; *vecite*—to sell; *tomāra mana*—your mind.

TRANSLATION

"I have only this body, and therefore I surrender it unto you. Now, if you wish, you may sell it anywhere you like. It is your property."

antya.12.75

> *prabhura vacane sabāra dravī-bhūta mana*
> *ajhora-nayane sabe karena krandana*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *vacane*—by the words; *sabāra*—of everyone; *dravī-bhūta*—melted; *mana*—hearts; *ajhora*—incessantly pouring tears; *nayane*—eyes; *sabe*—all; *karena krandana*—were crying.

TRANSLATION

When all the devotees heard these sweet words of Lord Śrī Caitanya Mahāprabhu, their hearts melted, and they began to shed incessant tears.

antya.12.76

> *prabhu sabāra galā dhari' karena rodana*
> *kāndite kāndite sabāya kailā āliṅgana*

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *sabāra*—of all of them; *galā*—necks; *dhari'*—catching; *karena rodana*—began to cry; *kāndite kāndite*—crying and crying; *sabāya*—all of them; *kailā āliṅgana*—He embraced.

TRANSLATION

Catching hold of His devotees, the Lord embraced them all and began to cry and cry.

antya.12.77

> *sabāi rahila, keha calite nārila*
> *āra dina pāṅca-sāta ei-mate gela*

SYNONYMS

sabāi rahila—all of them stayed; *keha calite nārila*—no one could move; *āra*—further; *dina pāṅca-sāta*—five to seven days; *ei-mate*—in this way; *gela*—passed.

TRANSLATION

Unable to leave, everyone remained there, and five to seven more days thus passed by.

antya.12.78

> *advaita avadhūta kichu kahe prabhu-pāya*
> *"sahaje tomāra guṇe jagat vikāya*

SYNONYMS

advaita—Advaita Prabhu; *avadhūta*—Nityānanda Prabhu; *kichu*—something; *kahe*—said; *prabhu-pāya*—at the lotus feet of Śrī Caitanya Mahāprabhu; *sahaje*—naturally; *tomāra*—Your; *guṇe*—because of transcendental attributes; *jagat vikāya*—the whole world is obligated to You.

TRANSLATION

Advaita Prabhu and Lord Nityānanda Prabhu submitted these words at the lotus feet of the Lord: "The entire world is naturally obligated to You for Your transcendental attributes.

antya.12.79

> *ābāra tāte bāndha'—aiche kṛpā-vākya-ḍore*
> *tomā chāḍi' kebā kāhāṅ yāibāre pāre?"*

SYNONYMS

ābāra—again; *tāte*—by that; *bāndha'*—You bind; *aiche*—such; *kṛpā*—merciful; *vākya*—of words; *ḍore*—by the rope; *tomā chāḍi'*—leaving You; *kebā*—who; *kāhāṅ*—anywhere; *yāibāre pāre*—can go.

TRANSLATION

"Yet You bind Your devotees again with Your sweet words. Under these circumstances, who can go anywhere?"

antya.12.80

> *tabe prabhu sabākāre prabodha kariyā*
> *sabāre vidāya dilā susthira hañā*

SYNONYMS

tabe—thereafter; *prabhu*—Śrī Caitanya Mahāprabhu; *sabākāre*—all of them; *prabodha kariyā*—pacifying; *sabāre*—to every one of them; *vidāya dilā*—bade farewell; *su-sthira hañā*—being in a peaceful condition.

TRANSLATION

Then Śrī Caitanya Mahāprabhu peacefully calmed them all and bade each of them farewell.

antya.12.81

> *nityānande kahilā—"tumi nā āsiha bāra-bāra*
> *tathāi āmāra saṅga ha-ibe tomāra"*

SYNONYMS

nityānande—unto Nityānanda Prabhu; *kahilā*—said; *tumi*—You; *nā āsiha*—do not come; *bāra-bāra*—again and again; *tathāi*—there (in Bengal); *āmāra*—My; *saṅga*—association; *ha-ibe*—there will be; *tomāra*—Your.

TRANSLATION

The Lord specifically advised Nityānanda Prabhu, "You should not come here again and again. You will have My association in Bengal."

antya.12.82

> *cale saba bhakta-gaṇa rodana kariyā*
> *mahāprabhu rahilā ghare viṣaṇṇa hañā*

SYNONYMS

cale—proceed; *saba*—all; *bhakta-gaṇa*—the devotees; *rodana kariyā*—crying; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *rahilā*—remained; *ghare*—at His place; *viṣaṇṇa hañā*—being very morose.

TRANSLATION

The devotees of Śrī Caitanya Mahāprabhu began their journey crying, while the Lord remained morosely at His residence.

antya.12.83

> *nija-kṛpā-guṇe prabhu bāndhilā sabāre*
> *mahāprabhura kṛpā-ṛṇa ke śodhite pāre?*

SYNONYMS

nija—own; *kṛpā-guṇe*—by the attribute of mercy; *prabhu*—Śrī Caitanya Mahāprabhu; *bāndhilā*—bound; *sabāre*—everyone; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *kṛpā-ṛṇa*—debt for the mercy; *ke*—who; *śodhite pāre*—can repay.

TRANSLATION

The Lord bound everyone by His transcendental mercy. Who can repay his debt for the mercy of Śrī Caitanya Mahāprabhu?

antya.12.84

> *yāre yaiche nācāya prabhu svatantra īśvara*
> *tāte tāṅre chāḍi' loka yāya deśāntara*

SYNONYMS

yāre—whomever; *yaiche*—as; *nācāya*—causes to dance; *prabhu*—Śrī Caitanya Mahāprabhu; *svatantra īśvara*—the fully independent Personality of Godhead; *tāte*—therefore; *tāṅre*—Him; *chāḍi'*—leaving; *loka*—people; *yāya*—go; *deśa-antara*—to different parts of the country.

TRANSLATION

Śrī Caitanya Mahāprabhu is the fully independent Personality of Godhead and makes everyone dance as He likes. Leaving His company, therefore, all the devotees returned to their homes in different parts of the country.

antya.12.85

> *kāṣṭhera putalī yena kuhake nācāya*
> *īśvara-caritra kichu bujhana nā yāya*

SYNONYMS

kāṣṭhera—made of wood; *putalī*—doll; *yena*—as; *kuhake*—a magician; *nācāya*—causes to dance; *īśvara-caritra*—the characteristic of the Supreme Personality of Godhead; *kichu bujhana nā yāya*—no one can understand.

TRANSLATION

As a wooden doll dances to the will of a puppeteer, everything is accomplished by the will of the Lord. Who can understand the characteristics of the Supreme Personality of Godhead?

antya.12.86

> *pūrva-varṣe jagadānanda 'ai' dekhibāre*
> *prabhu-ājñā lañā āilā nadīyā-nagare*

SYNONYMS

pūrva-varṣe—in the previous year; *jagadānanda*—Jagadānanda Paṇḍita; *āi*—Śacīmātā; *dekhibāre*—to see; *prabhu-ājñā lañā*—taking the permission of Śrī Caitanya Mahāprabhu; *āilā*—came; *nadīyā-nagare*—to the city of Nadia.

TRANSLATION

The previous year, Jagadānanda Paṇḍita, following the Lord's order, had returned to the city of Nadia to see Śacīmātā.

antya.12.87

> *āira caraṇa yāi' karilā vandana*
> *jagannāthera vastra-prasāda kailā nivedana*

SYNONYMS

āira—of Śacīmātā; *caraṇa*—to the lotus feet; *yāi'*—going; *karilā vandana*—offered prayers; *jagannāthera*—of Lord Jagannātha; *vastra-prasāda*—cloth and *prasāda*; *kailā nivedana*—offered.

TRANSLATION

When he arrived, he offered prayers at her lotus feet and then offered her the cloth and prasāda of Lord Jagannātha.

antya.12.88

> *prabhura nāme mātāre daṇḍavat kailā*
> *prabhura vinati-stuti mātāre kahilā*

SYNONYMS

prabhura nāme—in the name of Śrī Caitanya Mahāprabhu; *mātāre*—to His mother; *daṇḍavat kailā*—he offered obeisances; *prabhura*—of Śrī Caitanya Mahāprabhu; *vinati-stuti*—very submissive prayers; *mātāre*—to His mother; *kahilā*—he informed.

TRANSLATION

He offered obeisances to Śacīmātā in the name of Lord Caitanya Mahāprabhu and informed her of all the Lord's submissive prayers to her.

antya.12.89

> *jagadānande pāñā mātā ānandita mane*
> *teṅho prabhura kathā kahe, śune rātri-dine*

SYNONYMS

jagadānande—Jagadānanda; *pāñā*—getting; *mātā*—Śacīmātā; *ānandita mane*—in great satisfaction; *teṅho*—he; *prabhura kathā*—the pastimes of Śrī Caitanya Mahāprabhu; *kahe*—speaks; *śune*—listens; *rātri-dine*—day and night.

TRANSLATION

Jagadānanda's coming pleased mother Śacī very much. As he talked of Lord Caitanya Mahāprabhu, she listened day and night.

antya.12.90

> *jagadānanda kahe,—"mātā, kona kona dine*
> *tomāra ethā āsi' prabhu karena bhojane*

SYNONYMS

jagadānanda kahe—Jagadānanda said; *mātā*—mother; *kona kona dine*—sometimes; *tomāra ethā āsi'*—coming here to your place; *prabhu*—the Lord; *karena bhojane*—accepts food.

TRANSLATION

Jagadānanda Paṇḍita said, "My dear mother, sometimes the Lord comes here and eats all the food you have offered.

antya.12.91

> *bhojana kariyā kahe ānandita hañā*
> *mātā āji khāoyāilā ākaṇṭha pūriyā*

SYNONYMS

bhojana kariyā—after eating; *kahe*—says; *ānandita hañā*—being very pleased; *mātā*—mother; *āji*—today; *khāoyāilā*—fed; *ākaṇṭha*—up to the neck; *pūriyā*—filling.

TRANSLATION

"After eating the food, the Lord says, 'Today, mother has fed Me up to My neck.

antya.12.92

> *āmi yāi' bhojana kari—mātā nāhi jāne*
> *sākṣāte khāi āmi' teṅho 'svapna' hena māne"*

SYNONYMS

āmi—I; *yāi'*—going; *bhojana kari*—eat; *mātā*—mother; *nāhi jāne*—cannot understand; *sākṣāte*—directly; *khāi āmi'*—I eat; *teṅho*—she; *svapna*—a dream; *hena*—as; *māne*—thinks.

TRANSLATION

"I go there and eat the food My mother offers, but she cannot understand that I am eating it directly. She thinks that this is a dream.' "

antya.12.93

> *mātā kahe,—"kata rāndhi uttama vyañjana*
> *nimāñi ihāṅ khāya,—icchā haya mora mana*

SYNONYMS

mātā kahe—mother said; *kata*—how many; *rāndhi*—I cook; *uttama vyañjana*—first-class vegetables; *nimāñi*—Nimāi; *ihāṅ*—here; *khāya*—may eat; *icchā*—desire; *haya*—is; *mora mana*—my mind.

TRANSLATION

Śacīmātā said, "I wish Nimāi would eat all the nice vegetables I cook. That is my desire.

antya.12.94

> *nimāñi khāñāche,—aiche haya mora mana*
> *pāche jñāna haya,—muñi dekhinu 'svapana' "*

SYNONYMS

nimāñi khāñāche—Nimāi has eaten; *aiche*—such; *haya*—is; *mora*—my; *mana*—mind; *pāche*—afterwards; *jñāna haya*—I think; *muñi*—I; *dekhinu svapana*—saw a dream.

TRANSLATION

"Sometimes I think that Nimāi has eaten them, but afterwards I think that I was only dreaming."

antya.12.95

> *ei-mata jagadānanda śacīmātā-sane*
> *caitanyera sukha-kathā kahe rātri-dine*

SYNONYMS

ei-mata—in this way; *jagadānanda*—Jagadānanda Paṇḍita; *śacīmātā-sane*—with mother Śacī; *caitanyera*—of Śrī Caitanya Mahāprabhu; *sukha-kathā*—words of happiness; *kahe*—says; *rātri-dine*—day and night.

TRANSLATION

In this way, Jagadānanda Paṇḍita and mother Śacī talked day and night about the happiness of Śrī Caitanya Mahāprabhu.

antya.12.96

> *nadīyāra bhakta-gaṇe sabāre mililā*
> *jagadānande pāñā sabe ānandita hailā*

SYNONYMS

nadīyāra—of Nadia, or Navadvīpa; *bhakta-gaṇe*—the devotees; *sabāre*—all; *mililā*—met; *jagadānande*—Jagadānanda; *pāñā*—getting; *sabe*—everyone; *ānandita hailā*—became very happy.

TRANSLATION

Jagadānanda Paṇḍita met all the other devotees in Nadia. They were all very happy to have him present.

antya.12.97

> *ācārya milite tabe gelā jagadānanda*
> *jagadānande pāñā haila ācārya ānanda*

SYNONYMS

ācārya milite—to meet Advaita Ācārya; *tabe*—thereafter; *gelā*—went; *jagadānanda*—Jagadānanda; *jagadānande pāñā*—getting Jagadānanda; *haila*—became; *ācārya*—Advaita Ācārya; *ānanda*—very happy.

TRANSLATION

Jagadānanda Paṇḍita thereafter went to meet Advaita Ācārya, who also was very happy to have him.

antya.12.98

> *vāsudeva, murāri-gupta jagadānande pāñā*
> *ānande rākhilā ghare, nā dena chāḍiyā*

SYNONYMS

vāsudeva—Vāsudeva; *murāri-gupta*—Murāri Gupta; *jagadānande pāñā*—getting Jagadānanda; *ānande*—in great happiness; *rākhilā*—kept; *ghare*—at home; *nā dena chāḍiyā*—did not allow to go out.

TRANSLATION

Vāsudeva Datta and Murāri Gupta were so pleased to see Jagadānanda Paṇḍita that they kept him at their homes and would not allow him to leave.

antya.12.99

> *caitanyera marma-kathā śune tāṅra mukhe*
> *āpanā pāsare sabe caitanya-kathā-sukhe*

SYNONYMS

caitanyera—of Lord Caitanya Mahāprabhu; *marma-kathā*—confidential talks; *śune*—they hear; *tāṅra mukhe*—through his mouth; *āpanā pāsare*—forget themselves; *sabe*—all of them; *caitanya-kathā-sukhe*—in the happiness of talks of Lord Caitanya.

TRANSLATION

They heard confidential narrations about Śrī Caitanya Mahāprabhu from the mouth of Jagadānanda Paṇḍita and forgot themselves in the great happiness of hearing about the Lord.

antya.12.100

> *jagadānanda milite yāya yei bhakta-ghare*
> *sei sei bhakta sukhe āpanā pāsare*

SYNONYMS

jagadānanda—Jagadānanda Paṇḍita; *milite*—to meet; *yāya*—goes; *yei*—which; *bhakta-ghare*—to a devotee's house; *sei sei*—that;

bhakta—devotee; *sukhe*—in happiness; *āpanā pāsare*—forgets himself.

TRANSLATION

Whenever Jagadānanda Paṇḍita went to visit a devotee's house, that devotee immediately forgot himself in great happiness.

antya.12.101

> *caitanyera prema-pātra jagadānanda dhanya*
> *yāre mile sei māne,—'pāiluṅ caitanya'*

SYNONYMS

caitanyera—of Śrī Caitanya Mahāprabhu; *prema-pātra*—recipient of affection; *jagadānanda*—Jagadānanda Paṇḍita; *dhanya*—glorious; *yāre mile*—whomever he meets; *sei māne*—he understands; *pāiluṅ caitanya*—I have gotten Lord Caitanya.

TRANSLATION

All glories to Jagadānanda Paṇḍita! He is so favored by Śrī Caitanya Mahāprabhu that anyone who meets him thinks, "Now I have gotten the association of Śrī Caitanya Mahāprabhu directly."

antya.12.102

> *śivānanda-sena-gṛhe yāñā rahilā*
> *'candanādi' taila tāhāṅ eka-mātrā kailā*

SYNONYMS

śivānanda-sena-gṛhe—to the house of Śivānanda Sena; *yāñā*—going; *rahilā*—remained; *candana-ādi taila*—oil distilled from sandalwood and other substances; *tāhāṅ*—there; *eka-mātrā*—one *mātrā* (sixteen seers, or *seras*); *kailā*—prepared.

TRANSLATION

Jagadānanda Paṇḍita stayed at Śivānanda Sena's house for some time, and they prepared about sixteen seers of scented sandalwood oil.

antya.12.103

> *sugandhi kariyā taila gāgarī bhariyā*
> *nīlācale lañā āilā yatana kariyā*

SYNONYMS

sū-gandhi kariyā—making aromatic; *taila*—oil; *gāgarī*—a big pot; *bhariyā*—filling; *nīlācale*—to Jagannātha Purī; *lañā*—taking; *āilā*—came; *yatana kariyā*—with great care.

TRANSLATION

They filled a large earthen pot with the aromatic oil, and with great care Jagadānanda Paṇḍita brought it to Nīlācala, Jagannātha Purī.

antya.12.104

> *govindera ṭhāñi taila dhariyā rākhilā*
> *"prabhu-aṅge diha' taila" govinde kahilā*

SYNONYMS

govindera ṭhāñi—in the care of Govinda; *taila*—the oil; *dhariyā rākhilā*—was kept; *prabhu-aṅge*—over the body of Śrī Caitanya Mahāprabhu; *diha'*—put; *taila*—oil; *govinde kahilā*—he advised Govinda.

TRANSLATION

This oil was placed in the care of Govinda, and Jagadānanda requested him, "Please rub this oil on the body of the Lord."

antya.12.105

> *tabe prabhu-ṭhāñi govinda kaila nivedana*
> *'jagadānanda candanādi-taila āniyāchena*

SYNONYMS

tabe—thereafter; *prabhu-ṭhāñi*—before Lord Śrī Caitanya Mahāprabhu; *govinda*—Govinda; *kaila nivedana*—submitted; *jagadānanda*—Jagadānanda Paṇḍita; *candana-ādi-taila*—scented sandalwood oil; *āniyāchena*—has brought.

TRANSLATION

Govinda therefore told Śrī Caitanya Mahāprabhu, "Jagadānanda Paṇḍita has brought some scented sandalwood oil.

antya.12.106

> *tāṅra icchā,—prabhu alpa mastake lāgāya*
> *pitta-vāyu-vyādhi-prakopa śānta hañā yāya*

SYNONYMS

tāṅra icchā—his desire; *prabhu*—Śrī Caitanya Mahāprabhu; *alpa*—very little; *mastake lāgāya*—smears over the head; *pitta-vāyu-vyādhi*—of blood pressure due to bile and air; *prakopa*—severity; *śānta hañā yāya*—will be decreased.

TRANSLATION

"It is his desire that Your Lordship apply a little of this oil on Your head so that blood pressure due to bile and air will be considerably diminished.

antya.12.107

> *eka-kalasa sugandhi taila gauḍete kariyā*
> *ihāṅ āniyāche bahu yatana kariyā"*

SYNONYMS

eka-kalasa—one big full jug; *su-gandhi taila*—scented oil; *gauḍete kariyā*—manufacturing in Bengal; *ihāṅ*—here; *āniyāche*—has brought; *bahu yatana kariyā*—with great care.

TRANSLATION

"He prepared a large jug of it in Bengal, and with great care he has brought it here."

antya.12.108

> *prabhu kahe,—"sannyāsīra nāhi taile adhikāra*
> *tāhāte sugandhi taila,—parama dhikkāra!*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu replied; *sannyāsīra*—for a *sannyāsī*; *nāhi*—there is not; *taile*—with oil; *adhikāra*—use; *tāhāte*—over and above this; *su-gandhi taila*—perfumed oil; *parama dhik-kāra*—immediately to be rejected.

TRANSLATION

The Lord replied, "A sannyāsī has no use for oil, especially perfumed oil such as this. Take it out immediately."

PURPORT

According to Raghunandana Bhaṭṭācārya, the spokesman for the *smārta* regulative principles:

> *prātaḥ-snāne vrate śrāddhe*
> *dvādaśyāṁ grahaṇe tathā*
> *madya-lepa-samaṁ tailaṁ*
> *tasmāt tailaṁ vivarjayet*

"If one who has taken a vow smears oil on his body while bathing in the morning, while observing a ritualistic ceremony like the *śrāddha* ceremony, or on *dvādaśī* day, he may as well pour wine over his body. Therefore, oil should be rejected." This word *vrata* (vow) is sometimes understood to refer to the *sannyāsa-vrata*. Raghunandana Bhaṭṭācārya has also said in his book *Tithi-tattva:*

> *ghṛtaṁ ca sārṣapaṁ tailaṁ*
> *yat tailaṁ puṣpa-vāsitam*
> *aduṣṭaṁ pakva-tailaṁ ca*
> *tailābhyaṅge ca nityaśaḥ*

This means that clarified butter (*ghee*), mustard oil, floral oil and boiled oil may be used only by *gṛhasthas,* householders.

antya.12.109

> *jagannāthe deha' taila,—dīpa yena jvale*
> *tāra pariśrama haiba parama-saphale"*

SYNONYMS

jagannāthe—unto Lord Jagannātha; *deha'*—deliver; *taila*—oil; *dīpa*—lamps; *yena*—so; *jvale*—burn; *tāra pariśrama*—his labor; *haiba*—will become; *parama-saphale*—completely successful.

TRANSLATION

"Deliver this oil to the temple of Jagannātha, where it may be burned in the lamps. In this way, Jagadānanda's labor to manufacture the oil will be perfectly successful."

antya.12.110

> *ei kathā govinda jagadānandere kahila*
> *mauna kari' rahila paṇḍita, kichu nā kahila*

SYNONYMS

ei kathā—this message; *govinda*—Govinda; *jagadānandere kahila*—informed Jagadānanda; *mauna kari'*—keeping silent; *rahila*—remained; *paṇḍita*—Jagadānanda Paṇḍita; *kichu*—anything; *nā kahila*—did not reply.

TRANSLATION

When Govinda informed Jagadānanda Paṇḍita of this message, Jagadānanda remained silent, not saying even a word.

antya.12.111

> *dina daśa gele govinda jānāila āra-bāra*
> *paṇḍitera icchā,—'taila prabhu kare aṅgīkāra'*

SYNONYMS

dina daśa gele—when ten days passed; *govinda*—Govinda; *jānāila*—informed; *āra-bāra*—again; *paṇḍitera icchā*—the desire of Jagadānanda Paṇḍita; *taila*—oil; *prabhu*—Śrī Caitanya Mahāprabhu; *kare aṅgīkāra*—accepts.

TRANSLATION

When ten days had passed, Govinda again told Śrī Caitanya Mahāprabhu, "It is the desire of Jagadānanda Paṇḍita that Your Lordship accept the oil."

antya.12.112

> *śuni' prabhu kahe kichu sakrodha vacana*
> *mardaniyā eka rākha karite mardana!*

SYNONYMS

śuni'—hearing; *prabhu*—Śrī Caitanya Mahāprabhu; *kahe*—says; *kichu*—some; *sa-krodha vacana*—angry words; *mardaniyā*—masseur; *eka*—one; *rākha*—keep; *karite mardana*—to give massages.

TRANSLATION

When the Lord heard this, He angrily said, "Why not keep a masseur to massage Me?

antya.12.113

> *ei sukha lāgi' āmi kariluṅ sannyāsa!*
> *āmāra 'sarva-nāśa'—tomā-sabāra 'parihāsa'*

SYNONYMS

ei—this; *sukha*—happiness; *lāgi'*—for; *āmi*—I; *kariluṅ sannyāsa*—have taken to the renounced order; *āmāra sarva-nāśa*—My ruination; *tomā-sabāra*—of all of you; *parihāsa*—joking.

TRANSLATION

"Have I taken sannyāsa for such happiness? Accepting this oil would bring My ruination, and all of you would laugh.

PURPORT

Śrī Caitanya Mahāprabhu declared Himself a strict *sannyāsī*. A *sannyāsī* is not supposed to take help from anyone. Retaining a masseur to give Him massages would indicate His dependence on others. Śrī Caitanya Mahāprabhu wanted to follow very strictly the principle of not accepting anyone's help for His bodily comfort.

antya.12.114

> *pathe yāite taila-gandha mora yei pābe*
> *'dārī sannyāsī' kari' āmāre kahibe*

SYNONYMS

pathe yāite—while passing on the road; *taila-gandha*—the scent of the oil; *mora*—My; *yei pābe*—anyone who smells; *dārī sannyāsī*—a tantric *sannyāsī* who keeps women for sense gratification; *kari'*—as; *āmāre kahibe*—they will speak of Me.

TRANSLATION

"If someone passing on the road smelled this oil on My head, he would think Me a dārī sannyāsī, a tantric sannyāsī who keeps women."

antya.12.115

> *śuni prabhura vākya govinda mauna karilā*
> *prātaḥ-kāle jagadānanda prabhu-sthāne āilā*

SYNONYMS

śuni—hearing; *prabhura vākya*—the statement of Śrī Caitanya Mahāprabhu; *govinda*—Govinda; *mauna karilā*—remained silent; *prātaḥ-kāle*—in the morning; *jagadānanda*—Jagadānanda Paṇḍita; *prabhu-sthāne*—to Śrī Caitanya Mahāprabhu; *āilā*—came.

TRANSLATION

Hearing these words of Śrī Caitanya Mahāprabhu, Govinda remained silent. The next morning, Jagadānanda went to see the Lord.

antya.12.116

> *prabhu kahe,—"paṇḍita, taila ānilā gauḍa ha-ite*
> *āmi ta' sannyāsī,—taila nā pāri la-ite*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *paṇḍita*—My dear Paṇḍita; *taila*—oil; *ānilā*—you have brought; *gauḍa ha-ite*—from Bengal; *āmi*—I; *ta'*—but; *sannyāsī*—a *sannyāsī*; *taila*—oil; *nā pāri la-ite*—I cannot accept.

TRANSLATION

Śrī Caitanya Mahāprabhu said to Jagadānanda Paṇḍita, "My dear Paṇḍita, you have brought Me some oil from Bengal, but since I am in the renounced order, I cannot accept it.

antya.12.117

> *jagannāthe deha' lañā dīpa yena jvale*
> *tomāra sakala śrama ha-ibe saphale"*

SYNONYMS

jagannāthe—unto Lord Jagannātha; *deha'*—deliver; *lañā*—taking; *dīpa*—lamps; *yena*—so that; *jvale*—burn; *tomāra*—your; *sakala*—all; *śrama*—labor; *ha-ibe sa-phale*—will be fruitful.

TRANSLATION

"Deliver the oil to the temple of Jagannātha so that it may be burned in the lamps. Thus your labor in preparing the oil will be fruitful."

antya.12.118

> *paṇḍita kahe,—'ke tomāre kahe mithyā vāṇī*
> *āmi gauḍa haite taila kabhu nāhi āni'*

SYNONYMS

paṇḍita kahe—Jagadānanda Paṇḍita said; *ke*—who; *tomāre*—unto You; *kahe*—says; *mithyā vāṇī*—false stories; *āmi*—I; *gauḍa haite*—from Bengal; *taila*—oil; *kabhu nāhi āni'*—never brought.

TRANSLATION

Jagadānanda Paṇḍita replied, "Who tells You all these false stories? I never brought any oil from Bengal."

antya.12.119

> *eta bali' ghara haite taila-kalasa lañā*
> *prabhura āge āṅginmāte phelilā bhāṅgiyā*

SYNONYMS

eta bali'—saying this; *ghara haite*—from the room; *taila-kalasa*—the jugful of oil; *lañā*—taking; *prabhura āge*—in front of Śrī Caitanya Mahāprabhu; *āṅginmāte*—in the courtyard; *phelilā*—threw; *bhāṅgiyā*—breaking.

TRANSLATION

After saying this, Jagadānanda Paṇḍita took the jug of oil from the room and threw it down before Śrī Caitanya Mahāprabhu in the courtyard and broke it.

antya.12.120

> *taila bhāṅgi' sei pathe nija-ghara giyā*
> *śuiyā rahilā ghare kapāṭa khiliyā*

SYNONYMS

taila bhāṅgi'—breaking the pot of oil; *sei*—he; *pathe*—by the path; *nija-ghara*—to his room; *giyā*—going; *śuiyā rahilā*—lay down; *ghare*—in the room; *kapāṭa*—the door; *khiliyā*—bolting closed.

TRANSLATION

After breaking the jug, Jagadānanda Paṇḍita returned to his residence, bolted the door and lay down.

antya.12.121

> *tṛtīya divase prabhu tāṅra dvāre yāñā*
> *'uṭhaha' paṇḍita'—kari' kahena ḍākiyā*

SYNONYMS

tṛtīya divase—on the third day; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅra*—of Jagadānanda Paṇḍita; *dvāre*—to the door; *yāñā*—going; *uṭhaha'*—please get up; *paṇḍita*—My dear Jagadānanda Paṇḍita; *kari'*—saying; *kahena*—said; *ḍākiyā*—calling.

TRANSLATION

Three days later, Śrī Caitanya Mahāprabhu went to the door of his room and said, "My dear Jagadānanda Paṇḍita, please get up.

antya.12.122

> *'āji bhikṣā dibā āmāya kariyā randhane*
> *madhyāhne āsiba, ebe yāi daraśane'*

SYNONYMS

āji—today; *bhikṣā dibā*—give lunch; *āmāya*—unto Me; *kariyā randhane*—cooking; *madhyāhne āsiba*—I shall come at noon; *ebe*—now; *yāi daraśane*—I am going to see Lord Jagannātha.

TRANSLATION

"I want you personally to cook My lunch today. I am going now to see the Lord in the temple. I shall return at noon."

antya.12.123

> *eta bali' prabhu gelā, paṇḍita uṭhilā*
> *snāna kari' nānā vyañjana randhana karilā*

SYNONYMS

eta bali'—saying this; *prabhu gelā*—Śrī Caitanya Mahāprabhu left; *paṇḍita uṭhilā*—Jagadānanda Paṇḍita got up; *snāna kari'*—taking his bath; *nānā*—various; *vyañjana*—vegetables; *randhana karilā*—cooked.

TRANSLATION

After Śrī Caitanya Mahāprabhu said this and left, Jagadānanda Paṇḍita got up from his bed, bathed, and began to cook varieties of vegetables.

antya.12.124

> *madhyāhna kariyā prabhu āilā bhojane*
> *pāda prakṣālana kari' dilena āsane*

SYNONYMS

madhyāhna kariyā—after finishing his noon ritualistic ceremonies; *prabhu*—Śrī Caitanya Mahāprabhu; *āilā*—came; *bhojane*—to take lunch; *pāda prakṣālana kari'*—after washing His feet; *dilena āsane*—offered a sitting place.

TRANSLATION

After finishing His noontime ritualistic duties, the Lord arrived for lunch. Jagadānanda Paṇḍita washed the Lord's feet and gave the Lord a sitting place.

antya.12.125

> *saghṛta śālyanna kalā-pāte stūpa kailā*
> *kalāra ḍoṅgā bhari' vyañjana caudike dharilā*

SYNONYMS

sa-ghṛta—mixed with ghee; *śāli-anna*—very fine rice; *kalā-pāte*—on a banana leaf; *stūpa kailā*—stacked; *kalāra ḍoṅgā*—pots made of the bark of a banana tree; *bhari'*—filling; *vyañjana*—vegetables; *cau-dike*—all around; *dharilā*—placed.

TRANSLATION

He had cooked fine rice, mixed it with ghee and piled it high on a banana leaf. There were also varieties of vegetables, placed all around in pots made of banana tree bark.

antya.12.126

> *anna-vyañjanopari tulasī-mañjarī*
> *jagannāthera piṭhā-pānā āge āne dhari'*

SYNONYMS

anna—rice; *vyañjana*—vegetables; *upari*—on; *tulasī-mañjarī*—flowers of *tulasī*; *jagannāthera*—of Lord Jagannātha; *piṭhā-pānā*—cakes and sweet rice; *āge*—in front; *āne dhari'*—brings.

TRANSLATION

On the rice and vegetables were tulasī flowers, and in front of the Lord were cakes, sweet rice and other prasāda of Jagannātha.

antya.12.127

> *prabhu kahe,—"dvitīya-pāte bāḍa' anna-vyañjana*
> *tomāya āmāya āji ekatra kariba bhojana*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *dvitīya-pāte*—on a second leaf; *bāḍa'*—deliver; *anna-vyañjana*—cooked rice and vegetables; *tomāya āmāya*—both you and I; *āji*—today; *ekatra*—together; *kariba bhojana*—will take lunch.

TRANSLATION

The Lord said, "Spread another leaf with a helping of rice and vegetables so that today you and I may take lunch together."

antya.12.128

> *hasta tuli' rahena prabhu, nā karena bhojana*
> *tabe paṇḍita kahena kichu saprema vacana*

SYNONYMS

hasta tuli'—raising His hands; *rahena prabhu*—Śrī Caitanya Mahāprabhu remained; *nā karena bhojana*—did not eat; *tabe*—at that time; *paṇḍita kahena*—Jagadānanda said; *kichu*—some; *saprema vacana*—words with great affection and love.

TRANSLATION

Śrī Caitanya Mahāprabhu kept His hands raised and would not accept the prasāda until Jagadānanda Paṇḍita, with great affection and love, spoke the following words.

antya.12.129

> *"āpane prasāda laha, pāche muñi la-imu*
> *tomāra āgraha āmi kemane khaṇḍimu?"*

SYNONYMS

āpane—Yourself; *prasāda laha*—take *prasāda*; *pāche*—afterwards; *muñi la-imu*—I shall take; *tomāra*—Your; *āgraha*—insistence; *āmi*—I; *kemane*—how; *khaṇḍimu*—shall disobey.

TRANSLATION

"Please first take prasāda Yourself, and I shall eat later. I shall not refuse Your request."

antya.12.130

> *tabe mahāprabhu sukhe bhojane vasilā*
> *vyañjanera svāda pāñā kahite lāgilā*

SYNONYMS

tabe—thereafter; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *sukhe*—in happiness; *bhojane vasilā*—sat to take His food; *vyañjanera svāda*—the taste of the vegetables; *pāñā*—getting; *kahite lāgilā*—began to say.

TRANSLATION

In great happiness, Śrī Caitanya Mahāprabhu then accepted the lunch. When He had tasted the vegetables, He again began to speak.

antya.12.131

> *"krodhāveśera pākera haya aiche svāda!*
> *ei ta' jāniye tomāya kṛṣṇera 'prasāda'*

SYNONYMS

krodha-āveśera—in an angry mood; *pākera*—of cooking; *haya*—is; *aiche*—such; *svāda*—taste; *ei ta'*—for this reason; *jāniye*—I can understand; *tomāya*—unto you; *kṛṣṇera prasāda*—the mercy of Kṛṣṇa.

TRANSLATION

"Even when you cook in an angry mood," He said, "the food is very tasteful. This shows how pleased Kṛṣṇa is with you.

antya.12.132

> *āpane khāibe kṛṣṇa, tāhāra lāgiyā*
> *tomāra haste pāka karāya uttama kariyā*

SYNONYMS

āpane—personally; *khāibe*—will eat; *kṛṣṇa*—Lord Kṛṣṇa; *tāhāra lāgiyā*—for that reason; *tomāra haste*—by your hands; *pāka karāya*—causes to cook; *uttama kariyā*—so nicely.

TRANSLATION

"Because He will personally eat the food, Kṛṣṇa makes you cook so nicely.

antya.12.133

> *aiche amṛta-anna kṛṣṇe kara samarpaṇa*
> *tomāra bhāgyera sīmā ke kare varṇana?"*

SYNONYMS

aiche—such; *amṛta-anna*—nectarean rice; *kṛṣṇe*—unto Lord Kṛṣṇa; *kara samarpaṇa*—you offer; *tomāra*—your; *bhāgyera*—of fortune; *sīmā*—limit; *ke*—who; *kare varṇana*—can describe.

TRANSLATION

"You offer such nectarean rice to Kṛṣṇa. Who can estimate the limit of your fortune?"

antya.12.134

> *paṇḍita kahe,—"ye khāibe, sei pāka-kartā*
> *āmi-saba—kevala-mātra sāmagrī-āhartā"*

SYNONYMS

paṇḍita kahe—the Paṇḍita said; *ye khāibe*—He who will eat; *sei*—He; *pāka-kartā*—the cook; *āmi-saba*—as far as I am concerned; *kevala-mātra*—only; *sāmagrī*—of ingredients; *āhartā*—collector.

TRANSLATION

Jagadānanda Paṇḍita replied, "He who will eat has cooked this. As far as I am concerned, I simply collect the ingredients."

antya.12.135

> *punaḥ punaḥ paṇḍita nānā vyañjana pariveśe*
> *bhaye kichu nā balena prabhu, khāyena hariṣe*

SYNONYMS

punaḥ punaḥ—again and again; *paṇḍita*—Jagadānanda Paṇḍita; *nānā vyañjana*—various vegetables; *pariveśe*—administered; *bhaye*—out of fear; *kichu*—anything; *nā balena*—does not speak; *prabhu*—Śrī Caitanya Mahāprabhu; *khāyena*—eats; *hariṣe*—very happily.

TRANSLATION

Jagadānanda Paṇḍita continued to offer the Lord varieties of vegetables. Out of fear, the Lord said nothing, but continued eating happily.

antya.12.136

> *āgraha kariyā paṇḍita karāilā bhojana*
> *āra dina haite bhojana haila daśa-guṇa*

SYNONYMS

āgraha kariyā—with great eagerness; *paṇḍita*—Jagadānanda Paṇḍita; *karāilā bhojana*—fed; *āra dina*—other days; *haite*—than; *bhojana*—the eating; *haila*—was; *daśa-guṇa*—ten times greater.

TRANSLATION

Jagadānanda Paṇḍita eagerly forced the Lord to eat so much that He ate ten times more than on other days.

antya.12.137

> *bāra-bāra prabhu uṭhite karena mana*
> *sei-kāle paṇḍita pariveśe vyañjana*

SYNONYMS

bāra-bāra—again and again; *prabhu*—Śrī Caitanya Mahāprabhu; *uṭhite*—to get up; *karena mana*—desires; *sei-kāle*—at that time; *paṇḍita*—Jagadānanda Paṇḍita; *pariveśe*—gives; *vyañjana*—vegetables.

TRANSLATION

Again and again when the Lord wished to get up, Jagadānanda Paṇḍita would feed Him more vegetables.

antya.12.138

> *kichu balite nārena prabhu, khāyena tarāse*
> *nā khāile jagadānanda karibe upavāse*

SYNONYMS

kichu—anything; *balite nārena*—could not say; *prabhu*—Śrī Caitanya Mahāprabhu; *khāyena*—eats; *tarāse*—out of fear; *nā khāile*—if He did not eat; *jagadānanda*—Jagadānanda Paṇḍita; *karibe upavāse*—would fast.

TRANSLATION

Śrī Caitanya Mahāprabhu dared not forbid him to feed Him more. He just continued eating, fearful that Jagadānanda would fast if He stopped.

antya.12.139

> *tabe prabhu kahena kari' vinaya-sammāna*
> *'daśa-guṇa khāoyāilā ebe kara samādhāna'*

SYNONYMS

tabe—at that time; *prabhu*—Śrī Caitanya Mahāprabhu; *kahena*—says; *kari'*—making; *vinaya-sammāna*—submissive respect; *daśa-guṇa*—ten times more; *khāoyāilā*—you have made to eat; *ebe*—now; *kara samādhāna*—please stop.

TRANSLATION

At last the Lord respectfully submitted, "My dear Jagadānanda, you have already made Me eat ten times more than I am used to. Now, please stop."

antya.12.140

> *tabe mahāprabhu uṭhi' kailā ācamana*
> *paṇḍita ānila, mukhavāsa, mālya, candana*

SYNONYMS

tabe—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *uṭhi'*—getting up; *kailā ācamana*—performed washing of the hands and mouth; *paṇḍita*—Jagadānanda Paṇḍita; *ānila*—brought; *mukha-vāsa*—spices; *mālya*—flower garland; *candana*—sandalwood pulp.

TRANSLATION

Śrī Caitanya Mahāprabhu stood up and washed His hands and mouth, while Jagadānanda Paṇḍita brought spices, a garland, and sandalwood pulp.

antya.12.141

> *candanādi lañā prabhu vasilā sei sthāne*
> *'āmāra āge āji tumi karaha bhojane'*

SYNONYMS

candana-ādi lañā—accepting the sandalwood pulp and other items; *prabhu*—Śrī Caitanya Mahāprabhu; *vasilā*—sat down; *sei sthāne*—at that place; *āmāra āge*—in front of Me; *āji*—now; *tumi*—you; *karaha*—perform; *bhojane*—eating.

TRANSLATION

Accepting the sandalwood pulp and garland, the Lord sat down and said, "Now, in front of Me, you must eat."

antya.12.142

> *paṇḍita kahe,—"prabhu yāi' karuna viśrāma*
> *mui, ebe la-iba prasāda kari' samādhāna*

SYNONYMS

paṇḍita kahe—Jagadānanda Paṇḍita said; *prabhu*—my Lord; *yāi'*—going; *karuna viśrāma*—take rest; *mui*—I; *ebe*—now; *la-iba prasāda*—shall take *prasāda*; *kari' samādhāna*—after arranging.

TRANSLATION

Jagadānanda replied, "My Lord, You go take rest. I shall take prasāda after I finish making some arrangements.

antya.12.143

> *rasuira kārya kairāche rāmāi, raghunātha*
> *iṅhā sabāya dite cāhi kichu vyañjana-bhāta"*

SYNONYMS

rasuira—of cooking; *kārya*—the work; *kairāche*—have done; *rāmāi*—Rāmāi; *raghunātha*—Raghunātha Bhaṭṭa; *iṅhā*—to them; *sabāya*—all; *dite cāhi*—I want to give; *kichu*—some; *vyañjana-bhāta*—rice and vegetables.

TRANSLATION

"Rāmāi Paṇḍita and Raghunātha Bhaṭṭa did the cooking, and I want to give them some rice and vegetables."

antya.12.144

> *prabhu kahena,—"govinda, tumi ihāṅi rahibā*
> *paṇḍita bhojana kaile, āmāre kahibā"*

SYNONYMS

prabhu kahena—Śrī Caitanya Mahāprabhu said; *govinda*—Govinda; *tumi*—you; *ihāṅi rahibā*—will stay here; *paṇḍita*—Jagadānanda Paṇḍita; *bhojana kaile*—after he has taken his meal; *āmāre kahibā*—you should inform Me.

TRANSLATION

Śrī Caitanya Mahāprabhu then told Govinda, "You remain here. When the Paṇḍita has taken his food, come inform Me.

antya.12.145

> *eta kahi' mahāprabhu karilā gamana*
> *govindere paṇḍita kichu kahena vacana*

SYNONYMS

eta kahi'—saying this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *karilā gamana*—left; *govindere*—unto Govinda; *paṇḍita*—Jagadānanda Paṇḍita; *kichu*—some; *kahena*—said; *vacana*—words.

TRANSLATION

After Śrī Caitanya Mahāprabhu had said this and left, Jagadānanda Paṇḍita spoke to Govinda.

antya.12.146

> *"tumi śīghra yāha karite pāda-samvāhane*
> *kahiha,—'paṇḍita ebe vasila bhojane'*

SYNONYMS

tumi—you; *śīghra*—hastily; *yāha*—go; *karite*—to perform; *pāda-samvāhane*—massaging the feet; *kahiha*—say; *paṇḍita*—Jagadānanda Paṇḍita; *ebe*—just now; *vasila bhojane*—sat down to eat.

TRANSLATION

"Go quickly and massage the Lord's feet," he said. "You may tell Him, 'The Paṇḍita has just sat down to take his meal.'

antya.12.147

> *tomāre prabhura 'śeṣa' rākhimu dhariyā*
> *prabhu nidrā gele, tumi khāiha āsiyā"*

SYNONYMS

tomāre—for you; *prabhura*—of Śrī Caitanya Mahāprabhu; *śeṣa*—remnants of food; *rākhimu*—I shall keep; *dhariyā*—taking; *prabhu nidrā gele*—when Śrī Caitanya Mahāprabhu is asleep; *tumi*—you; *khāiha āsiyā*—come and eat.

TRANSLATION

"I shall keep some remnants of the Lord's food for you. When He is asleep, come and take your portion."

antya.12.148

> *rāmāi, nandāi āra govinda, raghunātha*
> *sabāre bāṅṭiyā dilā prabhura vyañjana-bhāta*

SYNONYMS

rāmāi—Rāmāi Paṇḍita; *nandāi*—Nandāi; *āra*—and; *govinda*—Govinda; *raghunātha*—Raghunātha Bhaṭṭa; *sabāre*—for all of them; *bāṅṭiyā dilā*—distributed; *prabhura*—of Śrī Caitanya Mahāprabhu; *vyañjana-bhāta*—vegetables and rice.

TRANSLATION

Jagadānanda Paṇḍita thus distributed remnants of the Lord's food to Rāmāi, Nandāi, Govinda and Raghunātha Bhaṭṭa.

antya.12.149

> *āpane prabhura 'śeṣa' karilā bhojana*
> *tabe govindere prabhu pāṭhāilā punaḥ*

SYNONYMS

āpane—personally; *prabhura*—of Śrī Caitanya Mahāprabhu; *śeṣa*—remnants of food; *karilā bhojana*—ate; *tabe*—at that time; *govindere*—Govinda; *prabhu*—Śrī Caitanya Mahāprabhu; *pāṭhāilā*—sent; *punaḥ*—again.

TRANSLATION

He also personally ate the remnants of food left by Śrī Caitanya Mahāprabhu. Then the Lord again sent Govinda.

antya.12.150

> *"dekha,—jagadānanda prasāda pāya ki nā pāya*
> *śīghra āsi' samācāra kahibe āmāya"*

SYNONYMS

dekha—see; *jagadānanda*—Jagadānanda Paṇḍita; *prasāda*—*prasāda*; *pāya*—gets; *ki*—or; *nā*—not; *pāya*—gets; *śīghra āsi'*—coming hastily; *samācāra*—the news; *kahibe*—inform; *āmāya*—to Me.

TRANSLATION

The Lord told him, "Go see whether Jagadānanda Paṇḍita is eating. Then quickly return and let Me know."

antya.12.151

> *govinda āsi' dekhi' kahila paṇḍitera bhojana*
> *tabe mahāprabhu svastye karila śayana*

SYNONYMS

govinda—Govinda; *āsi'*—coming; *dekhi'*—seeing; *kahila*—informed; *paṇḍitera bhojana*—the eating of Jagadānanda Paṇḍita; *tabe*—thereupon; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *svastye*—in peace; *karila śayana*—went to sleep.

TRANSLATION

Seeing that Jagadānanda Paṇḍita was indeed eating, Govinda informed the Lord, who then became peaceful and went to sleep.

antya.12.152

> *jagadānande-prabhute prema cale ei-mate*
> *satyabhāmā-kṛṣṇe yaiche śuni bhāgavate*

SYNONYMS

jagadānande-prabhute—between Jagadānanda Paṇḍita and the Lord; *prema*—affection; *cale*—goes on; *ei-mate*—in this way; *satyabhāmā-kṛṣṇe*—between Satyabhāmā and Kṛṣṇa; *yaiche*—as; *śuni*—we learn; *bhāgavate*—in the *Śrīmad-Bhāgavatam*.

TRANSLATION

The affectionate loving exchanges between Jagadānanda Paṇḍita and Lord Śrī Caitanya Mahāprabhu continued in this manner, exactly like the

exchanges between Satyabhāmā and Lord Kṛṣṇa related in Śrīmad-Bhāgavatam.

antya.12.153

> *jagadānandera saubhāgyera ke kahibe sīmā?*
> *jagadānandera saubhāgyera teṅha se upamā*

SYNONYMS

jagadānandera—of Jagadānanda Paṇḍita; *saubhāgyera*—of the fortune; *ke*—who; *kahibe*—shall speak; *sīmā*—the limit; *jagadānandera*—of Jagadānanda; *saubhāgyera*—of the fortune; *teṅha*—he; *se*—the; *upamā*—example.

TRANSLATION

Who can estimate the limit of Jagadānanda Paṇḍita's fortune? He himself is the example of his own great fortune.

antya.12.154

> *jagadānandera 'prema-vivarta' śune yei jana*
> *premera 'svarūpa' jāne, pāya prema-dhana*

SYNONYMS

jagadānandera—of Jagadānanda; *prema-vivarta*—loving exchange; *śune*—hears; *yei jana*—any person who; *premera*—of love; *svarūpa*—identity; *jāne*—he knows; *pāya*—gets; *prema-dhana*—the wealth of ecstatic love of Kṛṣṇa.

TRANSLATION

Anyone who hears about the loving exchanges between Jagadānanda Paṇḍita and Śrī Caitanya Mahāprabhu, or who reads Jagadānanda's book Prema-vivarta, can understand what love is. Moreover, he achieves ecstatic love of Kṛṣṇa.

PURPORT

The word *vivarta* means accepting something to be the opposite of what it appears. Here, Jagadānanda Paṇḍita appeared very angry, but this anger was a manifestation of his great love for Śrī Caitanya Mahāprabhu. *Prema-vivarta* is also the name of a book written by Jagadānanda Paṇḍita. Therefore the author of *Caitanya-caritāmṛta,* Kṛṣṇadāsa Kavirāja Gosvāmī, uses the words *prema-vivarta* to refer to one who reads the book or hears about Jagadānanda Paṇḍita's relationships with Śrī Caitanya Mahāprabhu. In either case, such a person very soon achieves love of Kṛṣṇa.

> *śrī-rūpa-raghunātha-pade yāra āśa*
> *caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps. *Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Twelfth Chapter, describing Jagadānanda Paṇḍita's loving dealings with Śrī Caitanya Mahāprabhu.*

Chapter 13

antya.13.1

kṛṣṇa-viccheda-jātārtyā
kṣīṇe cāpi manas-tanū
dadhāte phullatāṁ bhāvair
yasya taṁ gauram āśraye

SYNONYMS

kṛṣṇa-viccheda—by separation from Kṛṣṇa; *jāta*—produced; *ārtyā*—by the pain; *kṣīṇe*—thin, exhausted; *cā*—and; *api*—although; *manaḥ*—mind; *tanū*—and body; *dadhāte*—assumes; *phullatām*—developed state; *bhāvaiḥ*—by ecstatic emotions; *yasya*—of whom; *tam*—unto Him; *gauram*—Śrī Caitanya Mahāprabhu; *āśraye*—I take shelter.

TRANSLATION

Let me take shelter at the lotus feet of Lord Gauracandra. His mind became exhausted and His body very thin from the pain of separation from Kṛṣṇa, but when He felt ecstatic love for the Lord, He again became fully developed.

antya.13.2

> *jaya jaya śrī-caitanya jaya nityānanda*
> *jayādvaita-candra jaya gaura-bhakta-vṛnda*

SYNONYMS

jaya jaya—all glories; *śrī-caitanya*—to Lord Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—unto Lord Nityānanda; *jaya*—all glories; *advaita-candra*—to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Nityānanda Prabhu! All glories to Advaita Ācārya! And all glories to the devotees of the Lord!

antya.13.3

> *hena-mate mahāprabhu jagadānanda-saṅge*
> *nānā-mate āsvādaya premera taraṅge*

SYNONYMS

hena-mate—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *jagadānanda-saṅge*—in the company of Jagadānanda Paṇḍita;

nānā-mate—in various ways; *āsvādaya*—tastes; *premera taraṅge*—the waves of spiritual loving affairs.

TRANSLATION

In the company of Jagadānanda Paṇḍita, Śrī Caitanya Mahāprabhu would taste various transcendental relationships of pure love.

antya.13.4

> *kṛṣṇa-vicchede duḥkhe kṣīṇa mana-kāya*
> *bhāvāveśe prabhu kabhu praphullita haya*

SYNONYMS

kṛṣṇa-vicchede—because of separation from Kṛṣṇa; *duḥkhe*—in unhappiness; *kṣīṇa*—thin; *mana-kāya*—mind and body; *bhāva-āveśe*—by ecstatic love; *prabhu*—Śrī Caitanya Mahāprabhu; *kabhu*—sometimes; *praphullita haya*—becomes healthy and developed.

TRANSLATION

The unhappiness of separation from Kṛṣṇa exhausted the Lord's mind and reduced the structure of His body, but when He felt emotions of ecstatic love, He again became developed and healthy.

antya.13.5

> *kalāra śaralāte, śayana, ati kṣīṇa kāya*
> *śaralāte hāḍa lāge, vyathā haya gāya*

SYNONYMS

kalāra śaralāte—on the dry bark of a plantain tree; *śayana*—lying down; *ati*—very; *kṣīṇa kāya*—skinny body; *śaralāte*—on the dry bark of a plantain tree; *hāḍa lāge*—bones contact; *vyathā*—pain; *haya*—is; *gāya*—in the body.

TRANSLATION

Because He was very thin, when He lay down to rest on the dry bark of plantain trees, it caused Him pain in His bones.

antya.13.6

> *dekhi' saba bhakta-gaṇa mahā-duḥkha pāya*
> *sahite nāre jagadānanda, sṛjilā upāya*

SYNONYMS

dekhi'—seeing; *saba bhakta-gaṇa*—all the devotees; *mahā-duḥkha*—great unhappiness; *pāya*—get; *sahite*—to tolerate; *nāre*—was unable; *jagadānanda*—Jagadānanda Paṇḍita; *sṛjilā upāya*—devised a means.

TRANSLATION

All the devotees felt very unhappy to see Śrī Caitanya Mahāprabhu in pain. Indeed, they could not tolerate it. Then Jagadānanda Paṇḍita devised a remedy.

antya.13.7

> *sūkṣma vastra āni' gaurika diyā rāṅgāilā*
> *śimulīra tulā diyā tāhā pūrāilā*

SYNONYMS

sūkṣma vastra—fine cloth; *āni'*—bringing; *gaurika*—red oxide; *diyā*—with the help of; *rāṅgāilā*—made reddish; *śimulīra*—of the *śimula* tree; *tulā*—cotton; *diyā*—with; *tāhā*—that; *pūrāilā*—filled.

TRANSLATION

He acquired some fine cloth and colored it with red oxide. Then he filled it with cotton from a śimula tree.

antya.13.8

> *eka tulī-bālisa govindera hāte dilā*
> *'prabhure śoyāiha ihāya'—tāhāre kahilā*

SYNONYMS

eka—one; *tulī-bālisa*—quilt and pillow; *govindera*—of Govinda; *hāte*—in the hand; *dilā*—delivered; *prabhure*—Śrī Caitanya Mahāprabhu; *śoyāiha*—ask to lie down; *ihāya*—on this; *tāhāre*—to him; *kahilā*—said.

TRANSLATION

In this way he made a quilt and a pillow, which he then gave to Govinda, saying, "Ask the Lord to lie on this."

antya.13.9

> *svarūpa-gosāñike kahe jagadānanda*
> *'āji āpane yāñā prabhure karāiha śayana'*

SYNONYMS

svarūpa-gosāñike—to Svarūpa Dāmodara Gosvāmī; *kahe*—says; *jagadānanda*—Jagadānanda Paṇḍita; *āji*—today; *āpane*—Your Honor; *yāñā*—going; *prabhure*—Śrī Caitanya Mahāprabhu; *karāiha śayana*—cause to lie down.

TRANSLATION

Jagadānanda said to Svarūpa Dāmodara Gosvāmī, "Today please personally persuade Śrī Caitanya Mahāprabhu to lie down on the bed."

antya.13.10

> *śayanera kāle svarūpa tāhāṅi rahilā*
> *tulī-bālisa dekhi' prabhu krodhāviṣṭa ha-ilā*

SYNONYMS

śayanera kāle—at bedtime; *svarūpa*—Svarūpa Dāmodara Gosvāmī; *tāhāṅi rahilā*—remained there; *tulī*—quilt; *bālisa*—pillow; *dekhi'*—seeing; *prabhu*—Śrī Caitanya Mahāprabhu; *krodha-āviṣṭa ha-ilā*—became very angry.

TRANSLATION

When it was time for the Lord to go to bed, Svarūpa Dāmodara stayed nearby, but when Śrī Caitanya Mahāprabhu saw the quilt and pillow, He was immediately very angry.

antya.13.11

> *govindere puchena,—'ihā karāila kon jana?'*
> *jagadānandera nāma śuni' saṅkoca haila mana*

SYNONYMS

govindere puchena—He inquired from Govinda; *ihā*—this; *karāila*—has made; *kon jana*—what person; *jagadānandera*—of

Jagadānanda Paṇḍita; *nāma*—name; *śuni'*—hearing; *saṅkoca*—afraid; *haila*—was; *mana*—mind.

TRANSLATION

The Lord inquired from Govinda, "Who has made this?" When Govinda named Jagadānanda Paṇḍita, Śrī Caitanya Mahāprabhu was somewhat fearful.

antya.13.12

> *govindere kahi' sei tūli dūra kailā*
> *kalāra śaralā-upara śayana karilā*

SYNONYMS

govindere kahi'—by asking Govinda; *sei tūli*—that quilt; *dūra kailā*—put aside; *kalāra*—of a plantain tree; *śaralā-upara*—on the dry bark; *śayana karilā*—He lay down.

TRANSLATION

After asking Govinda to put aside the quilt and pillow, the Lord lay down on the dry plantain bark.

antya.13.13

> *svarūpa kahe,—'tomāra icchā, ki kahite pāri?*
> *śayyā upekṣile paṇḍita duḥkha pābe bhārī'*

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara Gosvāmī said; *tomāra icchā*—Your will; *ki*—who; *kahite pāri*—can say; *śayyā upekṣile*—if You do not accept the bedding; *paṇḍita*—Jagadānanda Paṇḍita; *duḥkha*—unhappiness; *pābe*—will feel; *bhari*—great.

TRANSLATION

Svarūpa Dāmodara said to the Lord, "I cannot contradict Your supreme will, my Lord, but if You do not accept the bedding, Jagadānanda Paṇḍita will feel great unhappiness."

antya.13.14

> *prabhu kahena,—"khāṭa eka ānaha pāḍite*
> *jagadānanda cāhe āmāya viṣaya bhuñjāite*

SYNONYMS

prabhu kahena—Śrī Caitanya Mahāprabhu said; *khāṭa*—bedstead; *eka*—one; *ānaha*—bring; *pāḍite*—to lie down; *jagadānanda*—Jagadānanda Paṇḍita; *cāhe*—wants; *āmāya*—Me; *viṣaya bhuñjāite*—to cause to enjoy material happiness.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "You should bring a bedstead here for Me to lie on. Jagadānanda wants Me to enjoy material happiness.

antya.13.15

> *sannyāsī mānuṣa āmāra bhūmite śayana*
> *āmāre khāṭa-tūli-bālisa mastaka-muṇḍana*

SYNONYMS

sannyāsī mānuṣa—a person in the renounced order of life; *āmāra*—My; *bhūmite śayana*—lying on the floor; *āmāre*—for Me; *khāṭa*—bedstead; *tūli*—quilt; *bālisa*—pillow; *mastaka-muṇḍana*—a great shame.

TRANSLATION

"I am in the renounced order, and therefore I must lie on the floor. For Me to use a bedstead, quilt or pillow would be very shameful."

antya.13.16

> *svarūpa-gosāñi āsi' paṇḍite kahilā*
> *śuni' jagadānanda mane mahā-duḥkha pāilā*

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; *āsi'*—returning; *paṇḍite kahilā*—said to Jagadānanda Paṇḍita; *śuni'*—hearing; *jagadānanda*—Jagadānanda Paṇḍita; *mane*—within the mind; *mahā-duḥkha pāilā*—felt great unhappiness.

TRANSLATION

When Svarūpa Dāmodara returned and related all these incidents, Jagadānanda Paṇḍita felt very unhappy.

antya.13.17

> *svarūpa-gosāñi tabe sṛjilā prakāra*
> *kadalīra śuṣka-patra ānilā apāra*

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; *tabe*—thereafter; *sṛjilā prakāra*—devised a means; *kadalīra*—of banana; *śuṣka-patra*—dry leaves; *ānilā*—brought; *apāra*—in great quantity.

TRANSLATION

Then Svarūpa Dāmodara Gosvāmī devised another method. First he secured a large quantity of dry banana leaves.

antya.13.18

> *nakhe ciri' ciri' tāhā ati sūkṣma kailā*
> *prabhura bahirvāsa duite se saba bharilā*

SYNONYMS

nakhe—with the nails; *ciri' ciri'*—tearing and tearing; *tāhā*—them; *ati*—very; *sūkṣma*—fine; *kailā*—made; *prabhura*—of Śrī Caitanya Mahāprabhu; *bahirvāsa*—covering cloths; *duite*—in two; *se saba*—all those; *bharilā*—filled.

TRANSLATION

He then tore the leaves into very fine fibers with his nails and filled two of Śrī Caitanya Mahāprabhu's outer garments with the fibers.

antya.13.19

> *ei-mata dui kailā oḍana-pāḍane*
> *aṅgīkāra kailā prabhu aneka yatane*

SYNONYMS

ei-mata—in this way; *dui*—two pieces; *kailā*—made; *oḍana-pāḍane*—one for bedding, one for the pillow; *aṅgīkāra kailā*—did accept; *prabhu*—Śrī Caitanya Mahāprabhu; *aneka yatane*—after much endeavor.

TRANSLATION

In this way, Svarūpa Dāmodara made some bedding and a pillow, and after much endeavor by the devotees, Śrī Caitanya Mahāprabhu accepted them.

antya.13.20

> *tāte śayana karena prabhu,—dekhi' sabe sukhī*
> *jagadānanda—bhitare krodha bāhire mahā-duḥkhī*

SYNONYMS

tāte—on that; *śayana karena*—lies down; *prabhu*—Śrī Caitanya Mahāprabhu; *dekhi'*—seeing; *sabe sukhī*—everyone became happy; *jagadānanda*—Jagadānanda Paṇḍita; *bhitare*—within his mind; *krodha*—angry; *bāhire*—externally; *mahā-duḥkhī*—very unhappy.

TRANSLATION

Everyone was happy to see the Lord lie down on that bed, but Jagadānanda was inwardly angry, and externally he appeared very unhappy.

antya.13.21

> *pūrve jagadānandera icchā vṛndāvana yāite*
> *prabhu ājñā nā dena tāṅre, nā pāre calite*

SYNONYMS

pūrve—formerly; *jagadānandera*—of Jagadānanda Paṇḍita; *icchā*—desire; *vṛndāvana yāite*—to go to Vṛndāvana; *prabhu*—Śrī Caitanya Mahāprabhu; *ājñā*—permission; *nā dena*—did not give; *tāṅre*—to him; *nā pāre calite*—he could not go.

TRANSLATION

Formerly, when Jagadānanda Paṇḍita had desired to go to Vṛndāvana, Śrī Caitanya Mahāprabhu had not given His permission, and therefore he could not go.

antya.13.22

> *bhitarera krodha-duḥkha prakāśa nā kaila*
> *mathurā yāite prabhu-sthāne ājñā māgila*

SYNONYMS

bhitarera—internal; *krodha-duḥkha*—anger and unhappiness; *prakāśa nā kaila*—did not disclose; *mathurā yāite*—to go to Mathurā; *prabhu-sthāne*—from Śrī Caitanya Mahāprabhu; *ājñā māgila*—asked for permission.

TRANSLATION

Now, concealing his anger and unhappiness, Jagadānanda Paṇḍita again asked Śrī Caitanya Mahāprabhu for permission to go to Mathurā.

antya.13.23

> *prabhu kahe,—"mathurā yāibā āmāya krodha kari'*
> *āmāya doṣa lāgāñā tumi ha-ibā bhikhāri"*

SYNONYMS

prabhu kahe—the Lord said; *mathurā yāibā*—you would go to Mathurā; *āmāya*—at Me; *krodha kari'*—being angry; *āmāya*—Me; *doṣa lāgāñā*—accusing; *tumi*—you; *ha-ibā*—will become; *bhikhārī*—a beggar.

TRANSLATION

With great affection, Śrī Caitanya Mahāprabhu said, "If you are angry with Me when you go to Mathurā, you will merely become a beggar and criticize Me."

antya.13.24

> *jagadānanda kahe prabhura dhariyā caraṇa*
> *"pūrva haite icchā mora yāite vṛndāvana*

SYNONYMS

jagadānanda—Jagadānanda Paṇḍita; *kahe*—said; *prabhura*—of Śrī Caitanya Mahāprabhu; *dhariyā caraṇa*—grasping the lotus feet; *pūrva haite*—for a very long time; *icchā*—desire; *mora*—my; *yāite vṛndāvana*—to go to Vṛndāvana.

TRANSLATION

Grasping the Lord's feet, Jagadānanda Paṇḍita then said, "For a long time I have desired to go to Vṛndāvana.

antya.13.25

> *prabhu-ājñā nāhi, tāte nā pāri yāite*
> *ebe ājñā deha', avaśya yāimu niścite"*

SYNONYMS

prabhu-ājñā—the permission of Your Lordship; *nāhi*—not; *tāte*—therefore; *nā pāri yāite*—I could not go; *ebe*—now; *ājñā*—permission; *deha'*—give; *avaśya*—certainly; *yāimu*—I shall go; *niścite*—without fail.

TRANSLATION

"I could not go without Your Lordship's permission. Now You must give me permission, and I shall certainly go there."

antya.13.26

> *prabhu prīte tāṅra gamana nā karena aṅgīkāra*
> *teṅho prabhura ṭhāñi ājñā māge bāra bāra*

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *prīte*—out of affection; *tāṅra*—his; *gamana*—departure; *nā karena aṅgīkāra*—does not accept; *teṅho*—he; *prabhura ṭhāñi*—from Śrī Caitanya Mahāprabhu; *ājñā*—permission; *māge*—begs; *bāra bāra*—again and again.

TRANSLATION

Because of affection for Jagadānanda Paṇḍita, Śrī Caitanya Mahāprabhu would not permit him to depart, but Jagadānanda Paṇḍita repeatedly insisted that the Lord give him permission to go.

antya.13.27

> *svarūpa-gosāñire paṇḍita kailā nivedana*
> *"pūrva haite vṛndāvana yāite mora mana*

SYNONYMS

svarūpa-gosāñire—to Svarūpa Dāmodara Gosvāmī; *paṇḍita*—Jagadānanda Paṇḍita; *kailā nivedana*—made his petition; *pūrva haite*—for a long time; *vṛndāvana yāite*—to go to Vṛndāvana; *mora mana*—my mind.

TRANSLATION

He then submitted a plea to Svarūpa Dāmodara Gosvāmī. "For a very long time," he said, "I have wanted to go to Vṛndāvana.

antya.13.28

> *prabhu-ājñā vinā tāhāṅ yāite nā pāri*
> *ebe ājñā nā dena more, 'krodhe yāha' bali*

SYNONYMS

prabhu-ājñā—the permission of Śrī Caitanya Mahāprabhu; *vinā*—without; *tāhāṅ*—there; *yāite*—to go; *nā pāri*—I am unable; *ebe*—now; *ājñā*—permission; *nā dena*—does not give; *more*—me; *krodhe*—in anger; *yāha*—you go; *bali*—saying.

TRANSLATION

"I cannot go there, however, without the Lord's permission, which at present He denies me. He says, 'You are going because you are angry at Me.'

antya.13.29

> *sahajei mora tāhāṅ yāite mana haya*
> *prabhu-ājñā lañā deha', kariye vinaya"*

SYNONYMS

sahejei—naturally; *mora*—my; *tāhāṅ*—there; *yāite*—to go; *mana*—mind; *haya*—is; *prabhu-ājñā*—permission from Śrī Caitanya Mahāprabhu; *lañā deha'*—kindly get; *kariye vinaya*—humbly requesting.

TRANSLATION

"Naturally I have a desire to go to Vṛndāvana; therefore please humbly request Him to grant His permission."

antya.13.30

> *tabe svarūpa-gosāñi kahe prabhura caraṇe*
> *"jagadānandera icchā baḍa yāite vṛndāvane*

SYNONYMS

tabe—thereafter; *svarūpa-gosāñi*—Svarūpa Dāmodara Gosvāmī; *kahe*—submits; *prabhura caraṇe*—at the lotus feet of Śrī Caitanya Mahāprabhu; *jagadānandera*—of Jagadānanda Paṇḍita; *icchā baḍa*—intense desire; *yāite vṛndāvane*—to go to Vṛndāvana.

TRANSLATION

Thereafter, Svarūpa Dāmodara Gosvāmī submitted this appeal at the lotus feet of Śrī Caitanya Mahāprabhu. "Jagadānanda Paṇḍita intensely desires to go to Vṛndāvana.

antya.13.31

> *tomāra ṭhāñi ājñā teṅho māge bāra bāra*
> *ājñā deha',—mathurā dekhi' āise eka-bāra*

SYNONYMS

tomāra ṭhāñi—from You; *ājñā*—permission; *teṅho*—he; *māge*—begs; *bāra bāra*—again and again; *ājñā deha'*—please give permission; *mathurā dekhi'*—after seeing Mathurā; *āise*—comes back; *eka-bāra*—once.

TRANSLATION

"He begs for Your permission again and again. Therefore, please permit him to go to Mathurā and then return.

antya.13.32

> *āire dekhite yaiche gauḍa-deśe yāya*
> *taiche eka-bāra vṛndāvana dekhi' āya"*

SYNONYMS

āire—mother Śacī; *dekhite*—to see; *yaiche*—as; *gauḍa-deśe*—to Bengal; *yāya*—he went; *taiche*—similarly; *eka-bāra*—once; *vṛndāvana dekhi'*—after seeing Vṛndāvana; *āya*—he can come back.

TRANSLATION

"You permitted him to go see mother Śacī in Bengal, and You may similarly permit him to go see Vṛndāvana and then return here."

antya.13.33

> *svarūpa-gosāñira bole prabhu ājñā dilā*
> *jagadānande bolāñā tāṅre śikhāilā*

SYNONYMS

svarūpa-gosāñira—of Svarūpa Dāmodara Gosvāmī; *bole*—on the request; *prabhu*—Śrī Caitanya Mahāprabhu; *ājñā dilā*—gave permission; *jagadānande*—to Jagadānanda Paṇḍita; *bolāñā*—calling; *tāṅre*—to him; *śikhāilā*—gave instructions.

TRANSLATION

At the request of Svarūpa Dāmodara, Śrī Caitanya Mahāprabhu granted Jagadānanda Paṇḍita permission to go. The Lord sent for him and instructed him as follows.

antya.13.34

> *"vārāṇasī paryanta svacchande yāibā pathe*
> *āge sāvadhāne yāibā kṣatriyādi-sāthe*

SYNONYMS

vārāṇasī paryanta—up to Vārāṇasī; *svacchande*—without disturbance; *yāibā pathe*—you can go on the path; *āge*—after that; *sāvadhāne*—with great care; *yāibā*—you should go; *kṣatriya-ādi-sāthe*—with the *kṣatriyas*.

TRANSLATION

"You may go as far as Vārāṇasī without encountering disturbances, but beyond Vārāṇasī you should be very careful to travel on the path in the company of the kṣatriyas.

PURPORT

The path from Vārāṇasī to Vṛndāvana was infested with robbers, and therefore in those days there were *kṣatriyas* to protect travelers.

antya.13.35

> *kevala gauḍiyā pāile 'bāṭapāḍa' kari' bāndhe*
> *saba luṭi' bāṅdhi' rākhe, yāite virodhe*

SYNONYMS

kevala—alone; *gauḍiyā*—Bengali; *pāile*—if gotten; *bāṭapāḍa*—plundering; *kari'*—doing; *bāndhe*—they arrest; *saba*—everything;

luṭi'—taking; *bāṅdhi'*—arresting; *rākhe*—keep; *yāite virodhe*—do not release.

TRANSLATION

"As soon as the plunderers on the road see a Bengali traveling alone, they take everything from him, arrest him and do not let him go.

PURPORT

Bengalis are generally not very stout or strong. Therefore when a lone Bengali traverses the roads of Bihar, the plunderers on the road capture him, rob all his belongings and kidnap him for their own service. According to one opinion, the rogues of Bihar know very well that Bengalis are intelligent; therefore these thieves generally force the Bengalis into service requiring intelligence and do not allow them to leave.

antya.13.36

> *mathurā gele sanātana-saṅgei rahibā*
> *mathurāra svāmī sabera caraṇa vandibā*

SYNONYMS

mathurā gele—when you go to Mathurā; *sanātana-saṅgei*—in the association of Sanātana Gosvāmī; *rahibā*—remain; *mathurāra svāmī*—the leading men of Mathurā; *sabera*—of all; *caraṇa vandibā*—worship the feet.

TRANSLATION

"When you reach Mathurā, you should remain with Sanātana Gosvāmī and offer respectful obeisances to the feet of all the leading men there.

antya.13.37

> *dūre rahi' bhakti kariha saṅge nā rahibā*
> *tāṅ-sabāra ācāra-ceṣṭā la-ite nāribā*

SYNONYMS

dūre rahi'—keeping apart; *bhakti kariha*—show devotion; *saṅge*—in association; *nā rahibā*—do not stay; *tāṅ-sabāra*—their; *ācāra*—behavior; *ceṣṭā*—endeavors; *la-ite nāribā*—you cannot take up.

TRANSLATION

"Do not mix freely with the residents of Mathurā; show them respect from a distance. Because you are on a different platform of devotional service, you cannot adopt their behavior and practices.

PURPORT

The residents of Vṛndāvana and Mathurā are devotees of Kṛṣṇa in parental affection, and their feelings always conflict with the opinions of *smārta-brāhmaṇas*. Devotees who worship Kṛṣṇa in opulence cannot understand the parental devotional feelings of

the residents of Mathurā and Vṛndāvana, who follow the path of spontaneous love. Devotees on the platform of *vidhi-mārga* (regulative devotional principles) may misunderstand the activities of those on the platform of *rāga-mārga* (devotional service in spontaneous love). Therefore Śrī Caitanya Mahāprabhu instructed Jagadānanda Paṇḍita to remain apart from the residents of Vṛndāvana, who were spontaneous devotees, so as not to become disrespectful toward them.

antya.13.38

> *sanātana-saṅge kariha vana daraśana*
> *sanātanera saṅga nā chāḍibā eka-kṣaṇa*

SYNONYMS

sanātana-saṅge—with Sanātana Gosvāmī; *kariha*—do; *vana daraśana*—visiting the twelve forests; *sanātanera*—of Sanātana Gosvāmī; *saṅga*—association; *nā chāḍibā*—do not leave; *eka-kṣaṇa*—even for a moment.

TRANSLATION

"Visit all twelve forests of Vṛndāvana in the company of Sanātana Gosvāmī. Do not leave his association for even a moment.

antya.13.39

> *śīghra āsiha, tāhāṅ nā rahiha cira-kāla*
> *govardhane nā caḍiha dekhite 'gopāla'*

SYNONYMS

śīghra—as soon as possible; *āsiha*—return; *tāhāṅ*—there; *nā rahiha*—do not remain; *cira-kāla*—for a long time; *govardhane*—on Govardhana Hill; *nā caḍiha*—do not climb; *dekhite gopāla*—to see the Gopāla Deity.

TRANSLATION

"You should remain in Vṛndāvana for only a short time and then return here as soon as possible. Also, do not climb Govardhana Hill to see the Gopāla Deity.

PURPORT

In his *Amṛta-pravāha-bhāṣya,* Śrīla Bhaktivinoda Ṭhākura advises that one avoid remaining in Vṛndāvana for a very long time. As the saying goes, "Familiarity breeds contempt." If one stays in Vṛndāvana for many days, he may fail to maintain proper respect for its inhabitants. Therefore those who have not attained the stage of spontaneous love for Kṛṣṇa should not live in Vṛndāvana very long. It is better for them to make short visits. One should also avoid climbing Govardhana Hill to see the Gopāla Deity. Since Govardhana Hill itself is identical with

Gopāla, one should not step on the hill or touch it with his feet. One may see Gopāla when He goes elsewhere.

antya.13.40

> *āmiha āsitechi,—kahiha sanātane*
> *āmāra tare eka-sthāna yena kare vṛndāvane"*

SYNONYMS

āmiha—I also; *āsitechi*—am coming; *kahiha sanātane*—inform Sanātana Gosvāmī; *āmāra tare*—for Me; *eka-sthāna*—one place; *yena*—so; *kare*—he may make; *vṛndāvane*—at Vṛndāvana.

TRANSLATION

"Inform Sanātana Gosvāmī that I am coming to Vṛndāvana for a second time and that he should therefore arrange a place for Me to stay."

antya.13.41

> *eta bali' jagadānande kailā āliṅgana*
> *jagadānanda calilā prabhura vandiyā caraṇa*

SYNONYMS

eta bali'—saying this; *jagadānande*—to Jagadānanda Paṇḍita; *kailā*—did; *āliṅgana*—embracing; *jagadānanda*—Jagadānanda Paṇḍita;

calilā—proceeded; *prabhura*—of Śrī Caitanya Mahāprabhu; *vandiyā caraṇa*—after worshiping the feet.

TRANSLATION

After saying this, the Lord embraced Jagadānanda Paṇḍita, who then worshiped the Lord's lotus feet and started for Vṛndāvana.

antya.13.42

> *saba bhakta-gaṇa-ṭhāñi ājñā māgilā*
> *vana-pathe cali' cali' vārāṇasī āilā*

SYNONYMS

saba bhakta-gaṇa-ṭhāñi—from all the devotees; *ājñā māgilā*—asked permission; *vana-pathe cali' cali'*—traversing the forest path; *vārāṇasī āilā*—he reached Vārāṇasī.

TRANSLATION

He took permission from all the devotees and then departed. Traveling on the forest path, he soon reached Vārāṇasī.

antya.13.43

> *tapana-miśra, candraśekhara,—doṅhāre mililā*
> *tāṅra ṭhāñi prabhura kathā sakala-i śunilā*

SYNONYMS

tapana-miśra—Tapana Miśra; *candra-śekhara*—Candraśekhara; *doṅhāre mililā*—he met both; *tāṅra ṭhāñi*—from him; *prabhura*—of Śrī Caitanya Mahāprabhu; *kathā*—topics; *sakala-i*—all; *śunilā*—they heard.

TRANSLATION

When he met Tapana Miśra and Candraśekhara in Vārāṇasī, they both heard from him about topics concerning Śrī Caitanya Mahāprabhu.

antya.13.44

> *mathurāte āsi' mililā sanātane*
> *dui-janera saṅge duṅhe ānandita mane*

SYNONYMS

mathurāte āsi'—when he reached Mathurā; *mililā sanātane*—he met Sanātana Gosvāmī; *dui-janera*—of both; *saṅge*—in association; *duṅhe*—both; *ānandita mane*—very pleased within their minds.

TRANSLATION

Finally Jagadānanda Paṇḍita reached Mathurā, where he met Sanātana Gosvāmī. They were very pleased to see each other.

antya.13.45

> *sanātana karāilā tāṅre dvādaśa vana daraśana*
> *gokule rahilā duṅhe dekhi' mahāvana*

SYNONYMS

sanātana—Sanātana Gosvāmī; *karāilā*—made; *tāṅre*—him; *dvādaśa*—twelve; *vana*—forests; *daraśana*—visiting; *gokule*—at Gokula; *rahilā*—remained; *duṅhe*—both; *dekhi'*—after seeing; *mahā-vana*—Mahāvana.

TRANSLATION

After Sanātana Gosvāmī had taken Jagadānanda to see all twelve forests of Vṛndāvana, concluding with Mahāvana, they both remained in Gokula.

antya.13.46

> *sanātanera gophāte duṅhe rahe eka-ṭhāñi*
> *paṇḍita pāka karena devālaye yāi'*

SYNONYMS

sanātanera gophāte—in the cave where Sanātana Gosvāmī stayed; *duṅhe*—both; *rahe*—stay; *eka-ṭhāñi*—in one place; *paṇḍita*—Jagadānanda; *pāka karena*—cooks; *devālaye yāi*—going to a temple.

TRANSLATION

They stayed in Sanātana Gosvāmī's cave, but Jagadānanda Paṇḍita would go cook for himself at a nearby temple.

antya.13.47

> *sanātana bhikṣā karena yāi' mahāvane*
> *kabhu devālaye, kabhu brāhmaṇa-sadane*

SYNONYMS

sanātana—Sanātana Gosvāmī; *bhikṣā karena*—begs alms; *yāi' mahā-vane*—going to the vicinity of Mahāvana; *kabhu*—sometimes; *devālaye*—in a temple; *kabhu*—sometimes; *brāhmaṇa-sadane*—in the house of a *brāhmaṇa*.

TRANSLATION

Sanātana Gosvāmī would beg alms from door to door in the vicinity of Mahāvana. Sometimes he would go to a temple and sometimes to a brāhmaṇa's house.

antya.13.48

> *sanātana paṇḍitera kare samādhāna*
> *mahāvane dena āni' māgi' anna-pāna*

SYNONYMS

sanātana—Sanātana Gosvāmī; *paṇḍitera*—of Jagadānanda Paṇḍita; *kare samādhāna*—gave all kinds of service; *mahā-vane*—at Mahāvana; *dena*—gives; *āni'*—bringing; *māgi'*—by begging; *anna-pāna*—food and drink.

TRANSLATION

Sanātana Gosvāmī attended to all of Jagadānanda Paṇḍita's needs. He begged in the area of Mahāvana and brought Jagadānanda all kinds of things to eat and drink.

antya.13.49

> *eka-dina sanātane paṇḍita nimantrilā*
> *nitya-kṛtya kari' teṅha pāka caḍāilā*

SYNONYMS

eka-dina—one day; *sanātane*—Sanātana Gosvāmī; *paṇḍitanimantrilā*—Jagadānanda Paṇḍita invited; *nitya-kṛtya*

kari'—after finishing his routine duties; *teṅha*—he; *pāka caḍāilā*—began to cook.

TRANSLATION

One day Jagadānanda Paṇḍita, having invited Sanātana to the nearby temple for lunch, finished his routine duties and began to cook.

antya.13.50

> *'mukunda sarasvatī' nāma sannyāsī mahā-jane*
> *eka bahirvāsa teṅho dila sanātane*

SYNONYMS

mukunda sarasvatī—Mukunda Sarasvatī; *nāma*—named; *sannyāsī*—a *sannyāsī*; *mahā-jane*—a great personality; *eka*—one; *bahirvāsa*—outward covering; *teṅho*—he; *dila*—gave; *sanātane*—to Sanātana Gosvāmī.

TRANSLATION

Previously, a great sannyāsī named Mukunda Sarasvatī had given Sanātana Gosvāmī an outer garment.

antya.13.51

> *sanātana sei vastra mastake bāndhiyā*
> *jagadānandera vāsā-dvāre vasilā āsiyā*

SYNONYMS

sanātana—Sanātana Gosvāmī; *sei*—that; *vastra*—cloth; *mastake*—on the head; *bāndhiyā*—binding; *jagadānandera*—of Jagadānanda Paṇḍita; *vāsā-dvāre*—at the door of the residence; *vasilā*—sat down; *āsiyā*—coming.

TRANSLATION

Sanātana Gosvāmī was wearing this cloth bound about his head when he came to Jagadānanda Paṇḍita's door and sat down.

antya.13.52

> *rātula vastra dekhi' paṇḍita premāviṣṭa ha-ilā*
> *'mahāprabhura prasāda' jāni' tāṅhāre puchilā*

SYNONYMS

rātula—red; *vastra*—cloth; *dekhi'*—seeing; *paṇḍita*—Jagadānanda Paṇḍita; *prema-āviṣṭa ha-ilā*—became overwhelmed in ecstatic love; *mahāprabhura prasāda*—the blessed gift of Śrī Caitanya Mahāprabhu; *jāni'*—thinking; *tāṅhāre puchilā*—inquired from him.

TRANSLATION

Assuming the reddish cloth to be a gift from Caitanya Mahāprabhu, Jagadānanda Paṇḍita was overwhelmed with ecstatic love. Thus he questioned Sanātana Gosvāmī.

antya.13.53

> *"kāhāṅ pāilā tumi ei rātula vasana?"*
> *'mukunda-sarasvatī' dila,—kahe sanātana*

SYNONYMS

kāhāṅ—where; *pāilā*—did get; *tumi*—you; *ei*—this; *rātula vasana*—red cloth; *mukunda-sarasvatī dila*—Mukunda Sarasvatī gave; *kahe sanātana*—Sanātana replied.

TRANSLATION

"Where did you get that reddish cloth on your head?" Jagadānanda asked. Sanātana Gosvāmī replied, "Mukunda Sarasvatī gave it to me."

antya.13.54

> *śuni' paṇḍitera mane krodha upajila*
> *bhātera hāṇḍi hāte lañā mārite āila*

SYNONYMS

śuni'—hearing; *paṇḍitera*—of Jagadānanda Paṇḍita; *mane*—in the mind; *krodha*—anger; *upajila*—arose; *bhātera hāṇḍi*—the cooking pot; *hāte*—in his hand; *lañā*—taking; *mārite āila*—was ready to beat.

TRANSLATION

Hearing this, Jagadānanda Paṇḍita was immediately very angry and took a cooking pot in his hand, intending to beat Sanātana Gosvāmī.

antya.13.55

> *sanātana tāṅre jāni' lajjita ha-ilā*
> *balite lāgilā paṇḍita hāṇḍi culāte dharilā*

SYNONYMS

sanātana—Sanātana Gosvāmī; *tāṅre*—him; *jāni'*—knowing; *lajjita ha-ilā*—became ashamed; *balite lāgilā*—began to s peak; *paṇḍita*—Jagadānanda Paṇḍita; *hāṇḍi*—the cooking pot; *culāte*—on the stove; *dharilā*—kept.

TRANSLATION

Sanātana Gosvāmī, however, knew Jagadānanda Paṇḍita very well and was consequently somewhat

ashamed. Jagadānanda therefore left the cooking pot on the stove and spoke as follows.

antya.13.56

> *"tumi mahāprabhura hao pārṣada-pradhāna*
> *tomā-sama mahāprabhura priya nāhi āna*

SYNONYMS

tumi—you; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *hao*—are; *pārṣada-pradhāna*—one of the chief associates; *tomā-sama*—like you; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *priya*—dear; *nāhi*—is not; *āna*—other.

TRANSLATION

"You are one of the chief associates of Śrī Caitanya Mahāprabhu. Indeed, no one is dearer to Him than you.

antya.13.57

> *anya sannyāsīra vastra tumi dhara śire*
> *kon aiche haya,—ihā pāre sahibāre?"*

SYNONYMS

anya sannyāsīra—of another *sannyāsī*; *vastra*—cloth; *tumi*—you; *dhara*—keep; *śire*—on the head; *kon*—who; *aiche haya*—is such; *ihā*—this; *pāre sahibāre*—can tolerate.

TRANSLATION

"Still, you have bound your head with a cloth given to you by another sannyāsī. Who can tolerate such behavior?"

antya.13.58

> *sanātana kahe—"sādhu paṇḍita-mahāśaya!*
> *tomā-sama caitanyera priya keha naya*

SYNONYMS

sanātana kahe—Sanātana Gosvāmī said; *sādhu*—saint; *paṇḍita*—learned scholar; *mahāśaya*—a great soul; *tomā-sama*—like you; *caitanyera*—of Śrī Caitanya Mahāprabhu; *priya*—dear; *keha naya*—no one is.

TRANSLATION

Sanātana Gosvāmī said, "My dear Jagadānanda Paṇḍita, you are a greatly learned saint. No one is dearer to Śrī Caitanya Mahāprabhu than you.

antya.13.59

> *aiche caitanya-niṣṭhā yogya tomāte*
> *tumi nā dekhāile ihā śikhiba ke-mate?*

SYNONYMS

aiche—such; *caitanya-niṣṭhā*—faith in Śrī Caitanya Mahāprabhu; *yogya*—just befitting; *tomāte*—in you; *tumi nā dekhāile*—if you do not show; *ihā*—this; *śikhiba*—I shall learn; *ke-mate*—how.

TRANSLATION

"This faith in Śrī Caitanya Mahāprabhu fits you quite well. Unless you demonstrate it, how could I learn such faith?

antya.13.60

> *yāhā dekhibāre vastra mastake bāndhila*
> *sei apūrva prema ei pratyakṣa dekhila*

SYNONYMS

yāhā—which; *dekhibāre*—to see; *vastra*—the cloth; *mastake bāndhila*—I bound on my head; *sei*—that; *apūrva prema*—uncommon love; *ei*—this; *pratyakṣa*—by direct experience; *dekhila*—I have seen.

TRANSLATION

"My purpose in binding my head with the cloth has now been fulfilled because I have personally seen your uncommon love for Śrī Caitanya Mahāprabhu.

antya.13.61

> *rakta-vastra 'vaiṣṇavera' parite nā yuyāya*
> *kona pravāsīre dimu, ki kāya uhāya?*

SYNONYMS

rakta-vastra—saffron clothing; *vaiṣṇavera*—for a Vaiṣṇava; *parite nā yuyāya*—is not fit to put on; *kona pravāsīre*—to some outsider; *dimu*—I shall give; *ki*—what; *kāya*—business; *uhāya*—with that.

TRANSLATION

"This saffron cloth is unfit for a Vaiṣṇava to wear; therefore I have no use for it. I shall give it to a stranger."

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments on this incident as follows: Vaiṣṇavas are all liberated persons, unattached to anything material. Therefore a Vaiṣṇava need not accept the dress of a *sannyāsī* to prove his exalted position. Śrī Caitanya Mahāprabhu accepted the renounced order from a

sannyāsī of the *Māyāvāda* school. Present-day Vaiṣṇava *sannyāsīs,* however, never think that by accepting the dress of the *sannyāsa* order they have become equal to Caitanya Mahāprabhu. In fact, a Vaiṣṇava accepts the *sannyāsa* order to remain an eternal servant of his spiritual master. He accepts the *sannyāsa* order knowing that he is unequal to his spiritual master, who is a *paramahaṁsa,* and he thinks that he is unfit to dress like a *paramahaṁsa*. Therefore a Vaiṣṇava accepts *sannyāsa* out of humility, not out of pride.

Sanātana Gosvāmī had adopted the dress of a *paramahaṁsa;* therefore it was inappropriate for him to wear the saffron cloth on his head. However, a Vaiṣṇava *sannyāsī* does not think himself fit to imitate the dress of a *paramahaṁsa* Vaiṣṇava. According to the principles set down by Śrī Caitanya Mahāprabhu *(tṛṇād api sunīcena),* one should always think himself in the lowest stage, not on the level of a *paramahaṁsa* Vaiṣṇava. Thus a Vaiṣṇava will sometimes accept the *sannyāsa* order just to keep himself below the level of a *paramahaṁsa* Vaiṣṇava. This is the instruction of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura.

antya.13.62

> *pāka kari' jagadānanda caitanya samarpilā*
> *dui-jana vasi' tabe prasāda pāilā*

SYNONYMS

pāka kari'—after cooking; *jagadānanda*—Jagadānanda Paṇḍita; *caitanya samarpilā*—offered to Śrī Caitanya Mahāprabhu; *dui-jana*—two persons; *vasi'*—sitting; *tabe*—then; *prasāda*—remnants of food; *pāilā*—took.

TRANSLATION

When Jagadānanda Paṇḍita finished cooking, he offered the food to Śrī Caitanya Mahāprabhu. Then he and Sanātana Gosvāmī sat down and ate the prasāda.

antya.13.63

> *prasāda pāi anyonye kailā āliṅgana*
> *caitanya-virahe duṅhe karilā krandana*

SYNONYMS

prasāda pāi—after eating the remnants of food; *anyonye*—one another; *kailā āliṅgana*—they embraced; *caitanya-virahe*—in separation from Lord Caitanya; *duṅhe*—both; *karilā krandana*—cried.

TRANSLATION

After eating the prasāda, they embraced each other and cried due to separation from Lord Caitanya.

antya.13.64

> *ei-mata māsa dui rahilā vṛndāvane*
> *caitanya-viraha-duḥkha nā yāya sahane*

SYNONYMS

ei-mata—in this way; *māsa*—months; *dui*—two; *rahilā*—remained; *vṛndāvane*—in Vṛndāvana; *caitanya-viraha*—of separation from Śrī Caitanya Mahāprabhu; *duḥkha*—unhappiness; *nā yāya sahane*—could not tolerate.

TRANSLATION

They passed two months in Vṛndāvana in this way. Finally they could no longer tolerate the unhappiness of separation from Śrī Caitanya Mahāprabhu.

antya.13.65

> *mahāprabhura sandeśa kahilā sanātane*
> *'āmiha āsitechi, rahite kariha eka-sthāne'*

SYNONYMS

mahāprabhura—of Śrī Caitanya Mahāprabhu; *sandeśa*—message; *kahilā*—said; *sanātane*—to Sanātana; *āmiha āsitechi*—I am also coming; *rahite*—for My stay; *kariha eka-sthāne*—arrange for one place.

TRANSLATION

Jagadānanda Paṇḍita therefore gave Sanātana Gosvāmī the message from the Lord: "I am also coming to Vṛndāvana; please arrange a place for Me to stay."

antya.13.66

> *jagadānanda-paṇḍita tabe ājñā māgilā*
> *sanātana prabhure kichu bheṭa-vastu dilā*

SYNONYMS

jagadānanda-paṇḍita—Jagadānanda Paṇḍita; *tabe*—at that time; *ājñā māgilā*—asked permission; *sanātana*—Sanātana Gosvāmī; *prabhure*—for Śrī Caitanya Mahāprabhu; *kichu*—some; *bheṭa-vastu*—gifts; *dilā*—presented.

TRANSLATION

When Sanātana Gosvāmī granted permission for Jagadānanda to return to Jagannātha Purī, he gave Jagadānanda some gifts for Lord Caitanya Mahāprabhu.

antya.13.67

> *rāsa-sthalīra vālu āra govardhanera śilā*
> *śuṣka pakka pīlu-phala āra guñjā-mālā*

SYNONYMS

rāsa-sthalīra vālu—sand from the place where Lord Kṛṣṇa held His *rāsa* dance; *āra*—and; *govardhanera śilā*—a stone from Govardhana Hill; *śuṣka*—dry; *pakka*—mature; *pīlu-phala*—*pīlu* fruit; *āra*—also; *guñjā-mālā*—a garland of small conchshells.

TRANSLATION

The gifts consisted of some sand from the site of the rāsa-līlā, a stone from Govardhana Hill, dry ripened pīlu fruits and a garland of small conchshells.

antya.13.68

> *jagadānanda-paṇḍita calilā saba lañā*
> *vyākula hailā sanātana tāṅre vidāya diyā*

SYNONYMS

jagadānanda-paṇḍita—Jagadānanda Paṇḍita; *calilā*—proceeded; *saba*—all; *lañā*—taking; *vyākula hailā*—became very agitated; *sanātana*—Sanātana Gosvāmī; *tāṅre*—to him; *vidāya diyā*—bidding farewell.

TRANSLATION

Thus Jagadānanda Paṇḍita, bearing all these gifts, started on his journey. Sanātana Gosvāmī, however, was very agitated after bidding him farewell.

antya.13.69

> *prabhura nimitta eka-sthāna mane vicārila*
> *dvādaśāditya-ṭilāya eka 'maṭha' pāila*

SYNONYMS

prabhura nimitta—for Śrī Caitanya Mahāprabhu; *eka-sthāna*—one place; *mane*—within the mind; *vicārila*—considered; *dvādaśāditya-ṭilāya*—on the highland named Dvādaśāditya; *eka*—one; *maṭha*—temple; *pāila*—got.

TRANSLATION

Soon afterward, Sanātana Gosvāmī selected a place where Śrī Caitanya Mahāprabhu could stay while in Vṛndāvana. It was a temple in the highlands named Dvādaśāditya-ṭilā.

antya.13.70

> *sei sthāna rākhilā gosāñi saṁskāra kariyā*
> *maṭhera āge rākhilā eka chāuni bāndhiyā*

SYNONYMS

sei sthāna—that place; *rākhilā*—kept reserved; *gosāñi*—Sanātana Gosvāmī; *saṁskāra kariyā*—cleansing and repairing; *maṭhera āge*

—in front of the temple; *rākhilā*—kept; *eka*—one; *chāuni*—small hut; *bāndhiyā*—erecting.

TRANSLATION

Sanātana Gosvāmī kept the temple very clean and in good repair. In front of it he erected a small hut.

antya.13.71

> *śīghra cali' nīlācale gelā jagadānanda*
> *bhakta saha gosāñi hailā parama ānanda*

SYNONYMS

śīghra—very quickly; *cali'*—going; *nīlācale*—at Jagannātha Purī; *gelā*—arrived; *jagadānanda*—Jagadānanda Paṇḍita; *bhakta saha*—with His devotees; *gosāñi*—Śrī Caitanya Mahāprabhu; *hailā*—became; *parama ānanda*—very happy.

TRANSLATION

Meanwhile, traveling very quickly, Jagadānanda Paṇḍita soon arrived in Jagannātha Purī, much to the joy of Śrī Caitanya Mahāprabhu and His devotees.

antya.13.72

> *prabhura caraṇa vandi' sabāre mililā*
> *mahāprabhu tāṅre dṛḍha āliṅgana kailā*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *caraṇa*—lotus feet; *vandi'*—offering prayers to; *sabāre mililā*—he met everyone; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—to him; *dṛḍha*—very strong; *āliṅgana*—embracing; *kailā*—did.

TRANSLATION

After offering prayers at the lotus feet of Śrī Caitanya Mahāprabhu, Jagadānanda Paṇḍita greeted everyone. Then the Lord embraced Jagadānanda very strongly.

antya.13.73

> *sanātanera nāme paṇḍita daṇḍavat kailā*
> *rāsa-sthalīra dhūli ādi saba bheṭa dilā*

SYNONYMS

sanātanera—of Sanātana Gosvāmī; *nāme*—in the name; *paṇḍita*—Jagadānanda Paṇḍita; *daṇḍavat kailā*—offered obeisances; *rāsa-sthalīra*—the arena of the *rāsa* dance; *dhūli*—dust; *ādi*—and other things; *saba*—all; *bheṭa*—gifts; *dilā*—presented.

TRANSLATION

Jagadānanda Paṇḍita also offered obeisances to the Lord on behalf of Sanātana Gosvāmī. Then he gave the Lord the dust from the site of the rāsa dance and the other gifts.

antya.13.74

> *saba dravya rākhilena, pīlu dilena bāṅṭiyā*
> *'vṛndāvanera phala' bali' khāilā hṛṣṭa haññā*

SYNONYMS

saba—all; *dravya*—gifts; *rākhilena*—kept; *pīlu*—the *pīlu* fruit; *dilena*—gave; *bāṅṭiyā*—distributing; *vṛndāvanera phala*—fruit from Vṛndāvana; *bali'*—because of; *khāilā*—ate; *hṛṣṭa haññā*—with great happiness.

TRANSLATION

Śrī Caitanya Mahāprabhu kept all the gifts except the pīlu fruits, which He distributed to the devotees. Because the fruits were from Vṛndāvana, everyone ate them with great happiness.

antya.13.75

> *ye keha jāne, āṅṭi cuṣite lāgila*
> *ye nā jāne gauḍiyā pīlu cāvāñā khāila*

SYNONYMS

ye—those who; *keha*—some; *jāne*—knew; *āṅṭi*—seeds; *cuṣite lāgila*—began to lick; *ye*—those who; *nā jāne*—did not know; *gauḍiyā*—Bengali devotees; *pīlu*—the *pīlu* fruit; *cāvāñā*—chewing; *khāila*—ate.

TRANSLATION

Those devotees who were familiar with pīlu fruits sucked on the seeds, but the Bengali devotees who did not know what they were chewed the seeds and swallowed them.

antya.13.76

> *mukhe tāra jhāla gela, jihvā kare jvālā*
> *vṛndāvanera 'pīlu' khāite ei eka līlā*

SYNONYMS

mukhe tāra—in their mouths; *jhāla*—the taste of chili; *gela*—went; *jihvā*—the tongue; *kare jvālā*—was burning; *vṛndāvanera*—of

Vṛndāvana; *pīlu*—the *pīlu* fruit; *khāite*—eating; *ei*—this; *eka līlā*—a pastime.

TRANSLATION

The hot chili-like taste burned the tongues of those who chewed the seeds. The eating of pīlu fruits from Vṛndāvana was a pastime for Śrī Caitanya Mahāprabhu.

antya.13.77

> *jagadānandera āgamane sabāra ullāsa*
> *ei-mate nīlācale prabhura vilāsa*

SYNONYMS

jagadānandera—of Jagadānanda Paṇḍita; *āgamane*—upon the return; *sabāra ullāsa*—everyone was jubilant; *ei-mate*—in this way; *nīlācale*—at Jagannātha Purī; *prabhura*—of Śrī Caitanya Mahāprabhu; *vilāsa*—pastime.

TRANSLATION

When Jagadānanda Paṇḍita returned from Vṛndāvana, everyone was jubilant. Thus Śrī Caitanya Mahāprabhu enjoyed His pastimes while residing at Jagannātha Purī.

antya.13.78

> *eka-dina prabhu yameśvara-ṭoṭā yāite*
> *sei-kāle deva-dāsī lāgilā gāite*

SYNONYMS

eka-dina—one day; *prabhu*—Śrī Caitanya Mahāprabhu; *yameśvara-ṭoṭā*—to the temple of Yameśvara-ṭoṭā; *yāite*—when He was going; *sei-kāle*—at that time; *deva-dāsī*—a female singer of the Jagannātha temple; *lāgilā*—began; *gāite*—to sing.

TRANSLATION

One day when the Lord was going to the temple of Yameśvara, a female singer began to sing in the Jagannātha temple.

antya.13.79

> *gujjarī-rāgiṇī lañā sumadhura-svare*
> *'gīta-govinda'-pada gāya jaga-mana hare*

SYNONYMS

gujjarī-rāgiṇī—the *gujjarī* mode of singing; *lañā*—accompanied by; *sumadhura-svare*—in a very sweet voice; *gīta-govinda*—Gīta-govinda, by Jayadeva Gosvāmī; *pada*—verses; *gāya*—sings; *jaga-mana*—the mind of the entire world; *hare*—attracts.

TRANSLATION

She sang a gujjarī tune in a very sweet voice, and because the subject was Jayadeva Gosvāmī's Gīta-govinda, the song attracted the attention of the entire world.

antya.13.80

> *dūre gāna śuni' prabhura ha-ila āveśa*
> *strī, puruṣa, ke gāya,—nā jāne viśeṣa*

SYNONYMS

dūre—from a distant place; *gāna*—song; *śuni'*—hearing; *prabhura*—of Śrī Caitanya Mahāprabhu; *ha-ila*—there was; *āveśa*—ecstatic emotion; *strī*—woman; *puruṣa*—man; *ke gāya*—who sings; *nā jāne*—could not understand; *viśeṣa*—particularly.

TRANSLATION

Hearing the song from a distance, Śrī Caitanya Mahāprabhu immediately became ecstatic. He did not know whether it was a man or a woman singing.

antya.13.81

> *tāre milibāre prabhu āveśe dhāilā*
> *pathe 'sijera bāḍi' haya, phuṭiyā calilā*

SYNONYMS

tāre—the singer; *milibāre*—to meet; *prabhu*—Śrī Caitanya Mahāprabhu; *āveśe*—in ecstasy; *dhāilā*—ran; *pathe*—on the path; *sijera bāḍi*—thorny hedges; *haya*—were; *phuṭiyā*—pricking; *calilā*—He went on.

TRANSLATION

As the Lord ran in ecstasy to meet the singer, thorny hedges pricked His body.

antya.13.82

> *aṅge kāṅṭā lāgila, kichu nā jānila!*
> *āste-vyaste govinda tāṅra pāchete dhāilā*

SYNONYMS

aṅge—on the body; *kāṅṭā*—thorns; *lāgila*—touched; *kichu*—anything; *nā jānilā*—did not perceive; *āste-vyaste*—very hastily; *govinda*—His personal servant; *tāṅra*—Him; *pāchete*—behind; *dhāilā*—ran.

TRANSLATION

Govinda ran very quickly behind the Lord, who did not feel any pain from the pricking of the thorns.

antya.13.83

> *dhāñā yāyena prabhu, strī āche alpa dūre*
> *strī gāya' bali' govinda prabhure kailā kole*

SYNONYMS

dhāñā—very hastily; *yāyena*—was going; *prabhu*—Śrī Caitanya Mahāprabhu; *strī*—the woman; *āche*—was; *alpa dūre*—within a short distance; *strī gāya'*—a woman is singing; *bali'*—saying; *govinda*—His personal servant; *prabhure*—Śrī Caitanya Mahāprabhu; *kailā kole*—held in his arms.

TRANSLATION

Śrī Caitanya Mahāprabhu was running very rapidly, and the girl was only a short distance away. Just then Govinda caught the Lord in his arms and cried, "It is a woman singing!"

antya.13.84

> *strī-nāma śuni' prabhura bāhya ha-ilā*
> *punarapi sei pathe bāhuḍi' calilā*

SYNONYMS

strī-nāma—the word "woman"; *śuni'*—hearing; *prabhura*—of Śrī Caitanya Mahāprabhu; *bāhya*—external consciousness; *ha-ilā*—

returned; *punarapi*—again; *sei pathe*—on that path; *bāhuḍi' calilā*—He turned back.

TRANSLATION

As soon as He heard the word "woman," the Lord became externally conscious and turned back.

antya.13.85

> *prabhu kahe,—"govinda, āji rākhilā jīvana*
> *strī-paraśa haile āmāra ha-ita maraṇa*

SYNONYMS

prabhu kahe—Lord Śrī Caitanya Mahāprabhu said; *govinda*—My dear Govinda; *āji*—today; *rākhilā jīvana*—you saved My life; *strī-paraśa haile*—if I had touched a woman; *āmāra*—My; *ha-ita*—there would have been; *maraṇa*—death.

TRANSLATION

"My dear Govinda," He said, "you have saved My life. If I had touched the body of a woman, I would certainly have died.

antya.13.86

> *e-ṛṇa śodhite āmi nārimu tomāra"*
> *govinda kahe,—jagannātha rākhena mui kon chāra'?*

SYNONYMS

e-ṛṇa—this debt; *śodhite*—to repay; *āmi*—I; *nārimu*—shall not be able; *tomāra*—to you; *govinda kahe*—Govinda replied; *jagannātha*—Lord Jagannātha; *rākhena*—saves; *mui*—I; *kon chāra*—the most insignificant person.

TRANSLATION

"I shall never be able to repay My debt to you." Govinda replied, "Lord Jagannātha has saved You. I am insignificant."

antya.13.87

> *prabhu kahe,—"govinda, mora saṅge rahibā*
> *yāhāṅ tāhāṅ mora rakṣāya sāvadhāna ha-ibā"*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *govinda*—My dear Govinda; *mora saṅge rahibā*—you should always remain with Me; *yāhāṅ tāhāṅ*—anywhere and everywhere; *mora*—My; *rakṣāya*—for protection; *sāvadhāna ha-ibā*—you should be very careful.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "My dear Govinda, you should stay with Me always. There is danger anywhere and everywhere; therefore you should protect Me very carefully."

antya.13.88

> *eta bali' leuṭi' prabhu gelā nija-sthāne*
> *śuni' mahā-bhaya ha-ila svarūpādi-mane*

SYNONYMS

eta bali'—saying this; *leuṭi'*—returning; *prabhu*—Śrī Caitanya Mahāprabhu; *gelā*—went; *nija-sthāne*—to His own place; *śuni'*—hearing; *mahā-bhaya*—great fear; *ha-ila*—there was; *svarūpa-ādi-mane*—in the minds of Svarūpa Dāmodara and other attendants.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu returned home. When Svarūpa Gosvāmī and His other attendants heard about the incident, they were very afraid.

antya.13.89

> *ethā tapana-miśra-putra raghunātha-bhaṭṭācārya*
> *prabhure dekhite calilā chāḍi' sarva kārya*

SYNONYMS

ethā—on the other hand; *tapana-miśra-putra*—the son of Tapana Miśra; *raghunātha-bhaṭṭācārya*—Raghunātha Bhaṭṭa; *prabhure*—Śrī Caitanya Mahāprabhu; *dekhite*—to meet; *calilā*—proceeded; *chāḍi'*—giving up; *sarva kārya*—all duties.

TRANSLATION

During this time, Raghunātha Bhaṭṭācārya, the son of Tapana Miśra, gave up all his duties and left home, intending to meet Śrī Caitanya Mahāprabhu.

antya.13.90

> *kāśī haite calilā teṅho gauḍa-patha diyā*
> *saṅge sevaka cale tāṅra jhāli vahiyā*

SYNONYMS

kāśī haite—from Kāśī; *calilā*—proceeded; *teṅho*—he; *gauḍa-patha diyā*—by the path through Bengal; *saṅge*—along with him; *sevaka*—one servant; *cale*—goes; *tāṅra*—his; *jhāli*—baggage; *vahiyā*—carrying.

TRANSLATION

Accompanied by one servant carrying his baggage, Raghunātha Bhaṭṭa started from Vārāṇasī and traveled along the path leading through Bengal.

antya.13.91

> *pathe tāre mililā viśvāsa-rāmadāsa*
> *viśvāsa-khānāra kāyastha teṅho rājāra viśvāsa*

SYNONYMS

pathe—on the path; *tāre*—him; *mililā*—met; *viśvāsa-rāmadāsa*—Rāmadāsa Viśvāsa; *viśvāsa-khānāra*—of the governmental accounting department; *kāyastha*—belonging to the *kāyastha* class; *teṅho*—he; *rājāra*—to the king; *viśvāsa*—secretary.

TRANSLATION

In Bengal he met Rāmadāsa Viśvāsa, who belonged to the kāyastha caste. He was one of the king's secretaries.

PURPORT

The word *viśvāsa-khānāra kāyastha* indicates a secretary or clerk belonging to the *kāyastha* caste. *Kāyasthas* were usually secretaries to kings, governors or other important persons. It is said that anyone working in the government secretariat at this time was a *kāyastha*.

> *sarva-śāstre pravīṇa, kāvya-prakāśa-adhyāpaka*
> *parama-vaiṣṇava, raghunātha-upāsaka*

SYNONYMS

sarva-śāstre—in all revealed scriptures; *pravīṇa*—very learned scholar; *kāvya-prakāśa*—of the famous book Kāvya-prakāśa; *adhyāpaka*—a teacher; *parama-vaiṣṇava*—highly advanced devotee; *raghunātha-upāsaka*—worshiper of Lord Rāmacandra.

TRANSLATION

Rāmadāsa Viśvāsa was very learned in all the revealed scriptures. He was a teacher of the famous book Kāvya-prakāśa and was known as an advanced devotee and worshiper of Raghunātha [Lord Rāmacandra].

PURPORT

Commenting on the word *parama-vaiṣṇava,* Śrīla Bhaktivinoda Ṭhākura says that anyone who desires to merge into the existence of the Lord cannot be a pure Vaiṣṇava, but because Rāmadāsa Viśvāsa was a great devotee of Lord Rāmacandra, he was almost a Vaiṣṇava. In those days, no one could distinguish between a pure Vaiṣṇava and a pseudo Vaiṣṇava. Therefore Rāmadāsa Viśvāsa was known as a Vaiṣṇava because he worshiped Lord Rāmacandra.

antya.13.93

> *aṣṭa-prahara rāma-nāma japena rātri-dine*
> *sarva tyaji' calilā jagannātha-daraśane*

SYNONYMS

aṣṭa-prahara—twenty-four hours a day; *rāma-nāma*—the holy name of Lord Rāma; *japena*—chants; *rātri-dine*—day and night; *sarva*—all; *tyaji'*—giving up; *calilā*—went; *jagannātha-daraśane*—to see Lord Jagannātha.

TRANSLATION

Rāmadāsa had renounced everything and was going to see Lord Jagannātha. While traveling, he chanted the holy name of Lord Rāma twenty-four hours a day.

antya.13.94

> *raghunātha-bhaṭṭera sane pathete mililā*
> *bhaṭṭera jhāli māthe kari' vahiyā calilā*

SYNONYMS

raghunātha-bhaṭṭera—Raghunātha Bhaṭṭa; *sane*—with; *pathete*—on the way; *mililā*—he met; *bhaṭṭera*—of Raghunātha Bhaṭṭa; *jhāli*—baggage; *māthe kari'*—taking on the head; *vahiyā calilā*—carried.

TRANSLATION

When he met Raghunātha Bhaṭṭa on the way, he took Raghunātha's baggage on his head and carried it.

antya.13.95

> *nānā sevā kari' kare pāda-samvāhana*
> *tāte raghunāthera haya saṅkucita mana*

SYNONYMS

nānā sevā kari'—serving in various ways; *kare pāda-samvāhana*—massaged his legs; *tāte*—because of this; *raghunāthera*—of Raghunātha Bhaṭṭa; *haya*—there was; *saṅkucita mana*—hesitation in the mind.

TRANSLATION

Rāmadāsa served Raghunātha Bhaṭṭa in various ways, even massaging his legs. Raghunātha Bhaṭṭa felt some hesitation in accepting all this service.

antya.13.96

> *"tumi baḍa loka, paṇḍita, mahā-bhāgavate*
> *sevā nā kariha, sukhe cala mora sāthe"*

SYNONYMS

tumi—you; *baḍa loka*—a great personality; *paṇḍita*—a learned scholar; *mahā-bhāgavate*—a great devotee; *sevā nā kariha*—please do not serve; *sukhe*—happily; *cala*—go; *mora sāthe*—with me.

TRANSLATION

"You are a respectable gentleman, a learned scholar and a great devotee," he said. "Please do not try to serve me. Just come with me in a happy mood."

antya.13.97

> *rāmadāsa kahe,—"āmi śūdra adhama!*
> *'brāhmaṇera sevā',—ei mora nija-dharma*

SYNONYMS

rāmadāsa kahe—Rāmadāsa said; *āmi*—I; *śūdra*—a *śūdra*; *adhama*—most fallen; *brāhmaṇera sevā*—to serve a *brāhmaṇa*; *ei*—this; *mora nija-dharma*—my own religious duty.

TRANSLATION

Rāmadāsa replied, "I am a śūdra, a fallen soul. To serve a brāhmaṇa is my duty and religious principle.

antya.13.98

> *saṅkoca nā kara tumi, āmi—tomāra 'dāsa'*
> *tomāra sevā karile haya hṛdaye ullāsa"*

SYNONYMS

saṅkoca—hesitation; *nā*—not; *kara*—do; *tumi*—you; *āmi*—I; *tomāra*—your; *dāsa*—servant; *tomāra*—your; *sevā*—service; *karile*—by rendering; *haya*—there is; *hṛdaye*—within the heart; *ullāsa*—jubilation.

TRANSLATION

"Therefore please do not be hesitant. I am your servant, and when I serve you my heart becomes jubilant."

antya.13.99

> *eta bali' jhāli vahena, karena sevane*
> *raghunāthera tāraka-mantra japena rātri-dine*

SYNONYMS

eta bali'—saying this; *jhāli vahena*—carries the baggage; *karena sevane*—serves; *raghunāthera*—of Lord Rāmacandra; *tāraka*—deliverer; *mantra*—chanting of the holy name; *japena*—chants; *rātri-dine*—day and night.

TRANSLATION

Thus Rāmadāsa carried the baggage of Raghunātha Bhaṭṭa and served him sincerely. He constantly chanted the holy name of Lord Rāmacandra day and night.

antya.13.100

> *ei-mate raghunātha āilā nīlācale*
> *prabhura caraṇe yāñā mililā kutūhale*

SYNONYMS

ei-mate—in this way; *raghunātha*—Raghunātha Bhaṭṭa; *āilā*—came; *nīlācale*—to Jagannātha Purī; *prabhura caraṇe*—to the lotus feet of Śrī Caitanya Mahāprabhu; *yāñā*—going; *mililā*—met; *kutūhale*—in great delight.

TRANSLATION

Traveling in this way, Raghunātha Bhaṭṭa soon arrived at Jagannātha Purī. There, with great delight, he met Śrī Caitanya Mahāprabhu and fell at His lotus feet.

antya.13.101

> *daṇḍa-paraṇāma kari' bhaṭṭa paḍilā caraṇe*
> *prabhu 'raghunātha' jāni kailā āliṅgane*

SYNONYMS

daṇḍa-paraṇāma kari'—offering obeisances by falling down on the ground; *bhaṭṭa*—Raghunātha Bhaṭṭa; *paḍilā caraṇe*—fell at the lotus feet; *prabhu*—Śrī Caitanya Mahāprabhu; *raghunātha*—Raghunātha Bhaṭṭa; *jāni*—knowing; *kailā āliṅgane*—embraced.

TRANSLATION

Raghunātha Bhaṭṭa fell straight as a rod at the lotus feet of Śrī Caitanya Mahāprabhu. Then the Lord embraced him, knowing well who he was.

antya.13.102

> *miśra āra śekharera daṇḍavat jānāilā*
> *mahāprabhu tāṅ-sabāra vārtā puchilā*

SYNONYMS

miśra—of Tapana Miśra; *āra*—and; *śekharera*—of Candraśekhara; *daṇḍavat*—obeisances; *jānāilā*—he informed; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāṅ-sabāra*—of all of them; *vārtā*—news; *puchilā*—inquired.

TRANSLATION

Raghunātha offered respectful obeisances to Śrī Caitanya Mahāprabhu on behalf of Tapana Miśra and Candraśekhara, and the Lord also inquired about them.

antya.13.103

> *"bhāla ha-ila āilā, dekha 'kamala-locana'*
> *āji āmāra ethā karibā prasāda bhojana"*

SYNONYMS

bhāla ha-ila—it is very good; *āilā*—you have come; *dekha*—see; *kamala-locana*—the lotus-eyed Lord Jagannātha; *āji*—today; *āmāra ethā*—at My place; *karibā prasāda bhojana*—you will accept *prasāda*.

TRANSLATION

"It is very good that you have come here," the Lord said. "Now go see the lotus-eyed Lord Jagannātha. Today you will accept prasāda here at My place."

antya.13.104

> *govindere kahi' eka vāsā deoyāilā*
> *svarūpādi bhakta-gaṇa-sane milāilā*

SYNONYMS

govindere—to Govinda; *kahi'*—speaking; *eka*—one; *vāsā*—residential place; *deoyāilā*—caused to be given; *svarūpa-ādi*—headed by Svarūpa Dāmodara Gosvāmī; *bhakta-gaṇa-sane*—with the devotees; *milāilā*—introduced.

TRANSLATION

The Lord asked Govinda to arrange for Raghunātha Bhaṭṭa's accommodations and then introduced him to all the devotees, headed by Svarūpa Dāmodara Gosvāmī.

antya.13.105

> *ei-mata prabhu-saṅge rahilā aṣṭa-māsa*
> *dine dine prabhura kṛpāya bāḍaye ullāsa*

SYNONYMS

ei-mata—in this way; *prabhu-saṅge*—along with Śrī Caitanya Mahāprabhu; *rahilā*—remained; *aṣṭa-māsa*—eight months; *dine dine*—day after day; *prabhura*—of Śrī Caitanya Mahāprabhu; *kṛpāya*—by the mercy; *bāḍaye ullāsa*—felt increased jubilation.

TRANSLATION

Thus Raghunātha Bhaṭṭa lived with Śrī Caitanya Mahāprabhu continuously for eight months, and by the Lord's mercy he felt increased transcendental happiness every day.

antya.13.106

> *madhye madhye mahāprabhura karena nimantraṇa*
> *ghara-bhāta karena, āra vividha vyañjana*

SYNONYMS

madhye madhye—at intervals; *mahāprabhura*—to Śrī Caitanya Mahāprabhu; *karena nimantraṇa*—he makes invitations; *ghara-bhāta karena*—he cooks rice at home; *āra*—and; *vividha vyañjana*—various kinds of vegetables.

TRANSLATION

He would periodically cook rice with various vegetables and invite Śrī Caitanya Mahāprabhu to his home.

antya.13.107

> *raghunātha-bhaṭṭa—pāke ati sunipuṇa*
> *yei rāndhe, sei haya amṛtera sama*

SYNONYMS

raghunātha-bhaṭṭa—Raghunātha Bhaṭṭa; *pāke*—in cooking; *ati sunipuṇa*—very expert; *yei rāndhe*—whatever he cooked; *sei*—that; *haya*—is; *amṛtera sama*—like nectar.

TRANSLATION

Raghunātha Bhaṭṭa was an expert cook. Whatever he prepared tasted just like nectar.

antya.13.108

> *parama santoṣe prabhu karena bhojana*
> *prabhura avaśiṣṭa-pātra bhaṭṭera bhakṣaṇa*

SYNONYMS

parama santoṣe—in great satisfaction; *prabhu*—Śrī Caitanya Mahāprabhu; *karena bhojana*—eats; *prabhura*—of Śrī Caitanya Mahāprabhu; *avaśiṣṭa-pātra*—the plate of remnants; *bhaṭṭera*—of Raghunātha Bhaṭṭa; *bhakṣaṇa*—the eatables.

TRANSLATION

Śrī Caitanya Mahāprabhu would accept with great satisfaction all the food he prepared. After the Lord was satisfied, Raghunātha Bhaṭṭa would eat His remnants.

antya.13.109

> *rāmadāsa yadi prathama prabhure mililā*
> *mahāprabhu adhika tāṅre kṛpā nā karilā*

SYNONYMS

rāmadāsa—the devotee Rāmadāsa Viśvāsa; *yadi*—when; *prathama*—for the first time; *prabhure mililā*—met Śrī Caitanya Mahāprabhu; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *adhika*—much; *tāṅre*—unto him; *kṛpā*—mercy; *nā karilā*—did not show.

TRANSLATION

When Rāmadāsa Viśvāsa met Śrī Caitanya Mahāprabhu, the Lord did not show him any special mercy, although this was their first meeting.

antya.13.110

> *antare mumukṣu teṅho, vidyā-garvavān*
> *sarva-citta-jñātā prabhu—sarvajña bhagavān*

SYNONYMS

antare—within his heart; *mumukṣu*—desiring liberation; *teṅho*—he; *vidyā-garvavān*—very proud of his learning; *sarva-citta-jñātā*—one who knows the heart of everyone; *prabhu*—Śrī Caitanya Mahāprabhu; *sarva-jña bhagavān*—the omniscient Supreme Personality of Godhead.

TRANSLATION

Within his heart, Rāmadāsa Viśvāsa was an impersonalist who desired to merge into the existence

of the Lord, and he was very proud of his learning. Being the omniscient Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu can understand the heart of everyone, and thus He knew all these things.

antya.13.111

> *rāmadāsa kailā tabe nīlācale vāsa*
> *paṭṭanāyaka-goṣṭhīke paḍāya 'kāvya-prakāśa*

SYNONYMS

rāmadāsa—Rāmadāsa Viśvāsa; *kailā*—did; *tabe*—then; *nīlācale vāsa*—residence at Jagannātha Purī; *paṭṭanāyaka-goṣṭhīke*—to the Paṭṭanāyaka family (the descendants of Bhavānanda Rāya); *paḍāya*—teaches; *kāvya-prakāśa*—on the book *Kāvya-prakāśa*.

TRANSLATION

Rāmadāsa Viśvāsa then took up residence in Jagannātha Purī and taught the Kāvya-prakāśa to the Paṭṭanāyaka family [the descendants of Bhavānanda Rāya].

antya.13.112

> *aṣṭa-māsa rahi' prabhu bhaṭṭe vidāya dilā*
> *'vivāha nā kariha' bali' niṣedha karilā*

SYNONYMS

aṣṭa-māsa—for eight months; *rahi'*—staying; *prabhu*—Śrī Caitanya Mahāprabhu; *bhaṭṭe*—to Raghunātha Bhaṭṭa; *vidāyadilā*—bid farewell; *vivāha nā kariha*—do not marry; *bali'*—saying; *niṣedha karilā*—he forbade.

TRANSLATION

After eight months, when Śrī Caitanya Mahāprabhu bade farewell to Raghunātha Bhaṭṭa, the Lord flatly forbade him to marry. "Do not marry," the Lord said.

PURPORT

Raghunātha Bhaṭṭācārya had become a greatly advanced devotee while still unmarried. Śrī Caitanya Mahāprabhu could see this, and therefore He advised him not to begin the process of material sense gratification. Marriage is a concession for people who are unable to control their senses. Raghunātha, however, being an advanced devotee of Kṛṣṇa, naturally had no desire for sense gratification. Therefore Śrī Caitanya Mahāprabhu advised him not to enter the bondage of marriage. Generally a person cannot make much advancement in spiritual consciousness if he is married. He becomes attached to his family and is prone to sense gratification. Thus his spiritual advancement is very slow or almost nil.

antya.13.113

> *vṛddha mātā-pitāra yāi' karaha sevana*
> *vaiṣṇava-pāśa bhāgavata kara adhyayana*

SYNONYMS

vṛddha—old; *mātā-pitāra*—of the mother and father; *yāi'*—going back; *karaha sevana*—engage in service; *vaiṣṇava-pāśa*—from a pure Vaiṣṇava; *bhāgavata*—*Śrīmad-Bhāgavatam*; *kara adhyayana*—study.

TRANSLATION

Śrī Caitanya Mahāprabhu said to Raghunātha Bhaṭṭa, "When you return home, serve your aged father and mother, who are devotees, and try to study Śrīmad-Bhāgavatam from a pure Vaiṣṇava who has realized God."

PURPORT

One should note how Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, advised Raghunātha Bhaṭṭācārya to learn *Śrīmad-Bhāgavatam*. He advised him to understand *Śrīmad-Bhāgavatam* not from professional men but from a real *bhāgavata,* devotee. He also advised Raghunātha Bhaṭṭa to serve his mother and father because they were both His devotees. Anyone who wishes to advance in Kṛṣṇa consciousness must try

to serve the devotees of Kṛṣṇa. As Narottama dāsa Ṭhākura says, *chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā:* "Without serving a self-realized Vaiṣṇava, no one has ever been released from the materialistic way of life." Śrī Caitanya Mahāprabhu would have never advised Raghunātha Bhaṭṭa to serve ordinary parents, but since his parents were Vaiṣṇavas, the Lord advised him to serve them.

One might ask "Why shouldn't ordinary parents be served?" As stated in *Śrīmad-Bhāgavatam* (5.5.18):

> *gurur na sa syāt sva-jano na sa syāt*
> *pitā na sa syāj jananī na sā syāt*
> *daivaṁ na tat syān na patiś ca sa syān*
> *na mocayed yaḥ samupeta-mṛtyum*

"One who cannot deliver his dependent from the path of birth and death should never become a spiritual master, a relative, a father or mother, or a worshipable demigod, nor should such a person become a husband." Everyone naturally gets a father and mother at the time of birth, but the real father and mother are they who can release their offspring from the clutches of imminent death. This is possible only for parents advanced in Kṛṣṇa consciousness. Therefore any parents who cannot enlighten their offspring in Kṛṣṇa consciousness cannot be accepted as a real father and mother. The following verse from the *Bhakti-rasāmṛta-sindhu* (1.2.200) confirms the uselessness of serving ordinary parents:

> *laukikī vaidikī vāpi*
> *yā kriyā kriyate mune*
> *hari-sevānukūlaiva*
> *sa kāryā bhaktim icchatā*

"One should perform only those activities-either worldly or prescribed by Vedic rules and regulations-which are favorable for the cultivation of Kṛṣṇa consciousness."

Concerning the study of *Śrīmad-Bhāgavatam,* Śrī Caitanya Mahāprabhu clearly advises that one avoid hearing from a non-Vaiṣṇava professional reciter. In this connection Sanātana Gosvāmī quotes a verse from the *Padma Purāṇa:*

> *avaiṣṇava-mukhodgīrṇaṁ*
> *pūtaṁ hari-kathāmṛtam*
> *śravaṇaṁ naiva kartavyaṁ*
> *sarpocchiṣṭaṁ yathā payaḥ*

"No one should hear or take lessons from a person who is not a Vaiṣṇava. Even if he speaks about Kṛṣṇa, such a lesson should not be accepted, for it is like milk touched by the lips of a serpent." Nowadays it is fashionable to observe Bhāgavata-saptāha and hear *Śrīmad-Bhāgavatam* from persons who are anything but advanced devotees or self-realized souls. There are even many Māyāvādīs who read *Śrīmad-Bhāgavatam* to throngs of people. Many Māyāvādīs have recently begun reciting *Śrīmad-Bhāgavatam* in Vṛndāvana, and because they can present the

Bhāgavatam with word jugglery, twisting the meaning by grammatical tricks, materialistic persons who go to Vṛndāvana as a matter of spiritual fashion like to hear them. All this is clearly forbidden by Śrī Caitanya Mahāprabhu. We should note carefully that since these Māyāvādīs cannot personally know the meaning of *Śrīmad-Bhāgavatam,* they can never deliver others by reciting it. On the other hand, an advanced devotee of the Lord is free from material bondage. He personifies the *Śrīmad-Bhāgavatam* in life and action. Therefore we advise that anyone who wants to learn the *Śrīmad-Bhāgavatam* must approach such a realized soul.

antya.13.114

> *punarapi eka-bāra āsiha nīlācale"*
> *eta bali' kaṇṭha-mālā dilā tāṅra gale*

SYNONYMS

punarapi—again, also; *eka-bāra*—once; *āsiha nīlācale*—come to Jagannātha Purī; *eta bali'*—saying this; *kaṇṭha-mālā*—neck beads; *dilā*—gave; *tāṅra gale*—on his neck.

TRANSLATION

Śrī Caitanya Mahāprabhu concluded, "Come again to Nīlācala [Jagannātha Purī]." After saying this, the Lord put His own neck beads on Raghunātha Bhaṭṭa's neck.

antya.13.115

> *āliṅgana kari' prabhu vidāya tāṅre dilā*
> *preme gara gara bhaṭṭa kāndite lāgilā*

SYNONYMS

āliṅgana kari'—embracing; *prabhu*—Śrī Caitanya Mahāprabhu; *vidāya tāṅre dilā*—bade him farewell; *preme*—in ecstatic love; *gara gara*—overwhelmed; *bhaṭṭa*—Raghunātha Bhaṭṭa; *kāndite lāgilā*—began to cry.

TRANSLATION

Then the Lord embraced him and bade him farewell. Overwhelmed with ecstatic love, Raghunātha Bhaṭṭa began to cry due to imminent separation from Śrī Caitanya Mahāprabhu.

antya.13.116

> *svarūpa-ādi bhakta-ṭhāñi ājñā māgiyā*
> *vārāṇasī āilā bhaṭṭa prabhura ājñā pāñā*

SYNONYMS

svarūpa-ādi—headed by Svarūpa Dāmodara Gosvāmī; *bhakta-ṭhāñi*—from the devotees; *ājñā māgiyā*—asking permission; *vārāṇasī āilā*—returned to Vārāṇasī; *bhaṭṭa*—Raghunātha Bhaṭṭa;

prabhura—of Śrī Caitanya Mahāprabhu; *ājñā pāñā*—getting permission.

TRANSLATION

After taking permission from Śrī Caitanya Mahāprabhu and all the devotees, headed by Svarūpa Dāmodara, Raghunātha Bhaṭṭa returned to Vārāṇasī.

antya.13.117

> *cāri-vatsara ghare pitā-mātāra sevā kailā*
> *vaiṣṇava-paṇḍita-ṭhāñi bhāgavata paḍilā*

SYNONYMS

cāri-vatsara—for four years; *ghare*—at home; *pitā-mātāra*—of the father and mother; *sevā kailā*—rendered service; *vaiṣṇava-paṇḍita-ṭhāñi*—from a self-realized, advanced Vaiṣṇava; *bhāgavata paḍilā*—he studied *Śrīmad-Bhāgavatam*.

TRANSLATION

In accordance with the instructions of Śrī Caitanya Mahāprabhu, he continuously rendered service to his mother and father for four years. He also regularly studied the Śrīmad-Bhāgavatam from a self-realized Vaiṣṇava.

antya.13.118

> *pitā-mātā kāśī pāile udāsīna hañā*
> *punaḥ prabhura ṭhāñi āilā gṛhādi chāḍiyā*

SYNONYMS

pitā-mātā—the father and mother; *kāśī pāile*—when they passed away at Kāśī (Vārāṇasī); *udāsīna hañā*—being indifferent; *punaḥ*—again; *prabhura ṭhāñi*—to Śrī Caitanya Mahāprabhu; *āilā*—returned; *gṛha-ādi chāḍiyā*—leaving all relationships with home.

TRANSLATION

Then his parents died at Kāśī [Vārāṇasī], and he became detached. He therefore returned to Śrī Caitanya Mahāprabhu, giving up all relationships with his home.

antya.13.119

> *pūrvavat aṣṭa-māsa prabhu-pāśa chilā*
> *aṣṭa-māsa rahi' punaḥ prabhu ājñā dilā*

SYNONYMS

pūrva-vat—as previously; *aṣṭa-māsa*—for eight months; *prabhu-pāśa chilā*—remained with Śrī Caitanya Mahāprabhu; *aṣṭa-māsa rahi'*—after staying for eight months; *punaḥ*—again; *prabhu*—Śrī Caitanya Mahāprabhu; *ājñā dilā*—ordered him.

TRANSLATION

As previously, Raghunātha remained continuously with Śrī Caitanya Mahāprabhu for eight months. Then the Lord gave him the following order.

antya.13.120

> *"āmāra ājñāya, raghunātha, yāha vṛndāvane*
> *tāhāṅ yāñā raha rūpa-sanātana-sthāne*

SYNONYMS

āmāra ājñāya—upon My order; *raghunātha*—My dear Raghunātha; *yāha vṛndāvane*—go to Vṛndāvana; *tāhāṅ yāñā*—going there; *raha*—remain; *rūpa-sanātana-sthāne*—in the care of Rūpa Gosvāmī and Sanātana Gosvāmī.

TRANSLATION

"My dear Raghunātha, go to Vṛndāvana, following My instructions, and place yourself under the care of Rūpa and Sanātana Gosvāmīs.

antya.13.121

> *bhāgavata paḍa, sadā laha kṛṣṇa-nāma*
> *acire karibena kṛpā kṛṣṇa bhagavān"*

SYNONYMS

bhāgavata paḍa—read *Śrīmad-Bhāgavatam*; *sadā*—always; *laha kṛṣṇa-nāma*—chant the Hare Kṛṣṇa *mantra*; *acire*—very soon; *karibena*—will bestow; *kṛpā*—mercy; *kṛṣṇa*—Lord Kṛṣṇa; *bhagavān*—the Supreme Personality of Godhead.

TRANSLATION

"In Vṛndāvana you should chant the Hare Kṛṣṇa mantra twenty-four hours a day and read Śrīmad-Bhāgavatam continuously. Kṛṣṇa, the Supreme Personality of Godhead, will very soon bestow His mercy upon you."

antya.13.122

> *eta bali' prabhu tāṅre āliṅgana kailā*
> *prabhura kṛpāte kṛṣṇa-preme matta hailā*

SYNONYMS

eta bali'—saying this; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—Raghunātha Bhaṭṭa; *āliṅgana kailā*—embraced; *prabhura*—of Śrī Caitanya Mahāprabhu; *kṛpāte*—by the mercy; *kṛṣṇa-preme*—in love of Kṛṣṇa; *matta hailā*—became enlivened.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu embraced Raghunātha Bhaṭṭa, and by the Lord's mercy Raghunātha was enlivened with ecstatic love for Kṛṣṇa.

antya.13.123

> *caudda-hāta jagannāthera tulasīra mālā*
> *chuṭā-pāna-viḍā mahotsave pāñāchilā*

SYNONYMS

caudda-hāta—fourteen cubits long; *jagannāthera*—of Lord Jagannātha; *tulasīra mālā*—a garland made of *tulasī* leaves; *chuṭā-pāna-viḍā*—unspiced betel; *mahotsave*—at a festival; *pāñāchilā*—got.

TRANSLATION

At a festival Śrī Caitanya Mahāprabhu had been given some unspiced betel and a garland of tulasī leaves fourteen cubits long. The garland had been worn by Lord Jagannātha.

antya.13.124

> *sei mālā, chuṭā pāna prabhu tāṅre dilā*
> *'iṣṭa-deva' kari' mālā dhariyā rākhilā*

SYNONYMS

sei mālā—that garland; *chuṭā pāna*—the betel; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre dilā*—delivered to him; *iṣṭa-deva*—his worshipable Deity; *kari'*—accepting as; *mālā*—that garland; *dhariyā rākhilā*—kept.

TRANSLATION

Śrī Caitanya Mahāprabhu gave the garland and betel to Raghunātha Bhaṭṭa, who accepted them as a worshipable Deity, preserving them very carefully.

antya.13.125

> *prabhura ṭhāñi ājñā lañā gelā vṛndāvane*
> *āśraya karilā āsi' rūpa-sanātane*

SYNONYMS

prabhura ṭhāñi—from Śrī Caitanya Mahāprabhu; *ājñā lañā*—taking permission; *gelā vṛndāvane*—went to Vṛndāvana; *āśraya karilā*—took shelter; *āsi'*—coming; *rūpa-sanātane*—of Rūpa Gosvāmī and Sanātana Gosvāmī.

TRANSLATION

Taking permission from Śrī Caitanya Mahāprabhu, Raghunātha Bhaṭṭa then departed for Vṛndāvana.

When he arrived there, he put himself under the care of Rūpa and Sanātana Gosvāmīs.

antya.13.126

> *rūpa-gosāñira sabhāya karena bhāgavata-paṭhana*
> *bhāgavata paḍite preme āulāya tāṅra mana*

SYNONYMS

rūpa-gosāñira sabhāya—in the assembly of Rūpa, Sanātana and other Vaiṣṇavas; *karena*—performs; *bhāgavata-paṭhana*—recitation of *Śrīmad-Bhāgavatam*; *bhāgavata paḍite*—while reciting *Śrīmad-Bhāgavatam*; *preme*—in ecstatic love; *āulāya*—becomes overwhelmed; *tāṅra mana*—his mind.

TRANSLATION

When reciting Śrīmad-Bhāgavatam in the company of Rūpa and Sanātana, Raghunātha Bhaṭṭa would be overwhelmed with ecstatic love for Kṛṣṇa.

antya.13.127

> *aśru, kampa, gadgada prabhura kṛpāte*
> *netra kaṇṭha rodhe bāṣpa, nā pāre paḍite*

SYNONYMS

aśru—tears; *kampa*—trembling; *gadgada*—faltering of the voice; *prabhura*—of Śrī Caitanya Mahāprabhu; *kṛpāte*—by the mercy; *netra*—eyes; *kaṇṭha*—neck; *rodhe*—choked up; *bāṣpa*—tears; *nā pāre paḍite*—could not recite.

TRANSLATION

By the mercy of Śrī Caitanya Mahāprabhu, he experienced the symptoms of ecstatic love-tears, trembling, and faltering of the voice. His eyes filled with tears, his throat became choked, and thus he could not recite Śrīmad Bhāgavatam.

antya.13.128

> *pika-svara-kaṇṭha, tāte rāgera vibhāga*
> *eka-śloka paḍite phirāya tina-cāri rāga*

SYNONYMS

pika-svara-kaṇṭha—a very sweet voice like a cuckoo's; *tāte*—above that; *rāgera*—of tunes; *vibhāga*—division; *eka-śloka*—one verse; *paḍite*—reciting; *phirāya*—changes; *tina-cāri rāga*—three or four different tunes.

TRANSLATION

His voice was as sweet as a cuckoo's, and he would recite each verse of Śrīmad-Bhāgavatam in three or four tunes. Thus his recitations were very sweet to hear.

antya.13.129

> *kṛṣṇera saundarya-mādhurya yabe paḍe, śune*
> *premete vihvala tabe, kichui nā jāne*

SYNONYMS

kṛṣṇera—of Kṛṣṇa; *saundarya*—beauty; *mādhurya*—sweetness; *yabe*—when; *paḍe*—recites; *śune*—hears; *premete*—in ecstatic love of Kṛṣṇa; *vihvala*—overwhelmed; *tabe*—then; *kichui*—anything; *nā jāne*—does not know.

TRANSLATION

When he recited or heard about the beauty and sweetness of Kṛṣṇa, he would be overwhelmed with ecstatic love and become oblivious to everything.

antya.13.130

> *govinda-caraṇe kailā ātma-samarpaṇa*
> *govinda-caraṇāravinda—yāṅra prāṇa-dhana*

SYNONYMS

govinda-caraṇe—at the lotus feet of Lord Govinda; *kailā ātma-samarpaṇa*—he surrendered himself fully; *govinda-caraṇa-aravinda*—the lotus feet of Lord Govinda; *yāṅra*—of whom; *prāṇa-dhana*—the life and soul.

TRANSLATION

Thus Raghunātha Bhaṭṭa surrendered fully at the lotus feet of Lord Govinda, and those lotus feet became his life and soul.

antya.13.131

> *nija śiṣye kahi' govindera mandira karāilā*
> *vaṁśī, makara, kuṇḍalādi 'bhūṣaṇa' kari' dilā*

SYNONYMS

nija śiṣye—to his own disciples; *kahi'*—by speaking; *govindera*—of Lord Govinda; *mandira karāilā*—constructed a temple; *vaṁśī*—flute; *makara kuṇḍala-ādi*—earrings shaped like sharks, etc.; *bhūṣaṇa*—ornaments; *kari'*—preparing; *dilā*—gave.

TRANSLATION

Subsequently Raghunātha Bhaṭṭa ordered his disciples to construct a temple for Govinda. He prepared various

ornaments for Govinda, including a flute and earrings shaped like sharks

antya.13.132

> *grāmya-vārtā nā śune, nā kahe jihvāya*
> *kṛṣṇa-kathā-pūjādite aṣṭa-prahara yāya*

SYNONYMS

grāmya-vārtā—common topics; *nā śune*—he never heard; *nā*—not; *kahe*—utters; *jihvāya*—with his tongue; *kṛṣṇa-kathā*—topics on Kṛṣṇa; *pūjā-ādite*—and in worshiping and so on; *aṣṭa-prahara yāya*—he passed the whole day and night.

TRANSLATION

Raghunātha Bhaṭṭa would neither hear nor speak about anything of the material world. He would simply discuss Kṛṣṇa and worship the Lord day and night.

antya.13.133

> *vaiṣṇavera nindya-karma nāhi pāḍe kāṇe*
> *sabe kṛṣṇa bhajana kare,—ei-mātra jāne*

SYNONYMS

vaiṣṇavera—of the Vaiṣṇava; *nindya-karma*—reproachable activities; *nāhi pāḍe kāṇe*—he does not hear; *sabe*—all; *kṛṣṇa bhajana kare*—are engaged in Kṛṣṇa's service; *ei-mātra*—only this; *jāne*—he understands.

TRANSLATION

He would not listen to blasphemy of a Vaiṣṇava, nor would he listen to talk of a Vaiṣṇava's misbehavior. He knew only that everyone was engaged in Kṛṣṇa's service; he did not understand anything else.

PURPORT

Raghunātha Bhaṭṭa never did anything harmful to a Vaiṣṇava. In other words, he was never inattentive in the service of the Lord, nor did he ever violate the rules and regulations of a pure Vaiṣṇava. It is the duty of a Vaiṣṇava *ācārya* to prevent his disciples and followers from violating the principles of Vaiṣṇava behavior. He should always advise them to strictly follow the regulative principles, which will protect them from falling down. Although a Vaiṣṇava preacher may sometimes criticize others, Raghunātha Bhaṭṭa avoided this. Even if another Vaiṣṇava was actually at fault, Raghunātha Bhaṭṭa would not criticize him; he saw only that everyone was engaged in Kṛṣṇa's service. That is the position of a *mahā-bhāgavata*. Actually, even if one is serving *māyā,* in a higher sense he is also a servant of Kṛṣṇa.

Because *māyā* is the servant of Kṛṣṇa, anyone serving *māyā* serves Kṛṣṇa indirectly. Therefore it is said:

> *keha māne, keha nā māne, saba tāṅra dāsa*
> *ye nā māne, tāra haya sei pāpe nāśa*

"Some accept Him, whereas others do not, yet everyone is His servant. One who does not accept Him, however, will be ruined by his sinful activities." (Cc. Ādi 6.85)

antya.13.134

> *mahāprabhura datta mālā mananera kāle*
> *prasāda-kaḍāra saha bāndhi lena gale*

SYNONYMS

mahāprabhura—by Śrī Caitanya Mahāprabhu; *datta*—given; *mālā*—*tulasī* garland; *mananera*—of remembering; *kāle*—at the time; *prasāda-kaḍāra*—the remnants of Lord Jagannātha; *saha*—with; *bāndhi*—binding together; *lena*—takes; *gale*—on his neck.

TRANSLATION

When Raghunātha Bhaṭṭa Gosvāmī was absorbed in remembrance of Lord Kṛṣṇa, he would take the tulasī garland and the prasāda of Lord Jagannātha given to him by Śrī Caitanya Mahāprabhu, bind them together and wear them on his neck.

antya.13.135

> *mahāprabhura kṛpāya kṛṣṇa-prema anargala*
> *ei ta' kahiluṅ tāte caitanya-kṛpā-phala*

SYNONYMS

mahāprabhura kṛpāya—by the mercy of Śrī Caitanya Mahāprabhu; *kṛṣṇa-prema anargala*—incessantly overwhelmed with ecstatic love of Kṛṣṇa; *ei ta'*—thus; *kahiluṅ*—I have described; *tāte*—thereby; *caitanya-kṛpā-phala*—the result of Śrī Caitanya Mahāprabhu's mercy.

TRANSLATION

Thus I have described the powerful mercy of Śrī Caitanya Mahāprabhu, by which Raghunātha Bhaṭṭa Gosvāmī remained constantly overwhelmed with ecstatic love for Kṛṣṇa.

antya.13.136-137

> *jagadānandera kahiluṅ vṛndāvana-gamana*
> *tāra madhye deva-dāsīra gāna-śravaṇa*

> *mahāprabhura raghunāthe kṛpā-prema-phala*
> *eka-paricchede tina kathā kahiluṅ sakala*

SYNONYMS

jagadānandera—of Jagadānanda Paṇḍita; *kahiluṅ*—I have described; *vṛndāvana-gamana*—going to Vṛndāvana; *tāra madhye*—within that; *deva-dāsīra*—of the female singer in the temple of Jagannātha; *gāna-śravaṇa*—hearing of the song; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *raghunāthe*—unto Raghunātha Bhaṭṭa; *kṛpā*—by mercy; *prema*—love; *phala*—result; *eka-paricchede*—in one chapter; *tina kathā*—three topics; *kahiluṅ*—I have described; *sakala*—all.

TRANSLATION

In this chapter I have spoken about three topics: Jagadānanda Paṇḍita's visit to Vṛndāvana, Śrī Caitanya Mahāprabhu's listening to the song of the deva-dāsī at the temple of Jagannātha, and how Raghunātha Bhaṭṭa Gosvāmī achieved ecstatic love of Kṛṣṇa by the mercy of Śrī Caitanya Mahāprabhu.

antya.13.138

> *ye ei-sakala kathā śune śraddhā kari'*
> *tāṅre kṛṣṇa-prema-dhana dena gaurahari*

SYNONYMS

ye—one who; *ei-sakala*—all these; *kathā*—topics; *śune*—hears; *śraddhā kari'*—with faith and love; *tāṅre*—unto him; *kṛṣṇa-prema-*

dhana—the wealth of ecstatic love of Lord *Kṛṣṇa*; *dena*—delivers; *gaurahari*—Śrī Caitanya Mahāprabhu.

TRANSLATION

Śrī Caitanya Mahāprabhu [Gaurahari] bestows ecstatic love for Kṛṣṇa upon anyone who hears all these topics with faith and love.

antya.13.139

> *śrī-rūpa-raghunātha-pade yāra āśa*
> *caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps. *Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Thirteenth Chapter, describing Jagadānanda Paṇḍita's visit to Vṛndāvana, the Lord's hearing the song of the deva-dāsī, and*

Raghunātha Bhaṭṭa Gosvāmī's achieving love of Kṛṣṇa.

Chapter 14

antya.14.1

kṛṣṇa-viccheda-vibhrāntyā
manasā vapuṣā dhiyā
yad yad vyadhatta gaurāṅgas
tal-leśaḥ kathyate 'dhunā

SYNONYMS

kṛṣṇa-viccheda—of separation from Kṛṣṇa; *vibhrāntyā*—by the bewilderment; *manasā*—by the mind; *vapuṣā*—by the body; *dhiyā*—by the intelligence; *yat yat*—whatever; *vyadhatta*—performed; *gaurāṅgaḥ*—Śrī Caitanya Mahāprabhu; *tat*—of that; *leśaḥ*—a very small fragment; *kathyate*—is being described; *adhunā*—now.

TRANSLATION

I shall now describe a very small portion of the activities performed by Śrī Caitanya Mahāprabhu with His mind, intelligence and body when He was bewildered by strong feelings of separation from Kṛṣṇa.

antya.14.2

> *jaya jaya śrī-caitanya svayaṁ bhagavān*
> *jaya jaya gauracandra bhakta-gaṇa-prāṇa*

SYNONYMS

jaya jaya—all glories; *śrī-caitanya*—to Śrī Caitanya Mahāprabhu; *svayam bhagavān*—the Personality of Godhead Himself; *jaya jaya*—all glories; *gaura-candra*—to Śrī Caitanya Mahāprabhu; *bhakta-gaṇa-prāṇa*—the life and soul of the devotees.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead! All glories to Lord Gauracandra, the life and soul of His devotees.

antya.14.3

> *jaya jaya nityānanda caitanya-jīvana*
> *jayādvaitācārya jaya gaura-priyatama*

SYNONYMS

jaya jaya—all glories; *nityānanda*—to Lord Nityānanda; *caitanya-jīvana*—the life of Śrī Caitanya Mahāprabhu; *jaya*—all glories; *advaita-ācārya*—to Advaita Ācārya; *jaya*—all glories; *gaura-priya-tama*—very, very dear to Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Nityānanda, who is Śrī Caitanya Mahāprabhu's very life. And all glories to Advaita Ācārya, who is extremely dear to Śrī Caitanya Mahāprabhu.

antya.14.4

> *jaya svarūpa, śrīvāsādi prabhu-bhakta-gaṇa*
> *śakti deha',—kari yena caitanya-varṇana*

SYNONYMS

jaya—all glories; *svarūpa*—to Svarūpa Dāmodara; *śrīvāsa-ādi*—headed by Śrīvāsa Ṭhākura; *prabhu-bhakta-gaṇa*—to the devotees of the Lord; *śakti deha'*—please give strength; *kari*—I can make; *yena*—so that; *caitanya-varṇana*—description of Lord Caitanya Mahāprabhu.

TRANSLATION

All glories to Svarūpa Dāmodara and the devotees, headed by Śrīvāsa Ṭhākura. Please give me the strength to describe the character of Śrī Caitanya Mahāprabhu.

antya.14.5

> *prabhura virahonmāda-bhāva gambhīra*
> *bujhite nā pāre keha, yadyapi haya 'dhīra'*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *viraha-unmāda*—of the transcendental madness of separation from Kṛṣṇa; *bhāva*—emotion; *gambhīra*—very deep and mysterious; *bujhite*—to understand; *nā pāre keha*—no one is able; *yadyapi*—although; *haya*—is; *dhīra*—a very learned and gentle scholar.

TRANSLATION

Śrī Caitanya Mahāprabhu's emotion of transcendental madness of separation from Kṛṣṇa is very deep and mysterious. Even though one is very advanced and learned, he cannot understand it.

antya.14.6

> *bujhite nā pāri yāhā, varṇite ke pāre?*
> *sei bujhe, varṇe, caitanya śakti dena yāṅre*

SYNONYMS

bujhite—to understand; *nā pāri*—not being able; *yāhā*—subject which; *varṇite ke pāre*—who can describe; *sei bujhe*—he can

understand; *varṇe*—can describe; *caitanya*—Śrī Caitanya Mahāprabhu; *śakti*—capacity; *dena*—gives; *yāṅre*—to whom.

TRANSLATION

How can one describe unfathomable subject matters? It is possible only if Śrī Caitanya Mahāprabhu gives him the capability.

antya.14.7

> *svarūpa-gosāñi āra raghunātha-dāsa*
> *ei duira kaḍacāte e-līlā prakāśa*

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; *āra*—and; *raghunātha-dāsa*—Raghunātha dāsa Gosvāmī; *ei duira*—of these two; *kaḍacāte*—in the notebooks; *e-līlā*—these pastimes; *prakāśa*—described.

TRANSLATION

Svarūpa Dāmodara Gosvāmī and Raghunātha dāsa Gosvāmī recorded all these transcendental activities of Śrī Caitanya Mahāprabhu in their notebooks.

PURPORT

Śrī Caitanya Mahāprabhu's transcendental feelings of separation from Kṛṣṇa and His consequent madness are not at all

understandable by a person on the material platform. Nonetheless, a so-called party of devotees named *nadīyā-nāgarī* has sprung up and introduced the worship of Viṣṇupriyā. This certainly indicates their ignorance concerning Śrī Caitanya Mahāprabhu's pastimes. In the opinion of Bhaktisiddhānta Sarasvatī Ṭhākura, such worship is a product of the imagination. Many other methods of worshiping Caitanya Mahāprabhu have also been introduced, but they have all been rejected by stalwart devotees like Bhaktivinoda Ṭhākura. The groups practicing such unauthorized worship have been listed by Śrīla Bhaktivinoda Ṭhākura:

> *āula, bāula, kartābhajā, neḍā, daraveśa, sāṅi*
> *sahajiyā, sakhībhekī, smārta, jāta-gosāñi*
> *ativāḍī, cūḍādhārī, gaurāṅga-nāgarī*

Svarūpa Dāmodara Gosvāmī and Raghunātha dāsa Gosvāmī witnessed Caitanya Mahāprabhu's activities firsthand, and they recorded them in two notebooks. Therefore, without reference to these notebooks, one cannot understand the activities of Śrī Caitanya Mahāprabhu. Anyone inventing some new method for worshiping Śrī Caitanya Mahāprabhu is certainly unable to understand the Lord's pastimes, for he is bereft of the real process of approaching the Lord.

antya.14.8

> *se-kāle e-dui rahena mahāprabhura pāśe*
> *āra saba kaḍacā-kartā rahena dūra-deśe*

SYNONYMS

se-kāle—in those days; *e-dui*—these two; *rahena*—stayed; *mahāprabhura pāśe*—with Śrī Caitanya Mahāprabhu; *āra*—other; *saba*—all; *kaḍacā-kartā*—commentators; *rahena*—remained; *dūra-deśe*—far away.

TRANSLATION

In those days, Svarūpa Dāmodara and Raghunātha dāsa Gosvāmī lived with Śrī Caitanya Mahāprabhu, whereas all other commentators lived far away from Him.

PURPORT

Besides Svarūpa Dāmodara and Raghunātha dāsa Gosvāmī, there were many others who also recorded Śrī Caitanya Mahāprabhu's activities. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura believes that the people of the world would benefit greatly if such notes were available. It is a most unfortunate situation for human society that none of these notebooks are still extant.

antya.14.9

> *kṣaṇe kṣaṇe anubhavi' ei dui-jana*
> *saṅkṣepe bāhulye karena kaḍacā-granthana*

SYNONYMS

kṣaṇe kṣaṇe—moment by moment; *anubhavi'*—understanding; *ei dui-jana*—these two persons; *saṅkṣepe*—in brief; *bāhulye*—elaborately; *karena*—do; *kaḍacā-granthana*—compiling the notebooks.

TRANSLATION

These two great personalities [Svarūpa Dāmodara and Raghunātha dāsa Gosvāmī] recorded the activities of Śrī Caitanya Mahāprabhu moment by moment. They described these activities briefly as well as elaborately in their notebooks.

PURPORT

For future reference, we should remember that Svarūpa Dāmodara Gosvāmī recorded the pastimes briefly, whereas Raghunātha dāsa Gosvāmī recorded them elaborately. These two great personalities simply recorded the facts; they did not create any descriptive literary embellishments.

> *svarūpa—'sūtra-kartā', raghunātha—'vṛttikāra'*
> *tāra bāhulya varṇi—pāṅji-ṭīkā-vyavahāra*

SYNONYMS

svarūpa—Svarūpa Dāmodara Gosvāmī; *sūtra-kartā*—maker of short codes; *raghunātha*—Raghunātha dāsa Gosvāmī; *vṛttikāra*—maker of elaborate explanations; *tāra*—of those; *bāhulya*—more elaborately; *varṇi*—I shall describe; *pāṅji*—fluffing out (as of cotton); *ṭīkā*—explanation; *vyavahāra*—behavior.

TRANSLATION

Svarūpa Dāmodara wrote short codes, whereas Raghunātha dāsa Gosvāmī wrote elaborate descriptions. I shall now describe Śrī Caitanya Mahāprabhu's activities more elaborately, as if fluffing out compressed cotton.

PURPORT

Pāṅji-ṭīkā means further explanations of a subject. Writing such explanations is likened to the process of fluffing out cotton.

antya.14.11

> *tāte viśvāsa kari' śuna bhāvera varṇana*
> *ha-ibe bhāvera jñāna, pāibā prema-dhana*

SYNONYMS

tāte—therefore; *viśvāsa kari'*—having faith; *śuna*—please hear; *bhāvera varṇana*—description of ecstatic emotions; *ha-ibe*—there will be; *bhāvera*—of ecstatic emotions; *jñāna*—knowledge; *pāibā*—you will get; *prema-dhana*—love of Kṛṣṇa.

TRANSLATION

Please hear faithfully this description of Caitanya Mahāprabhu's ecstatic emotions. Thus you will come to know of His ecstatic love, and ultimately you will achieve love of Godhead.

antya.14.12

> *kṛṣṇa mathurāya gele, gopīra ye daśā haila*
> *kṛṣṇa-vicchede prabhura se daśā upajila*

SYNONYMS

kṛṣṇa mathurāya gele—when Lord Kṛṣṇa departed for Mathurā; *gopīra*—of the *gopīs*; *ye daśā*—which condition; *haila*—was; *kṛṣṇa-*

vicchede—by separation from Kṛṣṇa; *prabhura*—of Śrī Caitanya Mahāprabhu; *se daśā*—that situation; *upajila*—happened.

TRANSLATION

When Śrī Caitanya Mahāprabhu felt separation from Kṛṣṇa, His condition exactly corresponded to the condition of the gopīs in Vṛndāvana after Kṛṣṇa's departure for Mathurā.

antya.14.13

> *uddhava-darśane yaiche rādhāra vilāpa*
> *krame krame haila prabhura se unmāda-vilāpa*

SYNONYMS

uddhava-darśane—by seeing Uddhava; *yaiche*—as; *rādhāra*—of Śrīmatī Rādhārāṇī; *vilāpa*—lamentation; *krame krame*—gradually; *haila*—became; *prabhura*—of Śrī Caitanya Mahāprabhu; *se*—that; *unmāda-vilāpa*—lamentation in madness.

TRANSLATION

The lamentation of Śrīmatī Rādhārāṇī when Uddhava visited Vṛndāvana gradually became a feature of Śrī Caitanya Mahāprabhu's transcendental madness.

> *rādhikāra bhāve prabhura sadā 'abhimāna'*
> *sei bhāve āpanāke haya 'rādhā'-jñāna*

SYNONYMS

rādhikāra bhāve—in the emotion of Śrīmatī Rādhārāṇī; *prabhura*—of Śrī Caitanya Mahāprabhu; *sadā*—always; *abhimāna*—conception; *sei bhāve*—under such a conception; *āpanāke*—upon Himself; *haya*—becomes; *rādhā-jñāna*—consideration as Śrīmatī Rādhārāṇī.

TRANSLATION

Śrīmatī Rādhārāṇī's emotions after seeing Uddhava exactly correspond to those of Śrī Caitanya Mahāprabhu. He always conceived of Himself in Her position and sometimes thought that He was Śrīmatī Rādhārāṇī Herself.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains that the purport of the word *abhimāna,* or "self-conception," is that Śrī Caitanya Mahāprabhu thought Himself to be in the position of Śrīmatī Rādhārāṇī and was always ready to render service in that way. Although Śrī Caitanya Mahāprabhu is Kṛṣṇa Himself, He assumed the complexion and emotions of Śrīmatī Rādhārāṇī and remained in that status. He never assumed the complexion or

status of Lord Kṛṣṇa. Of course, Kṛṣṇa wanted to experience the role of Śrīmatī Rādhārāṇī; that is the original cause of His assuming the body of Śrī Caitanya Mahāprabhu. Therefore pure Vaiṣṇavas never disturb Śrī Caitanya Mahāprabhu's conception of being Śrīmatī Rādhārāṇī.

Unfortunately, at the present time a group of so-called devotees maintain that Śrī Caitanya Mahāprabhu is the enjoyer and that they are enjoyers as well. They have actually deviated from devotional service to the Lord. Śrī Caitanya Mahāprabhu manifested Himself to show that cultivation of love for Kṛṣṇa in separation is the easiest way of success for all living entities. Despite this fact, there are some theosophists who declare that because Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, such cultivation is easy for Him but difficult for the living entity and that one can therefore approach Kṛṣṇa in any way he likes. To nullify this idea, Śrī Caitanya Mahāprabhu demonstrated practically how one can achieve love of Kṛṣṇa by adopting Śrīmatī Rādhārāṇī's mood in separation from Kṛṣṇa.

antya.14.15

> *divyonmāde aiche haya, ki ihā vismaya?*
> *adhirūḍha-bhāve divyonmāda-pralāpa haya*

SYNONYMS

divya-unmāde—in transcendental madness; *aiche*—such; *haya*—is; *ki ihā vismaya*—what is the wonder; *adhirūḍha-bhāve*—in highly

elevated love of Kṛṣṇa; *divya-unmāda*—in transcendental madness; *pralāpa*—talking; *haya*—there is.

TRANSLATION

Such is the state of transcendental madness. Why is it difficult to understand? When one is highly elevated in love of Kṛṣṇa, he becomes transcendentally mad and talks like a madman.

antya.14.16

etasya mohanākhyasya
gatiṁ kāmapy upeyuṣaḥ
bhramābhā kāpi vaicitrī
divyonmāda itīryate
udghūrṇā-citra-jalpādyās
tad-bhedā bahavo matāḥ

SYNONYMS

etasya—of this; *mohana-ākhyasya*—mood known as *mohana,* or enchanting; *gatim*—progress; *kāmapi*—inexplicable; *upeyuṣaḥ*—having obtained; *bhrama-ābhā*—resembling bewilderment; *kāpi*—some; *vaicitrī*—condition bringing about astonishment; *divya-unmāda*—transcendental madness; *iti*—thus; *īryate*—it is called; *udghūrṇā*—of the name *udghūrṇā*; *citra-jalpa*—of the name *citra-jalpa*; *ādyāḥ*—and so on; *tat-bhedāḥ*—different features of that; *bahavaḥ*—many; *matāḥ*—described.

TRANSLATION

"When the ecstatic emotion of enchantment gradually progresses, it becomes similar to bewilderment. Then one reaches the stage of astonishment [vaicitrī], which awakens transcendental madness. Udghūrṇā and citra-jalpa are two among the many divisions of transcendental madness."

PURPORT

This is a quotation from the *Ujjvala-nīlamaṇi* (*Sthāyibhāva-prakaraṇa* 190).

antya.14.17

> *eka-dina mahāprabhu kariyāchena śayana*
> *kṛṣṇa rāsa-līlā kare,—dekhilā svapana*

SYNONYMS

eka-dina—one day; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kariyāchena śayana*—was taking rest; *kṛṣṇa*—Lord Kṛṣṇa; *rāsa-līlā kare*—performs *rāsa-līlā* dance; *dekhilā*—He saw; *svapana*—a dream.

TRANSLATION

One day while He was resting, Śrī Caitanya Mahāprabhu dreamed He saw Kṛṣṇa performing His rāsa dance.

antya.14.18

> *tribhaṅga-sundara-deha, muralī-vadana*
> *pītāmbara, vana-mālā, madana-mohana*

SYNONYMS

tri-bhaṅga—curved in three places; *sundara*—beautiful; *deha*—body; *muralī-vadana*—with a flute to the mouth; *pīta-ambara*—with yellow garments; *vana-mālā*—forest flower garlands; *madana-mohana*—enchanting Cupid.

TRANSLATION

Śrī Caitanya Mahāprabhu saw Lord Kṛṣṇa standing with His beautiful body curved in three places, holding His flute to His lips. Wearing yellow garments and garlands of forest flowers, He was enchanting even to Cupid.

antya.14.19

> *maṇḍalī-bandhe gopī-gaṇa karena nartana*
> *madhye rādhā-saha nāce vrajendra-nandana*

SYNONYMS

maṇḍalī-bandhe—in a circle; *gopī-gaṇa*—the *gopīs*; *karena nartana*—engaged in dancing; *madhye*—in the middle; *rādhā-saha*—with Śrīmatī Rādhārāṇī; *nāce*—dances; *vrajendra-nandana*—Kṛṣṇa, the son of Mahārāja Nanda.

TRANSLATION

The gopīs were dancing in a circle, and in the middle of that circle, Kṛṣṇa, the son of Mahārāja Nanda, danced with Rādhārāṇī.

antya.14.20

> *dekhi' prabhu sei rase āviṣṭa hailā*
> *'vṛndāvane kṛṣṇa pāinu'—ei jñāna kailā*

SYNONYMS

dekhi'—seeing; *prabhu*—Śrī Caitanya Mahāprabhu; *sei*—that; *rase*—in the transcendental mellow; *āviṣṭa hailā*—became overwhelmed; *vṛndāvane*—in Vṛndāvana; *kṛṣṇa pāinu*—I have gotten Kṛṣṇa; *ei*—this; *jñāna kailā*—He thought.

TRANSLATION

Seeing this, Śrī Caitanya Mahāprabhu was overwhelmed with the transcendental mellow of the rāsa dance, and He thought, "Now I am with Kṛṣṇa in Vṛndāvana."

antya.14.21

> *prabhura vilamba dekhi' govinda jāgāilā*
> *jāgile 'svapna'-jñāna haila, prabhu duḥkhī hailā*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *vilamba*—delay; *dekhi'*—seeing; *govinda jāgāilā*—caused to awaken; *jāgile*—when He awoke; *svapna-jñāna haila*—could understand that it was a dream; *prabhu*—Śrī Caitanya Mahāprabhu; *duḥkhī hailā*—became unhappy.

TRANSLATION

When Govinda saw that the Lord had not yet risen, he awakened Him. Understanding that He had only been dreaming, the Lord was somewhat unhappy.

antya.14.22

> *dehābhyāse nitya-kṛtya kari' samāpana*
> *kāle yāi' kailā jagannātha daraśana*

SYNONYMS

deha-abhyāse—as a habit; *nitya-kṛtya*—the daily duties; *kari' samāpana*—finishing; *kāle*—at the proper time; *yāi'*—going; *kailā*—performed; *jagannātha daraśana*—seeing Lord Jagannātha.

TRANSLATION

Śrī Caitanya Mahāprabhu performed His customary daily duties, and at the usual time He went to see Lord Jagannātha in the temple.

antya.14.23

> *yāvat kāla darśana karena garuḍera pāche*
> *prabhura āge darśana kare loka lākhe lākhe*

SYNONYMS

yāvat kāla—as long as; *darśana*—seeing; *karena*—performs; *garuḍera pāche*—from the back of the Garuḍa column; *prabhura āge*—in front of Śrī Caitanya Mahāprabhu; *darśana kare*—see; *loka*—people; *lākhe lākhe*—in hundreds of thousands.

TRANSLATION

As He viewed Lord Jagannātha from behind the Garuḍa column, hundreds and thousands of people in front of Him were seeing the Deity.

antya.14.24

> *uḍiyā eka strī bhīḍe darśana nā pāñā*
> *garuḍe caḍi' dekhe prabhura skandhe pada diyā*

SYNONYMS

uḍiyā—a native of Orissa; *eka*—one; *strī*—woman; *bhīḍe*—in the crowd; *darśana nā pāñā*—being unable to see; *garuḍe caḍi'*—climbing up the column of Garuḍa; *dekhe*—sees; *prabhura*—of Śrī Caitanya Mahāprabhu; *skandhe*—on the shoulder; *pada*—her foot; *diyā*—placing.

TRANSLATION

Suddenly, a woman from Orissa, unable to see Lord Jagannātha because of the crowd, climbed the column of Garuḍa, placing her foot on Śrī Caitanya Mahāprabhu's shoulder.

> *dekhiyā govinda āste-vyaste strīke varjilā*
> *tāre nāmāite prabhu govinde niṣedhilā*

SYNONYMS

dekhiyā—seeing; *govinda*—the personal servant of Śrī Caitanya Mahāprabhu; *āste-vyaste*—with great haste; *strīke*—the woman; *varjilā*—got down; *tāre*—her; *nāmāite*—to get down; *prabhu*—Śrī Caitanya Mahāprabhu; *govinde*—Govinda; *niṣedhilā*—forbade.

TRANSLATION

When he saw this, Caitanya Mahāprabhu's personal secretary, Govinda, hastily got her down from her position. Śrī Caitanya Mahāprabhu, however, chastised him for this.

PURPORT

Because Garuḍa is the carrier of Lord Viṣṇu, he is the supreme Vaiṣṇava. Therefore to touch his body with one's feet or to climb the column of Garuḍa is certainly a *vaiṣṇava-aparādha,* an offense to a Vaiṣṇava. The woman was also offensive to Kṛṣṇa by putting her foot on the shoulder of Śrī Caitanya Mahāprabhu. Seeing all these offenses, Govinda very hastily made her get down.

antya.14.26

> *'ādi-vasyā' ei strīre nā kara varjana*
> *karuka yatheṣṭa jagannātha daraśana*

SYNONYMS

ādi-vasyā—uncivilized; *ei*—this; *strīre*—woman; *nā kara varjana*—do not forbid; *karuka*—let her do; *yathā-iṣṭa*—as desired; *jagannātha daraśana*—seeing Lord Jagannātha.

TRANSLATION

Śrī Caitanya Mahāprabhu said to Govinda, "O ādi-vasyā [uncivilized man], do not forbid this woman to climb the Garuḍa-stambha. Let her see Lord Jagannātha to her satisfaction."

PURPORT

For an explanation of the word *ādi-vasyā,* refer to *Antya-līlā,* Chapter Ten, verse 116.

antya.14.27

> *āste-vyaste sei nārī bhūmete nāmilā*
> *mahāprabhure dekhi' tāṅra caraṇa vandilā*

SYNONYMS

āste-vyaste—in great haste; *sei nārī*—that woman; *bhūmete*—on the ground; *nāmilā*—got down; *mahāprabhure dekhi'*—seeing Śrī Caitanya Mahāprabhu; *tāṅra*—His; *caraṇa vandilā*—begged pardon at the lotus feet.

TRANSLATION

When the woman came to her senses, however, she quickly climbed back down to the ground and, seeing Śrī Caitanya Mahāprabhu, immediately begged at His lotus feet for forgiveness.

antya.14.28

> *tāra ārti dekhi' prabhu kahite lāgilā*
> *"eta ārti jagannātha more nāhi dilā!*

SYNONYMS

tāra—her; *ārti*—eagerness; *dekhi'*—seeing; *prabhu*—Śrī Caitanya Mahāprabhu; *kahite lāgilā*—began to speak; *eta ārti*—so much eagerness; *jagannātha*—Lord Jagannātha; *more*—unto Me; *nāhi dilā*—did not bestow.

TRANSLATION

Seeing the woman's eagerness, Śrī Caitanya Mahāprabhu said, "Lord Jagannātha has not bestowed so much eagerness upon Me.

PURPORT

The woman was so eager to see Lord Jagannātha that she forgot she was offending the feet of a Vaiṣṇava by climbing the column of Garuḍa. She also neglected to consider that by putting her foot on the shoulder of Śrī Caitanya Mahāprabhu, she offended the Supreme Personality of Godhead. These are both grievous offenses that displease the Supreme Lord and Vaiṣṇavas. She was so eager to see Lord Jagannātha, however, that she committed all these offenses obliviously. Śrī Caitanya Mahāprabhu praised her eagerness; He regretted that Lord Jagannātha had not bestowed such great eagerness upon Him.

antya.14.29

> *jagannāthe āviṣṭa ihāra tanu-mana-prāṇe*
> *mora skandhe pada diyāche, tāho nāhi jāne*

SYNONYMS

jagannāthe—in Lord Jagannātha; *āviṣṭa*—fully absorbed; *ihāra*—of this woman; *tanu*—body; *mana*—mind; *prāṇe*—life; *mora skandhe*

—upon My shoulder; *pada*—foot; *diyāche*—has put; *tāho*—she; *nāhi jāne*—did not understand.

TRANSLATION

"She has fully absorbed her body, mind and life in Lord Jagannātha. Therefore she was unaware that she was putting her foot on My shoulder.

antya.14.30

> *aho bhāgyavatī ei, vandi ihāra pāya*
> *ihāra prasāde aiche ārti āmāra vā haya"*

SYNONYMS

aho—alas; *bhāgyavatī*—very, very fortunate; *ei*—she; *vandi*—let Me offer prayers; *ihāra pāya*—at her feet; *ihāra prasāde*—by her favor; *aiche*—such; *ārti*—eagerness; *āmāra vā haya*—may be Mine.

TRANSLATION

"Alas! How fortunate this woman is! I pray at her feet that she favor Me with her great eagerness to see Lord Jagannātha."

antya.14.31

> *pūrve āsi' yabe kailā jagannātha daraśana*
> *jagannāthe dekhe—sākṣāt vrajendra-nandana*

SYNONYMS

pūrve—before this; *āsi'*—coming; *yabe*—when; *kailā*—executed; *jagannātha daraśana*—seeing Lord Jagannātha; *jagannāthe dekhe*—sees Lord Jagannātha; *sākṣāt vrajendra-nandana*—personally the son of Mahārāja Nanda.

TRANSLATION

Just previously, Śrī Caitanya Mahāprabhu had been seeing Lord Jagannātha as the son of Mahārāja Nanda, Kṛṣṇa, in person.

antya.14.32

> *svapnera darśanāveśe tad-rūpa haila mana*
> *yāhāṅ tāhāṅ dekhe sarvatra muralī-vadana*

SYNONYMS

svapnera—of the dream; *darśana-āveśe*—by being fully absorbed in the vision; *tat-rūpa*—like that; *haila mana*—the mind became; *yāhāṅ tāhāṅ*—anywhere and everywhere; *dekhe*—sees; *sarvatra*—all around; *muralī-vadana*—Kṛṣṇa with His flute to His mouth.

TRANSLATION

Becoming fully absorbed in that vision, Śrī Caitanya Mahāprabhu had assumed the mood of the gopīs, so much so that everywhere He looked He saw Kṛṣṇa standing with His flute to His lips.

antya.14.33

> *ebe yadi strīre dekhi' prabhura bāhya haila*
> *jagannātha-subhadrā-balarāmera svarūpa dekhila*

SYNONYMS

ebe—now; *yadi*—when; *strīre*—the woman; *dekhi'*—seeing; *prabhura*—of Śrī Caitanya Mahāprabhu; *bāhya haila*—there was external consciousness; *jagannātha*—Lord Jagannātha; *subhadrā*—His sister, Subhadrā; *balarāmera*—and of His elder brother, Balarāma; *sva-rūpa*—forms; *dekhila*—saw.

TRANSLATION

After seeing the woman, the Lord's external consciousness returned, and He saw the original Deity forms of Lord Jagannātha, Subhadrā and Lord Balarāma.

antya.14.34

> *kurukṣetre dekhi' kṛṣṇe aiche haila mana*
> *'kāhāṅ kurukṣetre āilāṅa, kāhāṅ vṛndāvana'*

SYNONYMS

kurukṣetre—in Kurukṣetra; *dekhi'*—seeing; *kṛṣṇe*—Lord Kṛṣṇa; *aiche*—in that way; *haila mana*—became His mind; *kāhāṅ*—where; *kurukṣetre āilāṅa*—I have come to Kurukṣetra; *kāhāṅ*—where; *vṛndāvana*—Vṛndāvana.

TRANSLATION

When He saw the Deities, Lord Caitanya thought He was seeing Kṛṣṇa in Kurukṣetra. He wondered, "Have I come to Kurukṣetra? Where is Vṛndāvana?"

antya.14.35

> *prāpta-ratna hārāñā aiche vyagra ha-ilā*
> *viṣaṇṇa hañā prabhu nija-vāsā āilā*

SYNONYMS

prāpta-ratna—the achieved jewel; *hārāñā*—having lost; *aiche*—in that way; *vyagra ha-ilā*—became very agitated; *viṣaṇṇa hañā*—being morose; *prabhu*—Śrī Caitanya Mahāprabhu; *nija*—own; *vāsā*—to His residential place; *āilā*—returned.

TRANSLATION

Lord Caitanya grew very agitated, like a person who has just lost a recently acquired jewel. Then He became very morose and returned home.

antya.14.36

> *bhūmira upara vasi' nija-nakhe bhūmi likhe*
> *aśru-gaṅgā netre vahe, kichui nā dekhe*

SYNONYMS

bhūmira upara—on the ground; *vasi'*—sitting down; *nija-nakhe*—with His nails; *bhūmi likhe*—marked the ground; *aśru-gaṅgā*—a flow of tears like the Ganges; *netre*—in the eyes; *vahe*—flows; *kichui*—anything; *nā dekhe*—could not see.

TRANSLATION

Śrī Caitanya Mahāprabhu sat down on the ground and began to mark it with His nails. He was blinded by tears, which flowed from His eyes like the Ganges.

antya.14.37

> *'pāiluṅ vṛndāvana-nātha, punaḥ hārāiluṅ*
> *ke mora nileka kṛṣṇa? kāhāṅ mui āinu'?*

SYNONYMS

pāiluṅ—I got; *vṛndāvana-nātha*—the Supreme Lord of Vṛndāvana; *punaḥ*—again; *hārāiluṅ*—I have lost; *ke*—who; *mora*—My; *nileka*—took away; *kṛṣṇa*—Lord Kṛṣṇa; *kāhāṅ*—where; *mui āinu*—have I come.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "I found Kṛṣṇa, the Lord of Vṛndāvana, but I have lost Him again. Who has taken My Kṛṣṇa? Where have I come?"

PURPORT

These are the feelings of Śrīmatī Rādhārāṇī. First Lord Caitanya felt that He had been taken to Vṛndāvana, where He saw Kṛṣṇa's *rāsa* dance with the *gopīs*. Then He was brought to Kurukṣetra to see Lord Jagannātha, His sister (Subhadrā) and Lord Balarāma. Śrī Caitanya Mahāprabhu lost Vṛndāvana and Kṛṣṇa, the master of Vṛndāvana. At this time, Caitanya Mahāprabhu experienced *divyonmāda,* transcendental madness in separation from Kṛṣṇa. At Kurukṣetra, Kṛṣṇa displays His opulence, whereas in Vṛndāvana He is in His original position. Kṛṣṇa never goes even a step away from Vṛndāvana; therefore Kurukṣetra is less important for the *gopīs* than Vṛndāvana.

Although devotees who worship Kṛṣṇa in opulence (His Vaikuṇṭha aspect) may prefer to see Lord Kṛṣṇa at Kurukṣetra along with Subhadrā and Balarāma, the *gopīs* want to see Kṛṣṇa

in Vṛndāvana, performing the *rāsa* dance with Śrīmatī Rādhārāṇī. Śrī Caitanya Mahāprabhu showed by practical example how one can cultivate the mood of Rādhārāṇī and the other *gopīs* in separation from Kṛṣṇa. Devotees absorbed in this mood do not like to see Kṛṣṇa anywhere else but Vṛndāvana. Therefore Śrī Caitanya Mahāprabhu lamented, "I found Kṛṣṇa in Vṛndāvana, and now I have again lost Him and come to Kurukṣetra." Unless one is a very highly advanced devotee, he cannot understand these intricate feelings. The author of *Śrī Caitanya-caritāmṛta,* however, has tried to explain this *divyonmāda* as far as possible, and it is our duty simply to appreciate it as far as possible. Therefore the author has made the following request in verse 11:

> *tāte viśvāsa kari' śuna bhāvera varṇana*
> *ha-ibe bhāvera jñāna, pāibā prema-dhana*

"My dear readers, simply try to hear this description with faith and love. That will help you to understand transcendental ecstasy, and at last you will achieve love of Godhead very easily."

antya.14.38

> *svapnāveśe preme prabhura gara gara mana*
> *bāhya haile haya—yena hārāila dhana*

SYNONYMS

svapna-āveśe—when absorbed in dreams; *preme*—in love of Kṛṣṇa; *prabhura*—of Śrī Caitanya Mahāprabhu; *gara gara*—fully absorbed; *mana*—mind; *bāhya haile*—when He awakens; *haya*—it is; *yena*—as if; *hārāila*—He has lost; *dhana*—something very precious.

TRANSLATION

When Śrī Caitanya Mahāprabhu dreamed of the rāsa dance, He was fully absorbed in transcendental bliss, but when His dream broke, He thought He had lost a precious jewel.

antya.14.39

> *unmattera prāya prabhu karena gāna-nṛtya*
> *dehera svabhāve karena snāna-bhojana-kṛtya*

SYNONYMS

unmattera prāya—as if mad; *prabhu*—Śrī Caitanya Mahāprabhu; *karena*—performs; *gāna-nṛtya*—singing and dancing; *dehera*—of the body; *svabhāve*—by nature; *karena*—carries out; *snāna*—bathing; *bhojana*—eating; *kṛtya*—duties.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu would chant and dance, always absorbed in the bliss of transcendental madness. He carried out the necessities of the body, such as eating and bathing, merely out of habit.

antya.14.40

rātri haile svarūpa-rāmānande lañā
āpana manera bhāva kahe ughāḍiyā

SYNONYMS

rātri haile—when there was night; *svarūpa*—Svarūpa Dāmodara Gosvāmī; *rāmānande*—Rāmānanda Rāya; *lañā*—taking together; *āpana manera*—of His own mind; *bhāva*—the ecstatic feelings; *kahe*—speaks; *ughāḍiyā*—revealing.

TRANSLATION

At night, Lord Caitanya would reveal to Svarūpa Dāmodara and Rāmānanda Rāya the ecstatic feelings of His mind.

antya.14.41

prāpta-praṇaṣṭācyuta-vitta ātmā
yayau viṣādojjhita-deha-gehaḥ

gṛhīta-kāpālika-dharmako me
vṛndāvanaṁ sendriya-śiṣya-vṛndaḥ

SYNONYMS

prāpta—achieved; *praṇaṣṭa*—lost; *acyuta*—Kṛṣṇa; *vittaḥ*—the treasure; *ātmā*—mind; *yayau*—went; *viṣāda*—by lamentation; *ujjhita*—given up; *deha-gehaḥ*—body and home; *gṛhīta*—accepted; *kāpālika-dharmakaḥ*—the religious principles of a *kāpālika-yogī,* a kind of mendicant; *me*—My; *vṛndāvanam*—to Vṛndāvana; *sa*—with; *indriya*—senses; *śiṣya-vṛndaḥ*—disciples.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "At first My mind somehow achieved the treasure of Kṛṣṇa, but it again lost Him. Therefore it gave up My body and home because of lamentation and accepted the religious principles of a kāpālika-yogī. Then My mind went to Vṛndāvana with its disciples, My senses.,"

PURPORT

This verse is clearly metaphorical.

antya.14.42

prāpta-ratna hārāñā, tāra guṇa saṅariyā,
mahāprabhu santāpe vihvala

rāya-svarūpera kaṇṭha dhari', kahe 'hāhā hari hari',
dhairya gela, ha-ilā capala

SYNONYMS

prāpta—acquired; *ratna*—gem; *hārāñā*—having lost; *tāra*—of it; *guṇa*—attributes; *saṅariyā*—remembering; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *santāpe*—in lamentation; *vihvala*—overwhelmed; *rāya*—of Rāmānanda Rāya; *svarūpera*—of Svarūpa Dāmodara Gosvāmī; *kaṇṭha dhari'*—catching the necks; *kahe*—said; *hāhā hari hari*—alas, where is Hari, where is Hari; *dhairya*—patience; *gela*—lost; *ha-ilā capala*—became restless.

TRANSLATION

Having lost His acquired gem, Śrī Caitanya Mahāprabhu became overwhelmed with lamentation by remembering its attributes. Then, grasping the necks of Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī, He cried, "Alas, where is My Lord Hari? Where is Hari?" Finally He became restless and lost all patience.

antya.14.43

"śuna, bāndhava, kṛṣṇera mādhurī
yāra lobhe mora mana, chāḍi' loka-veda-dharma,
yogī hañā ha-ila bhikhārī

SYNONYMS

śuna—please hear; *bāndhava*—My friends; *kṛṣṇera mādhurī*—the sweetness of Lord Kṛṣṇa; *yāra*—for which; *lobhe*—by the greed; *mora mana*—My mind; *chāḍi'*—giving up; *loka-veda-dharma*—social and Vedic religious principles; *yogī hañā*—having become a *yogī*; *ha-ila bhikhārī*—has become a beggar.

TRANSLATION

"My dear friends," He said, "please hear of Kṛṣṇa's sweetness. Because of a great desire for that sweetness, My mind has given up all social and Vedic religious principles and taken to the profession of begging, exactly like a mystic yogī.

antya.14.44

> *kṛṣṇa-līlā-maṇḍala, śuddha śaṅkha-kuṇḍala,*
> *gaḍiyāche śuka kārikara*
> *sei kuṇḍala kāṇe pari', tṛṣṇā-lāu-thālī dhari',*
> *āśā-jhuli kāndhera upara*

SYNONYMS

kṛṣṇa-līlā-maṇḍala—the ring of the pastimes of Kṛṣṇa; *śuddha*—pure; *śaṅkha-kuṇḍala*—an earring of conchshell; *gaḍiyāche*—has manufactured; *śuka*—Śukadeva Gosvāmī; *kārikara*—craftsman; *sei kuṇḍala*—that earring; *kāṇe pari*—putting on the ear; *tṛṣṇā*—

aspiration; *lāu*—of squash or gourd; *thālī*—the bowl; *dhari'*—taking; *āśā*—expectation; *jhuli*—bag; *kāndhera upara*—on the shoulder.

TRANSLATION

"The ring of Kṛṣṇa's rāsa-līlā, manufactured by Śukadeva Gosvāmī, the most auspicious craftsman, is as pure as an earring made from a conchshell. The yogī of My mind is wearing that earring upon his ear. From a gourd he has carved out the bowl of My aspirations, and he has taken the bag of My expectations on his shoulder.

antya.14.45

> *cintā-kānthā uḍhi gāya, dhūli-vibhūti-malina-kāya,*
> *'hāhā kṛṣṇa' pralāpa-uttara*
> *udvega dvādaśa hāte, lobhera jhulani māthe,*
> *bhikṣābhāve kṣīṇa kalevara*

SYNONYMS

cintā—of anxiety; *kānthā*—the torn quilt; *uḍhi*—covering; *gāya*—on the body; *dhūli*—dust; *vibhūti*—ashes; *malina-kāya*—dirty body; *hāhā*—alas; *kṛṣṇa*—Kṛṣṇa; *pralāpa-uttara*—crazy replies; *udvega*—distress; *dvādaśa*—twelve (bangles); *hāte*—on the wrist; *lobhera*—of greed; *jhulani*—turban; *māthe*—on the head; *bhikṣā-abhāve*—in the absence of alms; *kṣīṇa*—skinny; *kalevara*—body.

TRANSLATION

"The yogī of My mind wears the torn quilt of anxiety on his dirty body, which is covered with dust and ashes. His only words are,'Alas! Kṛṣṇa!' He wears twelve bangles of distress on his wrist and a turban of greed on his head. Because he has not eaten anything, he is very thin.

antya.14.46

> *vyāsa, śukādi yogi-gaṇa, kṛṣṇa ātmā nirañjana,*
> *vraje tāṅra yata līlā-gaṇa*
> *bhāgavatādi śāstra-gaṇe, kariyāche varṇane,*
> *sei tarjā paḍe anukṣaṇa*

SYNONYMS

vyāsa—Dvaipāyana Vyāsa; *śuka-ādi*—and other sages, such as Śukadeva Gosvāmī; *yogi-gaṇa*—great mystic *yogīs*; *kṛṣṇa*—Lord Kṛṣṇa; *ātmā*—the Supersoul; *nirañjana*—without material contamination; *vraje*—in Vṛndāvana; *tāṅra*—His; *yata*—all; *līlā-gaṇa*—pastimes; *bhāgavata-ādi*—*Śrīmad-Bhāgavatam* and others; *śāstra-gaṇe*—in revealed scriptures; *kariyāche varṇane*—have described; *sei tarjā*—that competition of poetry between two parties; *paḍe*—reads; *anukṣaṇa*—every moment.

TRANSLATION

"The great yogī of My mind always studies the poetry and discussions of Lord Kṛṣṇa's Vṛndāvana pastimes. In the Śrīmad-Bhāgavatam and other scriptures, great saintly yogīs like Vyāsadeva and Śukadeva Gosvāmī have described Lord Kṛṣṇa as the Supersoul, beyond all material contamination.

antya.14.47

> *daśendriye śiṣya kari', 'mahā-bāula' nāma dhari',*
> *śiṣya lañā karila gamana*
> *mora deha sva-sadana, viṣaya-bhoga mahā-dhana,*
> *saba chāḍi' gelā vṛndāvana*

SYNONYMS

daśa-indriye—the ten senses; *śiṣya kari'*—making disciples; *mahā-bāula*—of a great mendicant; *nāma dhari'*—taking the name; *śiṣya lañā*—taking disciples; *karila gamana*—has gone; *mora*—My; *deha*—body; *sva-sadana*—own home; *viṣaya-bhoga*—material enjoyment; *mahā-dhana*—great treasure; *saba chāḍi'*—leaving aside everything; *gelā vṛndāvana*—has gone to Vṛndāvana.

TRANSLATION

"The mystic yogī of My mind has assumed the name Mahābāula and made disciples of My ten senses. Thus

My mind has gone to Vṛndāvana, leaving aside the home of My body and the great treasure of material enjoyment.

PURPORT

Śrī Caitanya Mahāprabhu compares His mind to one of the mystic *yogīs* known as *bāula,* who makes at least ten disciples.

antya.14.48

> *vṛndāvane prajā-gaṇa, yata sthāvara-jaṅgama,*
> *vṛkṣa-latā gṛhastha-āśrame*
> *tāra ghare bhikṣāṭana, phala-mūla-patrāśana,*
> *ei vṛtti kare śiṣya-sane*

SYNONYMS

vṛndāvane—in Vṛndāvana; *prajā-gaṇa*—the citizens; *yata*—all; *sthāvara-jaṅgama*—nonmoving and moving; *vṛkṣa-latā*—the trees and creepers; *gṛhastha-āśrame*—in household life; *tāra ghare*—at his house; *bhikṣā-āṭana*—begging from door to door; *phala-mūla-patra*—fruits, roots and leaves; *aśana*—eating; *ei vṛtti*—this business; *kare*—performs; *śiṣya-sane*—with the disciples.

TRANSLATION

"In Vṛndāvana, he goes from door to door begging alms with all his disciples. He begs from both the moving and

the inert inhabitants—the citizens, the trees and the creepers. In this way he lives on fruits, roots and leaves.

antya.14.49

> *kṛṣṇa-guṇa-rūpa-rasa, gandha, śabda, paraśa,*
> *se sudhā āsvāde gopī-gaṇa*
> *tā-sabāra grāsa-śeṣe, āni' pañcendriya śiṣye,*
> *se bhikṣāya rākhena jīvana*

SYNONYMS

kṛṣṇa—of Lord Kṛṣṇa; *guṇa-rūpa-rasa*—attributes, beauty and sweetness; *gandha śabda paraśa*—aroma, sound and touch; *se sudhā*—that nectar; *āsvāde*—taste; *gopī-gaṇa*—all the *gopīs*; *tā-sabāra*—of all of them; *grāsa-śeṣe*—remnants of food; *āni'*—bringing; *pañca-indriya*—five senses; *śiṣye*—the disciples; *se bhikṣāya*—by such alms; *rākhena*—maintain; *jīvana*—life.

TRANSLATION

"The gopīs of Vrajabhūmi always taste the nectar of Kṛṣṇa's attributes, His beauty, His sweetness, His aroma, the sound of His flute and the touch of His body. My mind's five disciples, the senses of perception, gather the remnants of that nectar from the gopīs and bring them to the yogī of My mind. The senses maintain their lives by eating those remnants.

antya.14.50

> *śūnya-kuñja-maṇḍapa-koṇe, yogābhyāsa kṛṣṇa-dhyāne,*
> *tāhāṅ rahe lañā śiṣya-gaṇa*
> *kṛṣṇa ātmā nirañjana, sākṣāt dekhite mana,*
> *dhyāne rātri kare jāgaraṇa*

SYNONYMS

śūnya-kuñja-maṇḍapa-koṇe—in the corner of a pavilion in a solitary garden; *yoga-abhyāsa*—practice of mystic *yoga*; *kṛṣṇa-dhyāne*—by meditating on Kṛṣṇa; *tāhāṅ*—there; *rahe*—remains; *lañā*—taking; *śiṣya-gaṇa*—disciples; *kṛṣṇa*—Lord Kṛṣṇa; *ātmā*—the Supersoul; *nirañjana*—without material contamination; *sākṣāt*—directly; *dekhite*—to see; *mana*—mind; *dhyāne*—in meditation; *rātri*—at night; *kare jāgaraṇa*—keeps awake.

TRANSLATION

"There is a solitary garden where Kṛṣṇa enjoys His pastimes, and in one corner of a pavilion in that garden, the yogī of My mind, along with his disciples, practices mystic yoga. Wanting to see Kṛṣṇa directly, this yogī remains awake throughout the night, meditating on Kṛṣṇa who is the Supersoul, uncontaminated by the three modes of nature.

> *mana kṛṣṇa-viyogī, duḥkhe mana haila yogī,*
> *se viyoge daśa daśā haya*
> *se daśāya vyākula hañā, mana gela palāñā,*
> *śūnya mora śarīra ālaya"*

SYNONYMS

mana—the mind; *kṛṣṇa-viyogī*—bereft of Kṛṣṇa's association; *duḥkhe*—in unhappiness; *mana*—the mind; *haila*—became; *yogī*—a mystic *yogī*; *se viyoge*—by that feeling of separation; *daśa*—ten; *daśā*—transcendental transformations; *haya*—there are; *se daśāya*—by those transcendental transformations; *vyākula hañā*—being very agitated; *mana*—the mind; *gela*—went away; *palāñā*—fleeing; *śūnya*—void; *mora*—My; *śarīra*—body; *ālaya*—place of residence.

TRANSLATION

"When My mind lost the association of Kṛṣṇa and could no longer see Him, he became depressed and took up mystic yoga. In the void of separation from Kṛṣṇa, he experienced ten transcendental transformations. Agitated by these transformations, My mind fled, leaving My body, his place of residence, empty. Thus I am completely in trance."

PURPORT

In this verse, the outward activities of the *kāpālika* mendicants have been described, but not their actual life. The *kāpālika* mendicants are tantric materialists who carry skulls in their hands. They are not Vaiṣṇavas and have nothing to do with spiritual life. Therefore they are untouchable. Only an outward comparison has been made between the mind and their activities, but their behavior should never be imitated.

antya.14.52

> *kṛṣṇera viyoge gopīra daśa daśā haya*
> *sei daśa daśā haya prabhura udaya*

SYNONYMS

kṛṣṇera viyoge—by separation from Kṛṣṇa; *gopīra*—of the *gopīs*; *daśa daśā*—ten kinds of transcendental transformations of the body; *haya*—there are; *sei*—those; *daśa daśā*—ten kinds of transcendental transformations; *haya*—are; *prabhura udaya*—visible in the body of Śrī Caitanya Mahāprabhu.

TRANSLATION

When the gopīs felt separation from Kṛṣṇa, they experienced ten kinds of bodily transformations. These same symptoms appeared on the body of Śrī Caitanya Mahāprabhu.

antya.14.53

> *cintātra jāgarodvegau*
> *tānavaṁ malināṅgatā*
> *pralāpo vyādhir unmādo*
> *moho mṛtyur daśā daśa*

SYNONYMS

cintā—anxiety; *atra*—here (because of separation from Kṛṣṇa); *jāgara*—wakefulness; *udvegau*—and mental agitation; *tānavam*—thinness; *malina-aṅgatā*—an unclean, almost dirty state of the body; *pralāpaḥ*—talking like a madman; *vyādhiḥ*—disease; *unmādaḥ*—madness; *mohaḥ*—illusion; *mṛtyuḥ*—death; *daśā*—conditions; *daśa*—ten.

TRANSLATION

"The ten bodily transformations resulting from separation from Kṛṣṇa are anxiety, wakefulness, mental agitation, thinness, uncleanliness, talking like a madman, disease, madness, illusion and death."

PURPORT

This verse is part of a description of Śrīmatī Rādhārāṇī's different traits from *Ujjvala-nīlamaṇi* by Śrīla Rūpa Gosvāmī. In this book, he elaborately explains the ten symptoms as follows.

Cintā. As stated in the *Haṁsadūta:*

> *yadā yāto gopī-hṛdaya-madano nanda-sadanān*
> *mukundo gāndinyās tanayam anurundhan madhu-*
> *purīm*
> *tadāmāṅkṣīc cintā-sariti ghana-ghūrṇāparicayair*
> *agādhāyāṁ vādhāmaya-payasi rādhā virahiṇī*

"At the request of Akrūra, Kṛṣṇa and Balarāma left the house of Nanda Mahārāja for Mathurā. At that time, Śrīmatī Rādhārāṇī's mind was disrupted, and She became almost mad because of extreme separation from Kṛṣṇa. She experienced great mental pain and agitation, which caused Her to drown in mental speculation in the river of anxiety. She thought, 'Now I am going to die, and when I die, Kṛṣṇa will surely come back to see Me again. But when He hears of My death from the people of Vṛndāvana, He will certainly be very unhappy. Therefore I shall not die.' " This is the explanation of the word *cintā*.

Jāgara. As stated in the *Padyāvalī:*

> *yāḥ paśyanti priyaṁ svapne*
> *dhanyāstāḥ sakhi yoṣitaḥ*
> *asmākaṁ tu gate kṛṣṇe*
> *gatā nidrāpi vairiṇī*

Thinking Herself very unfortunate, Śrīmatī Rādhārāṇī addressed Her very dear friend Viśākhā, "My dear friend, if I could see Kṛṣṇa in My dreams, I would certainly be glorified for My great fortune. But what can I do? Sleep also plays

mischievously with Me. Indeed, it has become My enemy. Therefore I have not slept since the departure of Kṛṣṇa."

Udvega. This word is also explained in the *Haṁsadūta* as follows:

mana me hā kaṣṭaṁ jvalati kim ahaṁ hanta karavai

> *na pāraṁ nāvāraṁ sumukhi kalayām yasya jaladheḥ*
> *iyaṁ vande mūrdhnā sapadi tam upāyaṁ kathaya me*
> *parāmṛśye yasmād dhṛti-kaṇikayāpi kṣaṇi-kayā*

Śrīmatī Rādhārāṇī addressed Lalitā, "My dear beautiful-faced Lalitā, I cannot express how My heart is burning. It is a great, unfathomable ocean of anxiety. Still, I wish to offer My obeisances at your lotus feet. What shall I do? Please consider My condition and advise Me how I can become peaceful. That is My desire."

> *Tānava is described as follows:*

> *udañcad-vaktrāmbhoruha-vikṛtir antaḥ-kulaśitā*
> *sadāhārābhāva-glapita-kucakokā yadu-pate*
> *viśuṣyanti rādhā tava viraha-tāpād anudinaṁ*
> *nidāghe kuly eva kraśima-paripākaṁ prathayati*

When Uddhava returned to Mathurā after visiting Vṛndāvana, Lord Kṛṣṇa inquired from him about Rādhārāṇī and Viśākhā. Uddhava replied as follows: "Consider the condition of the *gopīs!*

Śrīmatī Rādhārāṇī especially is in a very painful condition because of separation from You. She has grown skinny, and Her bodily luster is almost gone. Her heart is immersed in pain, and because She has given up eating, Her breast has become black, as if diseased. Because of separation from You, all the *gopīs,* especially Rādhārāṇī, appear like dried-up water holes under the scorching heat of the sun."

Malina-aṅgatā is described as follows:

> *hima-visara-viśīrṇāmbhoja-tulyānana-śrīḥ*
> *khara-marud-aparajyad-bandhu-jīvopamauṣṭhī*
> *agha-hara śarad-arkottāpitendīvarākṣī*
> *tava viraha-vipatti-mlāpitāsīd viśākhā*

Uddhava said to Kṛṣṇa, "O most auspicious Kṛṣṇa, please hear me. The tribulation caused by Your absence has made Viśākhā languid. Her lips tremble like trees in a strong wind. Her beautiful face is like a lotus flower that has withered under the snow, and Her eyes are like lotus petals scorched by the heat of the autumn sun."

Pralāpa is explained in *Lalita-mādhava* as follows:

> *kva nanda-kula-candramāḥ kva śikhi-candra-kālaṅkṛtiḥ*
> *kva manda-muralī-ravaḥ kva nu surendra-nīla-dyutiḥ*
> *kva rāsa-rasa-tāṇḍavī kva sakhi jīva-rakṣauṣadhir*

> *nidhir mama suhṛttamaḥ kva tava hanta hā dhig-vidhiḥ*

This is Śrīmatī Rādhārāṇī's lamentation for Her beloved Kṛṣṇa, who was away from home. A woman whose husband has left home and gone to a foreign land is called *proṣita-bhartṛkā*. Lamenting for Kṛṣṇa in the same way as such a woman laments for her husband, Śrīmatī Rādhārāṇī said, "My dear friend, where is the glory of the family of Mahārāja Nanda, who wears a half-moon ornament on His head? Where is Kṛṣṇa, whose hue is like that of the *indranīla* jewel and who plays so nicely on His flute? Where is your friend, the best of all men, so expert in dancing in the circle of the *rāsa* dance? Where is He who is the real medicine to save Me from dying of heart disease? I must condemn Providence, for he has caused Me so many tribulations by separating Me from Kṛṣṇa."

Vyādhi is also described in *Lalita-mādhava:*

> *uttāpī puṭa-pākato 'pi garala-grāmād api kṣobhaṇo*
> *dambholer api duḥsahaḥ kaṭur alaṁ hṛn-magna-śūlyād api*
> *tīvraḥ prauḍha-visūcikāni-cayato 'py uccair mamāyaṁ balī*
> *marmāṇy adya bhinatti gokula-pater viśleṣa-janmā jvaraḥ*

Being greatly afflicted by the pain of separation from Kṛṣṇa, Śrīmatī Rādhārāṇī said, "My dear Lalitā, kindly hear Me. I

cannot bear suffering the fever of separation from Kṛṣṇa, nor can I explain it to you. It is something like gold melting in an earthen box. This fever produces more distress than poison, and it is more piercing than a thunderbolt. I suffer exactly like someone almost dead from cholera. To be giving Me so much pain, this fever must be very strong indeed."

Unmāda is explained as follows:

> *bhramati bhavana-garbhe nirnimittaṁ hasantī*
> *prathayati tava vārtāṁ cetanācetaneṣu*
> *luṭhati ca bhuvi rādhā kampitāṅgī murāre*
> *viṣama-viraha-khedodgāri-vibhrānta-cittā*

Uddhava said to Kṛṣṇa, "My dear Kṛṣṇa, all the *gopīs* are so afflicted by Your absence that they have become almost mad. O Murāri, at home Śrīmatī Rādhārāṇī laughs unnecessarily and, like a madwoman, inquires about You from every entity without distinction, even from the stones. She rolls on the ground, unable to bear the agony of Your absence."

Moha is explained as follows:

> *nirundhe dainyābdhiṁ harati guru-cintā paribhavaṁ*
> *vilumpaty unmādaṁ sthagayati balād bāṣpa-laharīm*
> *idānīṁ kaṁsāre kuvalaya-dṛśaḥ kevalam idaṁ*
> *vidhatte sācivyaṁ tava viraha-mūrcchā-sahacarī*

Lalitā wrote Kṛṣṇa the following letter on Śrīmatī Rādhārāṇī's behalf: "My dear Kṛṣṇa, separation from You has greatly agitated Śrīmatī Rādhārāṇī's mind, and She has fallen unconscious on the ground. O enemy of Kaṁsa, You have now become a first-class politician, and therefore You can supposedly give relief to everyone. Therefore please consider the plight of Śrīmatī Rādhārāṇī, or very soon You will hear of Her death. Maybe at that time You will lament, although now You are jubilant."

Mṛtyu is explained in the *Haṁsadūta:*

> *aye rāsa-krīḍā-rasika mama sakhyaṁ nava-navā*
> *purā baddhā yena praṇaya-laharī hanta gahanā*
> *sa cen muktāpekṣas tvam asi dhig imāṁ tūlaśakalaṁ*
> *yad etasyā nāsā-nihitam idam adyāpi calati*

In the following letter, Lalitā chastised Kṛṣṇa for staying in Mathurā: "Simply by dancing in the circle of the *rāsa* dance, You attracted Śrīmatī Rādhārāṇī's love. Why are You now so indifferent to my dear friend Rādhārāṇī? She is lying nearly unconscious, thinking of Your pastimes. I shall determine whether She is alive by putting a cotton swab under Her nostrils, and if She is still living, I shall chastise Her."

antya.14.54

> *ei daśa-daśāya prabhu vyākula rātri-dine*
> *kabhu kona daśā uṭhe, sthira nahe mane*

SYNONYMS

ei—these; *daśa-daśāya*—by ten conditions; *prabhu*—Śrī Caitanya Mahāprabhu; *vyākula*—overwhelmed; *rātri-dine*—night and day; *kabhu*—sometimes; *kona*—some; *daśā*—condition; *uṭhe*—arises; *sthira*—steady; *nahe*—is not; *mane*—the mind.

TRANSLATION

Śrī Caitanya Mahāprabhu was overwhelmed night and day by these ten ecstatic conditions. Whenever such symptoms arose, His mind became unsteady.

antya.14.55

> *eta kahi' mahāprabhu mauna karilā*
> *rāmānanda-rāya śloka paḍite lāgilā*

SYNONYMS

eta kahi'—speaking this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *mauna karilā*—became silent; *rāmānanda-rāya*—Rāmānanda Rāya; *śloka*—verses; *paḍite lāgilā*—began to recite.

TRANSLATION

After speaking in this way, Śrī Caitanya Mahāprabhu fell silent. Then Rāma-nanda Rāya began to recite various verses.

antya.14.56

> *svarūpa-gosāñi kare kṛṣṇa-līlā gāna*
> *dui jane kichu kailā prabhura bāhya jñāna*

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosāñi; *kare*—does; *kṛṣṇa-līlā*—of the pastimes of Kṛṣṇa; *gāna*—singing; *dui jane*—both of them; *kichu*—some; *kailā*—revived; *prabhura*—of Śrī Caitanya Mahāprabhu; *bāhya jñāna*—external consciousness.

TRANSLATION

Rāmānanda Rāya recited verses from Śrīmad-Bhāgavatam, and Svarūpa Dāmodara Gosvāmī sang of Kṛṣṇa's pastimes. In this way, they brought Śrī Caitanya Mahāprabhu to external consciousness.

antya.14.57

> *ei-mata ardha-rātri kailā niryāpaṇa*
> *bhitara-prakoṣṭhe prabhure karāilā śayana*

SYNONYMS

ei-mata—in this way; *ardha-rātri*—half the night; *kailā niryāpaṇa*—passed; *bhitara-prakoṣṭhe*—in the inner room; *prabhure*—Śrī Caitanya Mahāprabhu; *karāilā śayana*—they made to lie down.

TRANSLATION

After half the night had passed in this way, Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī made Śrī Caitanya Mahāprabhu lie down on His bed in the inner room.

antya.14.58

> *rāmānanda-rāya tabe gelā nija ghare*
> *svarūpa-govinda duṅhe śuilena dvāre*

SYNONYMS

rāmānanda-rāya—Rāmānanda Rāya; *tabe*—thereupon; *gelā*—returned; *nija ghare*—to his home; *svarūpa*—Svarūpa Dāmodara Gosvāmī; *govinda*—and Govinda; *duṅhe*—both; *śuilena*—lay down; *dvāre*—at the door.

TRANSLATION

Then Rāmānanda Rāya returned home, and Svarūpa Dāmodara Gosvāmī, along with Govinda, lay down in front of the door to Śrī Caitanya Mahāprabhu's room.

antya.14.59

> *saba rātri mahāprabhu kare jāgaraṇa*
> *ucca kari' kahe kṛṣṇa-nāma-saṅkīrtana*

SYNONYMS

saba rātri—all night; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kare*—does; *jāgaraṇa*—remaining without sleep; *ucca kari'*—very loudly; *kahe kṛṣṇa-nāma-saṅkīrtana*—chants the holy name of Kṛṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu remained awake throughout the entire night, chanting the Hare Kṛṣṇa mantra very loudly.

antya.14.60

> *śabda nā pāñā svarūpa kapāṭa kailā dūre*
> *tina-dvāra deoyā āche, prabhu nāhi ghare!*

SYNONYMS

śabda—sound; *nā*—not; *pāñā*—hearing; *svarūpa*—Svarūpa Dāmodara Gosvāmī; *kapāṭa*—the door; *kailā dūre*—opened; *tina-dvāra*—three doors; *deoyā āche*—were locked; *prabhu*—Śrī Caitanya Mahāprabhu; *nāhi ghare*—was not within the room.

TRANSLATION

After some time, Svarūpa Dāmodara could no longer hear Śrī Caitanya Mahāprabhu chanting. When he

entered the room, he found the three doors locked, but Śrī Caitanya Mahāprabhu had gone.

antya.14.61

> *cintita ha-ila sabe prabhure nā dekhiyā*
> *prabhu cāhi' bule sabe deuṭī jvāliyā*

SYNONYMS

cintita ha-ila—became very anxious; *sabe*—all the devotees; *prabhure*—Śrī Caitanya Mahāprabhu; *nā dekhiyā*—not seeing; *prabhu*—Śrī Caitanya Mahāprabhu; *cāhi'*—searching for; *bule*—wander; *sabe*—all of them; *deuṭī*—lamp; *jvāliyā*—lighting.

TRANSLATION

All the devotees were very anxious when they saw that the Lord was not in His room. They wandered about searching for Him with a warning lamp.

antya.14.62

> *siṁha-dvārera uttara-diśāya āche eka ṭhāñi*
> *tāra madhye paḍi' āchena caitanya-gosāñi*

SYNONYMS

siṁha-dvārera—of the gate known as Siṁha-dvāra; *uttara-diśāya*—on the northern side; *āche*—there is; *eka ṭhāñi*—a place; *tāra madhye*—within that place; *paḍi'*—lying down; *āchena*—was; *caitanya-gosāñi*—Śrī Caitanya Mahāprabhu.

TRANSLATION

After searching for some time, they came upon Śrī Caitanya Mahāprabhu lying in a corner by the northern side of the Siṁha-dvāra gate.

antya.14.63

> *dekhi' svarūpa-gosāñi-ādi ānandita hailā*
> *prabhura daśā dekhi' punaḥ cintite lāgilā*

SYNONYMS

dekhi'—seeing; *svarūpa-gosāñi-ādi*—all the devotees, headed by Svarūpa Dāmodara Gosvāmī; *ānandita hailā*—became very glad; *prabhura*—of Śrī Caitanya Mahāprabhu; *daśā*—the condition; *dekhi'*—seeing; *punaḥ*—again; *cintite lāgilā*—they began to feel anxiety.

TRANSLATION

At first they were overjoyed to see Him, but when they saw His condition, all the devotees, headed by Svarūpa Dāmodara Gosvāmī, were very anxious.

antya.14.64

> *prabhu paḍi' āchena dīrgha hāta pāṅca-chaya*
> *acetana deha, nāsāya śvāsa nāhi vaya*

SYNONYMS

prabhu—the Lord; *paḍi' āchena*—was lying down; *dīrgha*—prolonged; *hāta pāṅca-chaya*—five to six cubits (one cubit equals about a foot and a half); *acetana deha*—unconscious body; *nāsāya*—in the nostrils; *śvāsa*—breath; *nāhi vaya*—does not flow.

TRANSLATION

Śrī Caitanya Mahāprabhu was lying unconscious, and His body had become elongated to five or six cubits [eight or nine feet]. There was no breath from His nostrils.

antya.14.65-66

> *eka eka hasta-pāda—dīrgha tina tina-hāta*
> *asthi-granthi bhinna, carma āche mātra tāta*

hasta, pāda, grīvā, kaṭi, asthi sandhi yata
eka eka vitasti bhinna hañāche tata

SYNONYMS

eka eka—each one; *hasta-pāda*—arms and legs; *dīrgha*—prolonged; *tina tina-hāta*—three cubits; *asthi-granthi*—joints of the bones; *bhinna*—separated; *carma*—skin; *āche*—there is; *mātra*—only; *tāta*—a slight temperature indicating life; *hasta*—arms; *pāda*—legs; *grīvā*—neck; *kaṭi*—waist; *asthi*—bones; *sandhi*—joints; *yata*—as many; *eka*—one; *eka*—one; *vitasti*—about six inches; *bhinna*—separated; *hañāche*—were; *tata*—so many.

TRANSLATION

Each of His arms and legs had become three cubits long; only skin connected the separated joints. The Lord's body temperature, indicating life, was very low. All the joints in His arms, legs, neck and waist were separated by at least six inches.

antya.14.67

carma-mātra upare, sandhi āche dīrgha hañā
duḥkhita ha-ilā sabe prabhure dekhiyā

SYNONYMS

carma-mātra—only skin; *upare*—over; *sandhi*—joints; *āche*—are; *dīrgha*—prolonged; *haña*—being; *duḥkhita*—very sorry; *ha-ilā*—became; *sabe*—all of them; *prabhure*—Śrī Caitanya Mahāprabhu; *dekhiyā*—seeing.

TRANSLATION

It appeared that only skin covered His elongated joints. Seeing the Lord's condition, all the devotees were very unhappy.

antya.14.68

> *mukhe lālā-phena prabhura uttāna-nayāna*
> *dekhiyā sakala bhaktera deha chāḍe prāṇa*

SYNONYMS

mukhe—at the mouth; *lālā*—saliva; *phena*—foam; *prabhura*—of Śrī Caitanya Mahāprabhu; *uttāna*—turned upwards; *nayāna*—eyes; *dekhiyā*—seeing; *sakala bhaktera*—of all the devotees; *deha*—body; *chāḍe*—leaves; *prāṇa*—life.

TRANSLATION

They almost died when they saw Śrī Caitanya Mahāprabhu with His mouth full of saliva and foam and His eyes turned upward.

antya.14.69

> *svarūpa-gosāñi tabe ucca kariyā*
> *prabhura kāṇe kṛṣṇa-nāma kahe bhakta-gaṇa lañā*

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosāñi; *tabe*—at that time; *ucca kariyā*—very loudly; *prabhura kāṇe*—in the ear of Śrī Caitanya Mahāprabhu; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *kahe*—began to chant; *bhakta-gaṇa lañā*—with all the other devotees.

TRANSLATION

When they saw this, Svarūpa Dāmodara Gosvāmī and all the other devotees began to chant the holy name of Kṛṣṇa very loudly into Śrī Caitanya Mahāprabhu's ear.

antya.14.70

> *bahu-kṣaṇe kṛṣṇa-nāma hṛdaye paśilā*
> *'hari-bola' bali' prabhu garjiyā uṭhilā*

SYNONYMS

bahu-kṣaṇe—after a long time; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *hṛdaye paśilā*—entered the heart; *hari-bola bali'*—saying Hari bol; *prabhu*—Śrī Caitanya Mahāprabhu; *garjiyā*—making a loud sound; *uṭhilā*—got up.

TRANSLATION

After they chanted in this way for a long time, the holy name of Kṛṣṇa entered the heart of Śrī Caitanya Mahāprabhu, and He suddenly arose with a loud shout of "Hari bol."

antya.14.71

> *cetana pāite asthi-sandhi lāgila*
> *pūrva-prāya yathāvat śarīra ha-ila*

SYNONYMS

cetana pāite—after coming to consciousness; *asthi-sandhi*—the joints of the bones; *lāgila*—contracted; *pūrva-prāya*—as before; *yathāvat*—in a normal condition; *śarīra*—the body; *ha-ila*—became.

TRANSLATION

As soon as the Lord returned to external consciousness, all His joints contracted, and His entire body returned to normal.

antya.14.72

> *ei līlā mahāprabhura raghunātha-dāsa*
> *'gaurāṅga-stava-kalpavṛkṣe' kariyāche prakāśa*

SYNONYMS

ei līlā—this pastime; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *raghunātha-dāsa*—Raghunātha dāsa Gosvāmī; *gaurāṅga-stava-kalpa-vṛkṣe*—in the book known as *Gaurāṅga-stava-kalpavṛkṣa*; *kariyāche prakāśa*—has described.

TRANSLATION

Śrīla Raghunātha dāsa Gosvāmī has described these pastimes elaborately in his book Gaurāṅga-stava-kalpavṛkṣa.

antya.14.73

> *kvacin miśrāvāse vraja-pati-sutasyoru-virahāt*
> *ślathac chrī-sandhitvād dadhad-adhika-dairghyaṁ*
> *bhuja-padoḥ*
> *luṭhan bhūmau kākvā vikala-vikalaṁ gadgada-vacā*
> *rudan śrī-gaurāṅgo hṛdaya udayan māṁ madayati*

SYNONYMS

kvacit—sometimes; *miśra-āvāse*—in the house of Kāśī Miśra; *vraja-pati-sutasya*—of the son of Nanda Mahārāja; *uru-virahāt*—because of strong feeling of separation; *ślathat*—being slackened; *śrī-sandhitvāt*—from the joints of His transcendental body; *dadhat*—obtaining; *adhika-dairghyam*—extraordinary longness; *bhuja-padoḥ*—of the arms and legs; *luṭhan*—rolling; *bhūmau*—on the

ground; *kākvā*—with a cry of lamentation; *vikala-vikalam*—very sorrowfully; *gadgada-vacā*—with a faltering voice; *rudan*—crying; *śrī-gaurāṅgaḥ*—Lord Śrī Caitanya Mahāprabhu; *hṛdaye*—in the heart; *udayan*—awakening; *mām*—me; *madayati*—maddens.

TRANSLATION

"Sometimes Śrī Caitanya Mahāprabhu would go to the house of Kāśī Miśra. There He would be greatly aggrieved, feeling separation from Kṛṣṇa. The joints of His transcendental body would slacken, and His arms and legs would become elongated. Rolling on the ground, the Lord would cry out in distress in a faltering voice and weep very sorrowfully. The appearance of Śrī Caitanya Mahāprabhu, awakening in my heart, maddens me."

antya.14.74

> *siṁha-dvāre dekhi' prabhura vismaya ha-ilā*
> *'kāṅhā kara ki'—ei svarūpe puchilā*

SYNONYMS

siṁha-dvāre—at the gate known as Siṁha-dvāra; *dekhi'*—seeing; *prabhura*—of Śrī Caitanya Mahāprabhu; *vismaya ha-ilā*—there was astonishment; *kāṅhā*—where; *kara ki'*—what am I doing; *ei*—this; *svarūpe puchilā*—inquired from Svarūpa Dāmodara Gosvāmī.

TRANSLATION

Śrī Caitanya Mahāprabhu was very astonished to find Himself in front of the Siṁha-dvāra. He asked Svarūpa Dāmodara Gosvāmī, "Where am I? What am I doing here?"

antya.14.75

> *svarūpa kahe,—'uṭha, prabhu, cala nija-ghare*
> *tathāi tomāre saba karimu gocare'*

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara Gosvāmī replied; *uṭha prabhu*—my dear Lord, please get up; *cala*—go; *nija-ghare*—to Your place; *tathāi*—there; *tomāre*—unto You; *saba*—all; *karimu gocare*—I shall inform.

TRANSLATION

Svarūpa Dāmodara said, "My dear Lord, please get up. Let us go to Your place. There I shall tell You everything that has happened."

antya.14.76

> *eta bali' prabhure dhari' ghare lañā gelā*
> *tāṅhāra avasthā saba kahite lāgilā*

SYNONYMS

eta bali'—saying this; *prabhure dhari'*—taking Mahāprabhu; *ghare*—home; *lañā gelā*—took back; *tāṅhāra avasthā*—His condition; *saba*—all of them; *kahite lāgilā*—began to speak.

TRANSLATION

Thus all the devotees carried Śrī Caitanya Mahāprabhu back to His residence. Then they all described to Him what had happened.

antya.14.77

> *śuni' mahāprabhu baḍa hailā camatkāra*
> *prabhu kahe,—'kichu smṛti nāhika āmāra*

SYNONYMS

śuni'—hearing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *baḍa*—very much; *hailā camatkāra*—became astonished; *prabhu kahe*—Śrī Caitanya Mahāprabhu said; *kichu*—any; *smṛti*—remembrance; *nāhika*—is not; *āmāra*—Mine.

TRANSLATION

Hearing the description of His condition while lying near the Siṁha-dvāra, Śrī Caitanya Mahāprabhu was very astonished. He said, "I do not remember any of these things.

antya.14.78

> *sabe dekhi—haya mora kṛṣṇa vidyamāna*
> *vidyut-prāya dekhā diyā haya antardhāna'*

SYNONYMS

sabe—only this; *dekhi*—I know; *haya*—there is; *mora*—My; *kṛṣṇa*—Lord Kṛṣṇa; *vidyamāna*—brightly present; *vidyut-prāya*—like lightning; *dekhā diyā*—appearing; *haya*—there is; *antardhāna*—disappearance.

TRANSLATION

"I can only remember that I saw My Kṛṣṇa, but only for an instant. He appeared before Me, and then, like lightning, immediately disappeared."

antya.14.79

> *hena-kāle jagannāthera pāṇi-śaṅkha bājilā*
> *snāna kari' mahāprabhu daraśane gelā*

SYNONYMS

hena-kāle—at this time; *jagannāthera*—of Lord Jagannātha; *pāṇi-śaṅkha*—a conchshell that can be held in the hand; *bājilā*—vibrated; *snāna kari'*—after bathing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *daraśane gelā*—went to see Lord Jagannātha.

TRANSLATION

Just then, everyone heard the blowing of the conchshell at the Jagannātha temple. Śrī Caitanya Mahāprabhu immediately took His bath and went to see Lord Jagannātha.

antya.14.80

> *ei ta' kahiluṅ prabhura adbhuta vikāra*
> *yāhāra śravaṇe loke lāge camatkāra*

SYNONYMS

ei ta'—thus; *kahiluṅ*—I have described; *prabhura*—of Śrī Caitanya Mahāprabhu; *adbhuta vikāra*—uncommon transformations of the body; *yāhāra śravaṇe*—hearing which; *loke*—people; *lāge*—feel; *camatkāra*—astonishment.

TRANSLATION

Thus I have described the uncommon transformations of the body of Śrī Caitanya Mahāprabhu. When people hear about this, they are very astonished.

antya.14.81

> *loke nāhi dekhi aiche, śāstre nāhi śuni*
> *hena bhāva vyakta kare nyāsi-cūḍāmaṇi*

SYNONYMS

loke—among people; *nāhi dekhi*—we do not see; *aiche*—such; *śāstre*—in scripture; *nāhi śuni*—we do not hear; *hena*—such; *bhāva*—emotions; *vyakta kare*—exhibits; *nyāsi-cūḍāmaṇi*—the supreme *sannyāsī*.

TRANSLATION

No one has witnessed such bodily changes elsewhere, nor has anyone read of them in the revealed scriptures. Yet Śrī Caitanya Mahāprabhu, the supreme sannyāsī, exhibited these ecstatic symptoms.

antya.14.82

> *śāstra-lokātīta yei yei bhāva haya*
> *itara-lokera tāte nā haya niścaya*

SYNONYMS

śāstra-loka-atīta—beyond the conception of people and the revealed scriptures; *yei yei*—whatever; *bhāva*—emotional ecstasies; *haya*—there are; *itara-lokera*—of common men; *tāte*—in that; *nā haya*—there is not; *niścaya*—belief.

TRANSLATION

These ecstasies are not described in the śāstras, and they are inconceivable to common men. Therefore people in general do not believe in them.

antya.14.83

> *raghunātha-dāsera sadā prabhu-saṅge sthiti*
> *tāṅra mukhe śuni' likhi kariyā pratīti*

SYNONYMS

raghunātha-dāsera—of Raghunātha dāsa Gosvāmī; *sadā*—always; *prabhu-saṅge*—with Śrī Caitanya Mahāprabhu; *sthiti*—living; *tāṅra mukhe*—from his mouth; *śuni'*—hearing; *likhi*—I write; *kariyā pratīti*—accepting in total.

TRANSLATION

Raghunātha dāsa Gosvāmī lived continuously with Śrī Caitanya Mahāprabhu. I am simply recording whatever I have heard from him. Although common men do not believe in these pastimes, I believe in them totally.

antya.14.84

> *eka-dina mahāprabhu samudre yāite*
> *'caṭaka'-parvata dekhilena ācambite*

SYNONYMS

eka-dina—one day; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *samudre yāite*—while going to the sea; *caṭaka-parvata*—the Caṭaka-parvata sand hill; *dekhilena*—saw; *ācambite*—suddenly.

TRANSLATION

One day, while Śrī Caitanya Mahāprabhu was going to the sea to bathe, He suddenly saw a sand dune named Caṭaka-parvata.

antya.14.85

> *govardhana-śaila-jñāne āviṣṭa ha-ilā*
> *parvata-diśāte prabhu dhāñā calilā*

SYNONYMS

govardhana-śaila—Govardhana Hill; *jñāne*—by the understanding; *āviṣṭa ha-ilā*—became overwhelmed; *parvata-diśāte*—in the direction of the sand hill; *prabhu*—Śrī Caitanya Mahāprabhu; *dhāñā calilā*—began to run.

TRANSLATION

Śrī Caitanya Mahāprabhu mistook the sand dune for Govardhana Hill and ran toward it.

antya.14.86

> *hantāyam adrir abalā hari-dāsa-varyo*
> *yad rāma-kṛṣṇa-caraṇa-sparaśa-pramodaḥ*
> *mānaṁ tanoti saha-go-gaṇayos tayor yat*
> *pānīya-sūyavasa-kandara-kanda-mūlaiḥ*

SYNONYMS

hanta—oh; *ayam*—this; *adriḥ*—hill; *abalāḥ*—O friends; *hari-dāsa-varyaḥ*—the best among the servants of the Lord; *yat*—because; *rāma-kṛṣṇa-caraṇa*—of the lotus feet of Lord Kṛṣṇa and Balarāma; *sparaśa*—by the touch; *pramodaḥ*—jubilant; *mānam*—respects; *tanoti*—offers; *saha*—with; *go-gaṇayoḥ*—cows, calves and cowherd boys; *tayoḥ*—to Them (Śrī Kṛṣṇa and Balarāma); *yat*—because; *pānīya*—drinking water; *sūyavasa*—very soft grass; *kandara*—caves; *kanda-mūlaiḥ*—and by roots.

TRANSLATION

"Of all the devotees, this Govardhana Hill is the best! O My friends, this hill supplies Kṛṣṇa and Balarāma, as well as Their calves, cows and cowherd friends, with all kinds of necessities-water for drinking, very soft grass, caves, fruits, flowers and vegetables. In this way the hill offers respect to the Lord. Being touched by the lotus feet of Kṛṣṇa and Balarāma, Govardhana Hill appears very jubilant."

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.21.18). It was spoken by the *gopīs* when Lord Kṛṣṇa and Balarāma entered the forest in the autumn. The *gopīs* spoke among themselves and glorified Kṛṣṇa and Balarāma for Their pastimes.

antya.14.87

> *ei śloka paḍi' prabhu calena vāyu-vege*
> *govinda dhāila pāche, nāhi pāya lāge*

SYNONYMS

ei śloka—this verse; *paḍi'*—reciting; *prabhu*—Śrī Caitanya Mahāprabhu; *calena*—goes; *vāyu-vege*—at the speed of the wind; *govinda*—Govinda; *dhāila*—ran; *pāche*—behind; *nāhi pāya lāge*—could not catch.

TRANSLATION

Reciting this verse, Śrī Caitanya Mahāprabhu ran toward the sand dune as fast as the wind. Govinda ran after Him, but he could not approach Him.

antya.14.88

> *phukāra paḍila, mahā-kolāhala ha-ila*
> *yei yāhāṅ chila sei uṭhiyā dhāila*

SYNONYMS

phu-kāra—a loud call; *paḍila*—arose; *mahā-kolāhala*—a tumultuous sound; *ha-ila*—there was; *yei*—whoever; *yāhāṅ*—wherever; *chila*—was; *sei*—he; *uṭhiyā dhāila*—got up and began to run.

TRANSLATION

First one devotee shouted loudly, and then a tumultuous uproar arose as all the devotees stood up and began to run after the Lord.

antya.14.89

> *svarūpa, jagadānanda, paṇḍita-gadādhara*
> *rāmāi, nandāi, āra paṇḍita śaṅkara*

SYNONYMS

svarūpa—Svarūpa Dāmodara Gosvāmī; *jagadānanda*—Jagadānanda Paṇḍita; *paṇḍita-gadādhara*—Gadādhara Paṇḍita; *rāmāi*—Rāmāi; *nandāi*—Nandāi; *āra*—and; *paṇḍita-śaṅkara*—Śaṅkara Paṇḍita.

TRANSLATION

Svarūpa Dāmodara Gosvāmī, Jagadānanda Paṇḍita, Gadādhara Paṇḍita, Rāmāi, Nandāi and Śaṅkara

Paṇḍita are some of the devotees who ran after Śrī Caitanya Mahāprabhu.

antya.14.90

> *purī-bhāratī-gosāñi āilā sindhu-tīre*
> *bhagavān-ācārya khañja calilā dhīre dhīre*

SYNONYMS

purī—Paramānanda Purī; *bhāratī-gosāñi*—Brahmānanda Bhāratī; *āilā*—came; *sindhu-tīre*—on the shore of the sea; *bhagavān-ācārya*—Bhagavān Ācārya; *khañja*—lame; *calilā*—ran; *dhīre dhīre*—very slowly.

TRANSLATION

Paramānanda Purī and Brahmānanda Bhāratī also went toward the beach, and Bhagavān Ācārya, who was lame, followed them very slowly.

antya.14.91

> *prathame calilā prabhu,—yena vāyu-gati*
> *stambha-bhāva pathe haila, calite nāhi śakti*

SYNONYMS

prathame—in the beginning; *calilā*—went; *prabhu*—Śrī Caitanya Mahāprabhu; *yena*—like; *vāyu-gati*—the speed of the wind; *stambha-bhāva*—the emotion of being stunned; *pathe*—on the way; *haila*—there was; *calite*—to move; *nāhi*—no; *śakti*—power.

TRANSLATION

Śrī Caitanya Mahāprabhu was running with the speed of the wind, but He suddenly became stunned in ecstasy and lost all strength to proceed further.

antya.14.92

> *prati-roma-kūpe māṁsa—vraṇera ākāra*
> *tāra upare romodgama—kadamba-prakāra*

SYNONYMS

prati-roma-kūpe—in every hair hole; *māṁsa*—the flesh; *vraṇera ākāra*—like pimples; *tāra upare*—upon that; *roma-udgama*—standing of the hair; *kadamba-prakāra*—like the *kadamba* flowers.

TRANSLATION

The flesh at each of His pores erupted like pimples, and His hair, standing on end, appeared like kadamba flowers.

antya.14.93

> *prati-rome prasveda paḍe rudhirera dhāra*
> *kaṇṭhe gharghara, nāhi varṇera uccāra*

SYNONYMS

prati-rome—from each hair; *prasveda*—sweat; *paḍe*—drops; *rudhirera*—of blood; *dhāra*—flow; *kaṇṭhe*—in the throat; *gharghara*—gargling sound; *nāhi*—not; *varṇera*—of letters; *uccāra*—pronunciation.

TRANSLATION

Blood and perspiration flowed incessantly from every pore of His body, and He could not speak a word but simply produced a gargling sound within His throat.

antya.14.94

> *dui netre bhari' aśru vahaye apāra*
> *samudre mililā yena gaṅgā-yamunā-dhāra*

SYNONYMS

dui netre—in the two eyes; *bhari'*—filling; *aśru*—tears; *vahaye*—flow; *apāra*—unlimited; *samudre*—the ocean; *mililā*—met; *yena*—as if; *gaṅgā*—of the Ganges; *yamunā*—of the Yamunā; *dhāra*—flow.

TRANSLATION

The Lord's eyes filled up and overflowed with unlimited tears, like the Ganges and Yamunā meeting in the sea.

antya.14.95

> *vaivarṇye śaṅkha-prāya śveta haila aṅga*
> *tabe kampa uṭhe,—yena samudre taraṅga*

SYNONYMS

vaivarṇye—by fading; *śaṅkha-prāya*—like a conchshell; *śveta*—white; *haila*—became; *aṅga*—body; *tabe*—at that time; *kampa*—shivering; *uṭhe*—arises; *yena*—as if; *samudre*—in the ocean; *taraṅga*—waves.

TRANSLATION

His entire body faded to the color of a white conchshell, and then He began to quiver, like the waves in the ocean.

antya.14.96

> *kāṅpite kāṅpite prabhu bhūmete paḍilā*
> *tabe ta' govinda prabhura nikaṭe āilā*

SYNONYMS

kāṅpite kāṅpite—while shivering; *prabhu*—Śrī Caitanya Mahāprabhu; *bhūmete*—on the ground; *paḍilā*—fell down; *tabe*—at that time; *ta'*—certainly; *govinda*—Govinda; *prabhura*—to Śrī Caitanya Mahāprabhu; *nikaṭe*—near; *āilā*—came.

TRANSLATION

While quivering in this way, Śrī Caitanya Mahāprabhu fell down on the ground. Then Govinda approached Him.

antya.14.97

> *karaṅgera jale kare sarvāṅga siñcana*
> *bahirvāsa lañā kare aṅga saṁvījana*

SYNONYMS

karaṅgera jale—with water from a *karaṅga* waterpot; *kare*—does; *sarva-aṅga*—all parts of the body; *siñcana*—sprinkling; *bahirvāsa*—covering cloth; *lañā*—taking; *kare*—does; *aṅga*—the body; *saṁvījana*—fanning.

TRANSLATION

Govinda sprinkled water from a karaṅga waterpot all over the Lord's body, and then, taking His own outer garment, he began to fan Śrī Caitanya Mahāprabhu.

antya.14.98

> *svarūpādi-gaṇa tāhāṅ āsiyā mililā*
> *prabhura avasthā dekhi' kāndite lāgilā*

SYNONYMS

svarūpa-ādi-gaṇa—the devotees, headed by Svarūpa Dāmodara Gosvāmī; *tāhāṅ*—there; *āsiyā*—coming; *mililā*—met; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *avasthā*—condition; *dekhi'*—seeing; *kāndite lāgilā*—began to cry.

TRANSLATION

When Svarūpa Dāmodara and the other devotees reached the spot and saw the condition of Śrī Caitanya Mahāprabhu, they began to cry.

antya.14.99

> *prabhura aṅge dekhe aṣṭa-sāttvika vikāra*
> *āścarya sāttvika dekhi' hailā camatkāra*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *aṅge*—in the body; *dekhe*—they see; *aṣṭa-sāttvika vikāra*—eight kinds of transcendental transformations; *āścarya*—wonderful; *sāttvika*—transcendental; *dekhi'*—seeing; *hailā camatkāra*—they became struck with wonder.

TRANSLATION

All eight kinds of transcendental transformations were visible in the Lord's body. All the devotees were struck with wonder to see such a sight.

PURPORT

The eight ecstatic symptoms are the state of being stunned, perspiration, standing of the hairs on end, faltering of the voice, trembling, fading of the body's color, tears and devastation.

antya.14.100

> *ucca saṅkīrtana kare prabhura śravaṇe*
> *śītala jale kare prabhura aṅga sammārjane*

SYNONYMS

ucca—loud; *saṅkīrtana*—chanting of the Hare Kṛṣṇa *mantra*; *kare*—do; *prabhura*—of Śrī Caitanya Mahāprabhu; *śravaṇe*—within the hearing; *śītala*—cold; *jale*—with water; *kare*—do; *prabhura*—of Śrī Caitanya Mahāprabhu; *aṅga*—body; *sammārjane*—washing.

TRANSLATION

The devotees loudly chanted the Hare Kṛṣṇa mantra near Śrī Caitanya Mahāprabhu and washed His body with cold water.

antya.14.101

> *ei-mata bahu-bāra kīrtana karite*
> *'hari-bola' bali' prabhu uṭhe ācambite*

SYNONYMS

ei-mata—in this way; *bahu-bāra*—for a long time; *kīrtana karite*—chanting; *hari-bola bali'*—uttering Hari bol; *prabhu*—Śrī Caitanya Mahāprabhu; *uṭhe*—stands up; *ācambite*—suddenly.

TRANSLATION

After the devotees had been chanting for a long time, Śrī Caitanya Mahāprabhu suddenly stood up, shouting, "Hari bol!"

antya.14.102

> *sānande sakala vaiṣṇava bale 'hari' 'hari'*
> *uṭhila maṅgala-dhvani catur-dik bhari'*

SYNONYMS

sa-ānande—with great pleasure; *sakala*—all; *vaiṣṇava*—devotees; *bale*—chanted; *hari hari*—the holy name of the Lord; *uṭhila*—there arose; *maṅgala-dhvani*—an auspicious sound; *catuḥ-dik*—all directions; *bhari'*—filling.

TRANSLATION

When Śrī Caitanya Mahāprabhu stood up, all the Vaiṣṇavas loudly chanted, "Hari! Hari!" in great jubilation. The auspicious sound filled the air in all directions.

antya.14.103

> *uṭhi' mahāprabhu vismita, iti uti cāya*
> *ye dekhite cāya, tāhā dekhite nā pāya*

SYNONYMS

uṭhi'—standing up; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *vismita*—astonished; *iti uti*—here and there; *cāya*—looks; *ye*—what; *dekhite cāya*—He wanted to see; *tāhā*—that; *dekhite nā pāya*—He could not see.

TRANSLATION

Astonished, Śrī Caitanya Mahāprabhu stood up and began looking here and there, trying to see something. But He could not catch sight of it.

antya.14.104

> *'vaiṣṇava' dekhiyā prabhura ardha-bāhya ha-ila*
> *svarūpa-gosāñire kichu kahite lāgila*

SYNONYMS

vaiṣṇava dekhiyā—seeing the devotees; *prabhura*—of Śrī Caitanya Mahāprabhu; *ardha-bāhya*—half-external consciousness; *ha-ila*—there was; *svarūpa-gosāñire*—unto Svarūpa Gosāñi; *kichu*—something; *kahite lāgila*—began to speak.

TRANSLATION

When Śrī Caitanya Mahāprabhu saw all the Vaiṣṇavas, He returned to partial external consciousness and spoke to Svarūpa Dāmodara.

antya.14.105

> *"govardhana haite more ke ihāṅ ānila?*
> *pāñā kṛṣṇera līlā dekhite nā pāila*

SYNONYMS

govardhana haite—from Govardhana Hill; *more*—Me; *ke*—who; *ihāṅ*—here; *ānila*—brought; *pāñā*—getting; *kṛṣṇera līlā*—pastimes of Kṛṣṇa; *dekhite nā pāila*—I could not see.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "Who has brought Me here from Govardhana Hill? I was seeing Lord Kṛṣṇa's pastimes, but now I cannot see them.

antya.14.106

> *ihāṅ haite āji mui genu govardhane*
> *dekhoṅ,—yadi kṛṣṇa karena godhana-cāraṇe*

SYNONYMS

ihāṅ haite—from here; *āji*—today; *mui*—I; *genu*—went; *govardhane*—to Govardhana Hill; *dekhoṅ*—I was searching; *yadi*—if; *kṛṣṇa*—Lord Kṛṣṇa; *karena*—does; *godhana-cāraṇe*—tending the cows.

TRANSLATION

"Today I went from here to Govardhana Hill to find out if Kṛṣṇa were tending His cows there.

antya.14.107

> *govardhane caḍi' kṛṣṇa bājāilā veṇu*
> *govardhanera caudike care saba dhenu*

SYNONYMS

govardhane—on Govardhana Hill; *caḍi'*—going up; *kṛṣṇa*—Lord Kṛṣṇa; *bājāilā veṇu*—played the flute; *govardhanera*—of Govardhana Hill; *cau-dike*—in four directions; *care*—graze; *saba*—all; *dhenu*—cows.

TRANSLATION

"I saw Lord Kṛṣṇa climbing Govardhana Hill and playing His flute, surrounded on all sides by grazing cows.

antya.14.108

> *veṇu-nāda śuni' āilā rādhā-ṭhākurāṇī*
> *saba sakhī-gaṇa-saṅge kariyā sājani*

SYNONYMS

veṇu-nāda—the vibration of the flute; *śuni'*—hearing; *āilā*—came; *rādhā-ṭhākurāṇī*—Śrīmatī Rādhārāṇī; *saba*—all; *sakhī-gaṇa-saṅge*—accompanied by *gopīs*; *kariyā sājani*—nicely dressed.

TRANSLATION

"Hearing the vibration of Kṛṣṇa's flute, Śrīmatī Rādhārāṇī and all Her gopī friends came there to meet Him. They were all very nicely dressed.

antya.14.109

> *rādhā lañā kṛṣṇa praveśilā kandarāte*
> *sakhī-gaṇa kahe more phula uṭhāite*

SYNONYMS

rādhā lañā—taking Śrīmatī Rādhārāṇī along; *kṛṣṇa*—Lord Kṛṣṇa; *praveśilā'*—entered; *kandarāte*—a cave; *sakhī-gaṇa*—the *gopīs*; *kahe*—said; *more*—unto Me; *phula*—flowers; *uṭhāite*—to pick up.

TRANSLATION

"When Kṛṣṇa and Śrīmatī Rādhārāṇī entered a cave together, the other gopīs asked Me to pick some flowers.

antya.14.110

> *hena-kāle tumi-saba kolāhala kailā*
> *tāhāṅ haite dhari' more ihāṅ lañā āilā*

SYNONYMS

hena-kāle—at this time; *tumi-saba*—all of you; *kolāhala kailā*—made a tumultuous sound; *tāhāṅ haite*—from there; *dhari'*—catching; *more*—Me; *ihāṅ*—here; *lañā āilā*—you have brought.

TRANSLATION

"Just then, all of you made a tumultuous sound and carried Me from there to this place.

antya.14.111

> *kene vā ānilā more vṛthā duḥkha dite*
> *pāñā kṛṣṇera līlā, nā pāinu dekhite*

SYNONYMS

kene—why; *vā*—then; *ānilā*—brought; *more*—Me; *vṛthā*—unnecessarily; *duḥkha dite*—to give pain; *pāñā*—getting; *kṛṣṇera līlā*—the pastimes of Kṛṣṇa; *nā pāinu dekhite*—I could not see.

TRANSLATION

"Why have you brought Me here, causing Me unnecessary pain? I had a chance to see Kṛṣṇa's pastimes, but I could not see them."

antya.14.112

> *eta bali' mahāprabhu karena krandana*
> *tāṅra daśā dekhi' vaiṣṇava karena rodana*

SYNONYMS

eta bali'—saying this; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *karena krandana*—began to cry; *tāṅra daśā*—His state; *dekhi'*—seeing; *vaiṣṇava*—the Vaiṣṇavas; *karena rodana*—began to cry.

TRANSLATION

Saying this, Śrī Caitanya Mahāprabhu began to weep. When all the Vaiṣṇavas saw the Lord's condition, they also wept.

antya.14.113

> *hena-kāle āilā purī, bhāratī,—dui-jana*
> *duṅhe dekhi' mahāprabhura ha-ila sambhrama*

SYNONYMS

hena-kāle—at this time; *āilā*—came; *purī*—Paramānanda Purī; *bhāratī*—Brahmānanda Bhāratī; *dui-jana*—two persons; *duṅhe dekhi'*—seeing both of them; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *ha-ila*—there was; *sambhrama*—respect.

TRANSLATION

At that time, Paramānanda Purī and Brahmānanda Bhāratī arrived. Seeing them, Śrī Caitanya Mahāprabhu became somewhat respectful.

antya.14.114

> *nipaṭṭa-bāhya ha-ile prabhu duṅhāre vandilā*
> *mahāprabhure dui-jana premāliṅgana kailā*

SYNONYMS

nipaṭṭa-bāhya—complete external consciousness; *ha-ile*—when there was; *prabhu*—Śrī Caitanya Mahāprabhu; *duṅhāre*—to both of them; *vandilā*—offered prayers; *mahāprabhure*—Śrī Caitanya Mahāprabhu; *dui-jana*—both persons; *prema-āliṅgana kailā*—embraced with love and affection.

TRANSLATION

Śrī Caitanya Mahāprabhu returned to complete external consciousness and immediately offered prayers to them. Then these two elderly gentlemen both embraced the Lord with loving affection.

antya.14.115

> *prabhu kahe,—'duṅhe kene āilā eta dūre'?*
> *purī-gosāñi kahe,—'tomāra nṛtya dekhibāre'*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *duṅhe*—both of you; *kene*—why; *āilā*—have come; *eta dūre*—so far; *purī-gosāñi kahe*—Purī Gosāñi said; *tomāra nṛtya*—Your dancing; *dekhibāre*—to see.

TRANSLATION

Śrī Caitanya Mahāprabhu said to Purī Gosvāmī and Brahmānanda Bhāratī, "Why have you both come so far?" Purī Gosvāmī replied, "Just to see Your dancing."

antya.14.116

> *lajjita ha-ilā prabhu purīra vacane*
> *samudra-ghāṭa āilā saba vaiṣṇava-sane*

SYNONYMS

lajjita—ashamed; *ha-ilā*—became; *prabhu*—Śrī Caitanya Mahāprabhu; *purīra vacane*—by the words of Paramānanda Purī; *samudra*—of the sea; *ghāṭa*—to the bathing place; *āilā*—came; *saba vaiṣṇava-sane*—with all the Vaiṣṇavas.

TRANSLATION

When He heard this, Śrī Caitanya Mahāprabhu was somewhat ashamed. Then He went to bathe in the sea with all the Vaiṣṇavas.

antya.14.117

> *snāna kari' mahāprabhu gharete āilā*
> *sabā lañā mahā-prasāda bhojana karilā*

SYNONYMS

snāna kari'—after taking a bath; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *gharete āilā*—returned home; *sabā lañā*—taking everyone with Him; *mahā-prasāda*—remnants of food from Jagannātha; *bhojana karilā*—ate.

TRANSLATION

After bathing in the sea, Śrī Caitanya Mahāprabhu returned to His residence with all the devotees. Then they all lunched on the remnants of food offered to Lord Jagannātha.

antya.14.118

> *ei ta' kahiluṅ prabhura divyonmāda-bhāva*
> *brahmāo kahite nāre yāhāra prabhāva*

SYNONYMS

ei ta'—thus; *kahiluṅ*—I have described; *prabhura*—of Śrī Caitanya Mahāprabhu; *divya-unmāda-bhāva*—transcendental ecstatic emotions; *brahmāo*—even Lord Brahmā; *kahite nāre*—cannot speak; *yāhāra*—of which; *prabhāva*—the influence.

TRANSLATION

Thus I have described the transcendental ecstatic emotions of Śrī Caitanya Mahāprabhu. Even Lord Brahmā cannot describe their influence.

antya.14.119

> *'caṭaka'-giri-gamana-līlā raghunātha-dāsa*
> *'gaurāṅga-stava-kalpavṛkṣe' kariyāchena prakāśa*

SYNONYMS

caṭaka-giri—the sand hill known as Caṭaka-parvata; *gamana*—of going to; *līlā*—pastime; *raghunātha-dāsa*—Raghunātha dāsa Gosvāmī; *gaurāṅga-stava-kalpa-vṛkṣe*—in the book known as *Gaurāṅga-stava-kalpavṛkṣa*; *kariyāchena prakāśa*—has described.

TRANSLATION

In his book Gaurāṅga-stava-kalpavṛkṣa, Raghunātha dāsa Gosvāmī has very vividly described Śrī Caitanya Mahāprabhu's pastime of running toward the Caṭaka-parvata sand dune.

> *samīpe nīlādreś caṭaka-giri-rājasya kalanād*
> *aye goṣṭhe govardhana-giri-patiṁ lokitum itaḥ*
> *vrajann asmīty uktvā pramada iva dhāvann avadhṛto*
> *gaṇaiḥ svair gaurāṅgo hṛdaya udayan māṁ madayati*

SYNONYMS

samīpe—near; *nīlādreḥ*—Jagannātha Purī; *caṭaka*—named Caṭaka; *giri-rājasya*—the king of sand hills; *kalanāt*—account of seeing; *aye*—oh; *goṣṭhe*—to the place for pasturing cows; *govardhana-giri-patim*—Govardhana, the king of hills; *lokitum*—to see; *itaḥ*—from here; *vrajan*—going; *asmi*—I am; *iti*—thus; *uktvā*—saying; *pramadaḥ*—maddened; *iva*—as if; *dhāvan*—running; *avadhṛtaḥ*—being followed; *gaṇaiḥ*—by the devotees; *svaiḥ*—own; *gaurāṅgaḥ*—Lord Śrī Caitanya Mahāprabhu; *hṛdaye*—in the heart; *udayan*—awakening; *mām*—me; *madayati*—maddens.

TRANSLATION

"Near Jagannātha Purī was a great sand dune known as Caṭaka-parvata. Seeing that hill, Śrī Caitanya Mahāprabhu said, 'Oh, I shall go to the land of Vraja to see Govardhana Hill.' Then He began running madly toward it, and all the Vaiṣṇavas ran after Him. This scene awakens in my heart and maddens me."

PURPORT

This verse is quoted from the *Gaurāṅga-stava-kalpavṛkṣa* (8).

antya.14.121

> *ebe prabhu yata kailā alaukika-līlā*
> *ke varṇite pāre sei mahāprabhura khelā?*

SYNONYMS

ebe—now; *prabhu*—Śrī Caitanya Mahāprabhu; *yata*—all that; *kailā*—performed; *alaukika-līlā*—uncommon pastimes; *ke*—who; *varṇite pāre*—can describe; *sei*—they; *mahāprabhura khelā*—the play of Śrī Caitanya Mahāprabhu.

TRANSLATION

Who can properly describe all the uncommon pastimes of Śrī Caitanya Mahāprabhu? They are all simply His play.

antya.14.122

> *saṅkṣepe kahiyā kari dik daraśana*
> *yei ihā śune, pāya kṛṣṇera caraṇa*

SYNONYMS

saṅkṣepe—in brief; *kahiyā*—describing; *kari dik daraśana*—I show an indication; *yei*—anyone who; *ihā*—this; *śune*—hears; *pāya*—gets; *kṛṣṇera caraṇa*—the shelter of the lotus feet of Lord Kṛṣṇa.

TRANSLATION

I have briefly described them just to give an indication of His transcendental pastimes. Nevertheless, anyone who hears this will certainly attain the shelter of Lord Kṛṣṇa's lotus feet.

antya.14.123

> *śrī-rūpa-raghunātha-pade yāra āśa*
> *caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their

footsteps. ***Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Fourteenth Chapter, describing Śrī Caitanya Mahāprabhu's transcendental ecstatic emotions and His mistaking Caṭaka-parvata for Govardhana Hill.***

Chapter 15

antya.15.1

durgame kṛṣṇa-bhāvābdhau
nimagnonmagna-cetasā
gaureṇa hariṇā prema-
maryādā bhūri darśitā

SYNONYMS

durgame—very difficult to understand; *kṛṣṇa-bhāva-abdhau*—in the ocean of ecstatic love for Kṛṣṇa; *nimagna*—submerged; *unmagna-cetasā*—His heart being absorbed; *gaureṇa*—by Śrī Caitanya Mahāprabhu; *hariṇā*—by the Supreme Personality of Godhead; *prema-maryādā*—the exalted position of transcendental love; *bhūri*—in various ways; *darśitā*—was exhibited.

TRANSLATION

The ocean of ecstatic love for Kṛṣṇa is very difficult to understand, even for such demigods as Lord Brahmā. By enacting His pastimes, Śrī Caitanya Mahāprabhu submerged Himself in that ocean, and His heart was absorbed in that love. Thus He exhibited in various

ways the exalted position of transcendental love for Kṛṣṇa.

antya.15.2

> *jaya jaya śrī-kṛṣṇa-caitanya adhīśvara*
> *jaya nityānanda pūrṇānanda-kalevara*

SYNONYMS

jaya jaya—all glories; *śrī-kṛṣṇa-caitanya*—to Lord Caitanya Mahāprabhu; *adhīśvara*—the Supreme Personality of Godhead; *jaya*—all glories; *nityānanda*—to Lord Nityānanda; *pūrṇa-ānanda*—filled with transcendental pleasure; *kalevara*—His body.

TRANSLATION

All glories to Śrī Kṛṣṇa Caitanya, the Supreme Personality of Godhead! All glories to Lord Nityānanda, whose body is always filled with transcendental bliss!

antya.15.3

> *jayādvaitācārya kṛṣṇa-caitanya-priyatama*
> *jaya śrīvāsa-ādi prabhura bhakta-gaṇa*

SYNONYMS

jaya—all glories; *advaita-ācārya*—to Advaita Ācārya; *kṛṣṇa-caitanya*—to Lord Caitanya Mahāprabhu; *priya-tama*—very dear; *jaya*—all glories; *śrīvāsa-ādi*—headed by Śrīvāsa Ṭhākura; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *bhakta-gaṇa*—to the devotees.

TRANSLATION

All glories to Śrī Advaita Ācārya, who is very dear to Lord Caitanya! And all glories to the devotees of the Lord, headed by Śrīvāsa Ṭhākura!

antya.15.4

> *ei-mata mahāprabhu rātri-divase*
> *ātma-sphūrti nāhi kṛṣṇa-bhāvāveśe*

SYNONYMS

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *rātri-divase*—night and day; *ātma-sphūrti nāhi*—forgot Himself; *kṛṣṇa-bhāva-āveśe*—being merged in ecstatic love for Kṛṣṇa.

TRANSLATION

Thus Śrī Caitanya Mahāprabhu forgot Himself throughout the entire day and night, being merged in an ocean of ecstatic love for Kṛṣṇa.

antya.15.5

> *kabhu bhāve magna, kabhu ardha-bāhya-sphūrti*
> *kabhu bāhya-sphūrti,—tina rīte prabhu-sthiti*

SYNONYMS

kabhu—sometimes; *bhāve*—in ecstatic emotion; *magna*—merged; *kabhu*—sometimes; *ardha*—half; *bāhya-sphūrti*—in external consciousness; *kabhu*—sometimes; *bāhya-sphūrti*—in full external consciousness; *tina rīte*—in three ways; *prabhu-sthiti*—the situation of the Lord.

TRANSLATION

The Lord would maintain Himself in three kinds of consciousness: sometimes He merged totally in ecstatic emotion, sometimes He was in partial external consciousness and sometimes in full external consciousness.

antya.15.6

> *snāna, darśana, bhojana deha-svabhāve haya*
> *kumārera cāka yena satata phiraya*

SYNONYMS

snāna—bathing; *darśana*—visiting the temple; *bhojana*—taking lunch; *deha-svabhāve*—by the nature of the body; *haya*—are; *kumārera cāka*—the potter's wheel; *yena*—as; *satata*—always; *phiraya*—revolves.

TRANSLATION

Actually, Śrī Caitanya Mahāprabhu was always merged in ecstatic emotion, but just as a potter's wheel turns without the potter's touching it, the Lord's bodily activities, like bathing, going to the temple to see Lord Jagannātha, and taking lunch, went on automatically.

antya.15.7

> *eka-dina karena prabhu jagannātha daraśana*
> *jagannāthe dekhe sākṣāt vrajendra-nandana*

SYNONYMS

eka-dina—one day; *karena*—does; *prabhu*—Śrī Caitanya Mahāprabhu; *jagannātha*—Lord Jagannātha; *daraśana*—visiting; *jagannāthe*—Lord Jagannātha; *dekhe*—He sees; *sākṣāt*—personally; *vrajendra-nandana*—the son of Mahārāja Nanda.

TRANSLATION

One day, while Śrī Caitanya Mahāprabhu was looking at Lord Jagannātha in the temple, Lord Jagannātha appeared to be personally the son of Nanda Mahārāja, Śrī Kṛṣṇa.

antya.15.8

> *eka-bāre sphure prabhura kṛṣṇera pañca-guṇa*
> *pañca-guṇe kare pañcendriya ākarṣaṇa*

SYNONYMS

eka-bāre—at one time; *sphure*—manifest; *prabhura*—of Śrī Caitanya Mahāprabhu; *kṛṣṇera*—of Lord Kṛṣṇa; *pañca-guṇa*—five attributes; *pañca-guṇe*—five attributes; *kare*—do; *pañca-indriya*—of the five senses; *ākarṣaṇa*—attraction.

TRANSLATION

When He realized Lord Jagannātha to be Kṛṣṇa Himself, Śrī Caitanya Mahāprabhu's five senses were immediately absorbed in attraction for the five attributes of Lord Kṛṣṇa.

PURPORT

Śrī Kṛṣṇa's beauty attracted the eyes of Lord Caitanya Mahāprabhu. Kṛṣṇa's singing and the vibration of His flute

attracted the Lord's ears, the transcendental fragrance of Kṛṣṇa's lotus feet attracted His nostrils, Kṛṣṇa's transcendental sweetness attracted His tongue, and Kṛṣṇa's bodily touch attracted the Lord's sensation of touch. Thus each of Śrī Caitanya Mahāprabhu's five senses was attracted by one of the five attributes of Lord Kṛṣṇa.

antya.15.9

> *eka-mana pañca-dike pañca-guṇa ṭāne*
> *ṭānāṭāni prabhura mana haila ageyāne*

SYNONYMS

eka-mana—one mind; *pañca-dike*—in five directions; *pañca-guṇa*—the five attributes; *ṭāne*—attracted; *ṭānāṭāni*—by a tug-of-war; *prabhura*—of Śrī Caitanya Mahāprabhu; *mana*—the mind; *haila*—became; *ageyāne*—unconscious.

TRANSLATION

Just as in a tug-of-war, the single mind of Lord Caitanya was attracted in five directions by the five transcendental attributes of Lord Kṛṣṇa. Thus the Lord became unconscious.

antya.15.10

> *hena-kāle īśvarera upala-bhoga sarila*
> *bhakta-gaṇa mahāprabhure ghare lañā āila*

SYNONYMS

hena-kāle—at this time; *īśvarera*—of Lord Jagannātha; *upala-bhoga*—the *upala-bhoga* ceremony; *sarila*—was finished; *bhakta-gaṇa*—the devotees; *mahāprabhure*—Śrī Caitanya Mahāprabhu; *ghare*—home; *lañā āila*—brought.

TRANSLATION

Just then, the upala-bhoga ceremony of Lord Jagannātha concluded, and the devotees who had accompanied Lord Caitanya to the temple brought Him back home.

antya.15.11

> *svarūpa, rāmānanda,—ei dui-jana lañā*
> *vilāpa karena duṅhāra kaṇṭhete dhariyā*

SYNONYMS

svarūpa—Svarūpa Dāmodara Gosvāmī; *rāmānanda*—Rāmānanda Rāya; *ei dui-jana*—these two personalities; *lañā*—with; *vilāpa*

karena—laments; *duṅhāra*—of both; *kaṇṭhete*—the necks; *dhariyā*—holding.

TRANSLATION

That night, Śrī Caitanya Mahāprabhu was attended by Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya. Keeping His hands around their necks, the Lord began to lament.

antya.15.12

> *kṛṣṇera viyoge rādhāra utkaṇṭhita mana*
> *viśākhāre kahe āpana utkaṇṭhā-kāraṇa*

SYNONYMS

kṛṣṇera—from Lord Kṛṣṇa; *viyoge*—in separation; *rādhāra*—of Śrīmatī Rādhārāṇī; *utkaṇṭhita*—very agitated; *mana*—mind; *viśākhāre*—to Viśākhā; *kahe*—spoke; *āpana*—own; *utkaṇṭhā-kāraṇa*—the cause of great anxiety and restlessness.

TRANSLATION

When Śrīmatī Rādhārāṇī was very agitated due to feeling great separation from Kṛṣṇa, She spoke a verse to Viśākhā explaining the cause of Her great anxiety and restlessness.

antya.15.13

sei śloka paḍi' āpane kare manastāpa
ślokera artha śunāya duṅhāre kariyā vilāpa

SYNONYMS

sei śloka—that verse; *paḍi'*—reciting; *āpane*—personally; *kare*—does; *manaḥ-tāpa*—burning of the mind; *ślokera*—of the verse; *artha*—meaning; *śunāya*—causes to hear; *duṅhāre*—both; *kariyā vilāpa*—lamenting.

TRANSLATION

Reciting that verse, Śrī Caitanya Mahāprabhu expressed His burning emotions. Then, with great lamentation, He explained the verse to Svarūpa Dāmodara and Rāmānanda Rāya.

antya.15.14

saundaryāmṛta-sindhu-bhaṅga-lalanā-cittādri-saṁplāvakaḥ
karṇānandi-sanarma-ramya-vacanaḥ koṭīndu-śītāṅgakaḥ
saurabhyāmṛta-samplavāvṛta-jagat pīyūṣa-ramyādharaḥ

> *śrī-gopendra-sutaḥ sa karṣati balāt pañcendriyāṇy āli me*

SYNONYMS

saundarya—His beauty; *amṛta-sindhu*—of the ocean of nectar; *bhaṅga*—by the waves; *lalanā*—of women; *citta*—the hearts; *adri*—hills; *saṁplāvakaḥ*—inundating; *karṇa*—through the ears; *ānandi*—giving pleasure; *sanarma*—joyful; *ramya*—beautiful; *vacanaḥ*—whose voice; *koṭi-indu*—than ten million moons; *śīta*—more cooling; *aṅgakaḥ*—whose body; *saurabhya*—His fragrance; *amṛta*—of nectar; *samplava*—by the inundation; *āvṛta*—covered; *jagat*—the entire universe; *pīyūṣa*—nectar; *ramya*—beautiful; *adharaḥ*—whose lips; *śrī-gopa-indra*—of Nanda Mahārāja; *sutaḥ*—the son; *saḥ*—He; *karṣati*—attracts; *balāt*—by force; *pañca-indriyāṇi*—the five senses; *āli*—O dear friend; *me*—My.

TRANSLATION

Śrī Caitanya Mahāprabhu said:" 'Though the hearts of the gopīs are like high-standing hills, they are inundated by the waves of the nectarean ocean of Kṛṣṇa's beauty. His sweet voice enters their ears and gives them transcendental bliss. The touch of His body is cooler than millions and millions of moons together, and the nectar of His bodily fragrance overfloods the entire world. O My dear friend, that Kṛṣṇa, who is the son of Nanda Mahārāja and whose lips are exactly like nectar, is attracting My five senses by force.'

PURPORT

This verse is found in *Govinda-līlāmṛta* (8.3).

antya.15.15

> *kṛṣṇa-rūpa-śabda-sparśa, saurabhya-adhara-rasa,*
> *yāra mādhurya kahana nā yāya*
> *dekhi' lobhe pañca-jana, eka aśva—mora mana,*
> *caḍi' pañca pāṅca-dike dhāya*

SYNONYMS

kṛṣṇa—of Lord Kṛṣṇa; *rūpa*—beauty; *śabda*—sound; *sparśa*—touch; *saurabhya*—fragrance; *adhara*—of lips; *rasa*—taste; *yāra*—whose; *mādhurya*—sweetness; *kahana*—describing; *nā yāya*—is not possible; *dekhi'*—seeing; *lobhe*—in greed; *pañca-jana*—five men; *eka*—one; *aśva*—horse; *mora*—My; *mana*—mind; *caḍi'*—riding on; *pañca*—all five; *pāṅca-dike*—in five directions; *dhāya*—run.

TRANSLATION

"Lord Śrī Kṛṣṇa's beauty, the sound of His words and the vibration of His flute, His touch, His fragrance and the taste of His lips are full of an indescribable sweetness. When all these features attract My five senses at once, My senses all ride together on the single

horse of My mind but want to go in five different directions.

antya.15.16

> *sakhi he, śuna mora duḥkhera kāraṇa*
> *mora pañcendriya-gaṇa, mahā-lampaṭa dasyu-gaṇa,*
> *sabe kahe,—hara' para-dhana*

SYNONYMS

sakhi—My dear friend; *he*—O; *śuna*—please hear; *mora*—My; *duḥkhera kāraṇa*—the cause of unhappiness; *mora*—My; *pañca-indriya-gaṇa*—five senses of perception; *mahā*—very; *lampaṭa*—extravagant; *dasyu-gaṇa*—rogues; *sabe kahe*—they all say; *hara'*—plunder; *para-dhana*—another's property.

TRANSLATION

"O My dear friend, please hear the cause of My misery. My five senses are actually extravagant rogues. They know very well that Kṛṣṇa is the Supreme Personality of Godhead, but they still want to plunder Kṛṣṇa's property.

antya.15.17

> *eka aśva eka-kṣaṇe, pāṅca pāṅca dike ṭāne,*
> *eka mana kon dike yāya?*

eka-kāle sabe ṭāne, gela ghoḍāra parāṇe,
ei duḥkha sahana nā yāya

SYNONYMS

eka—one; *aśva*—horse; *eka-kṣaṇe*—at one time; *pāṅca*—five men; *pāṅca dike*—in five directions; *ṭāne*—pull; *eka*—one; *mana*—mind; *kon dike*—in what direction; *yāya*—will go; *eka-kāle*—at one time; *sabe*—all; *ṭāne*—pull; *gela*—will go; *ghoḍāra*—of the horse; *parāṇe*—life; *ei*—this; *duḥkha*—unhappiness; *sahana*—tolerating; *nā yāya*—is not possible.

TRANSLATION

"My mind is just like a single horse being ridden by the five senses of perception, headed by sight. Each sense wants to ride that horse, and thus they pull My mind in five directions simultaneously. In what direction will it go? If they all pull at one time, certainly the horse will lose its life. How can I tolerate this atrocity?

antya.15.18

indriye nā kari roṣa, iṅhā-sabāra kāhāṅ doṣa,
kṛṣṇa-rūpādira mahā ākarṣaṇa
rūpādi pāṅca pāṅce ṭāne, gela ghoḍāra parāṇe,
mora dehe nā rahe jīvana

SYNONYMS

indriye—at the senses; *nā*—not; *kari roṣa*—I can be angry; *iṅhā-sabāra*—of all of them; *kāhāṅ*—where; *doṣa*—fault; *kṛṣṇa-rūpa-ādira*—of Lord Kṛṣṇa's beauty, sounds, touch, fragrance and taste; *mahā*—very great; *ākarṣaṇa*—attraction; *rūpa-ādi*—the beauty and so on; *pāṅca*—five; *pāṅce*—the five senses; *ṭāne*—drag; *gela*—is going away; *ghoḍāra*—of the horse; *parāṇe*—life; *mora*—My; *dehe*—in the body; *nā*—not; *rahe*—remains; *jīvana*—life.

TRANSLATION

"My dear friend, if you say, 'Just try to control Your senses,' what shall I say? I cannot become angry at My senses. Is it their fault? Kṛṣṇa's beauty, sounds, touch, fragrance and taste are by nature extremely attractive. These five features are attracting My senses, and each wants to drag My mind in a different direction. Thus the life of My mind is in great danger, just like a horse ridden in five directions at once. Thus I am also in danger of dying.

antya.15.19

> *kṛṣṇa-rūpāmṛta-sindhu, tāhāra taraṅga-bindu,*
> *eka-bindu jagat ḍubāya*
> *trijagate yata nārī, tāra citta-ucca-giri,*
> *tāhā ḍubāi āge uṭhi' dhāya*

SYNONYMS

kṛṣṇa-rūpa—of Kṛṣṇa's transcendental beauty; *amṛta-sindhu*—the ocean of nectar; *tāhāra*—of that; *taraṅga-bindu*—a drop of a wave; *eka-bindu*—one drop; *jagat*—the whole world; *ḍubāya*—can flood; *tri-jagate*—in the three worlds; *yata nārī*—all women; *tāra citta*—their consciousness; *ucca-giri*—high hills; *tāhā*—that; *ḍubāi*—drowning; *āge*—forward; *uṭhi'*—raising; *dhāya*—runs.

TRANSLATION

"The consciousness of each woman within the three worlds is certainly like a high hill, but the sweetness of Kṛṣṇa's beauty is like an ocean. Even a drop of water from that ocean can flood the entire world and submerge all the high hills of consciousness.

antya.15.20

> *kṛṣṇera vacana-mādhurī, nānā-rasa-narma-dhārī,*
> *tāra anyāya kathana nā yāya*
> *jagatera nārīra kāṇe, mādhurī-guṇe bāndhi' ṭāne,*
> *ṭānāṭāni kāṇera prāṇa yāya*

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *vacana-mādhurī*—the sweetness of speaking; *nānā*—various; *rasa-narma-dhārī*—full of joking words; *tāra*—of that; *anyāya*—atrocities; *kathana*—description; *nā yāya*—

cannot be made; *jagatera*—of the world; *nārīra*—of women; *kāṇe*—in the ear; *mādhurī-guṇe*—to the attributes of sweetness; *bāndhi'*—binding; *ṭāne*—pulls; *ṭānāṭāni*—tug-of-war; *kāṇera*—of the ear; *prāṇa yāya*—the life departs.

TRANSLATION

"The sweetness of Kṛṣṇa's joking words plays indescribable havoc with the hearts of all women. His words bind a woman's ear to the qualities of their sweetness. Thus there is a tug-of-war, and the life of the ear departs.

antya.15.21

> *kṛṣṇa-aṅga suśītala, ki kahimu tāra bala,*
> *chaṭāya jine koṭīndu-candana*
> *saśaila nārīra vakṣa, tāhā ākarṣite dakṣa,*
> *ākarṣaye nārī-gaṇa-mana*

SYNONYMS

kṛṣṇa-aṅga—the body of Kṛṣṇa; *su-śītala*—very cool; *ki kahimu*—what shall I say; *tāra*—of that; *bala*—the strength; *chaṭāya*—by the rays; *jine*—surpasses; *koṭi-indu*—millions upon millions of moons; *candana*—sandalwood pulp; *sa-śaila*—like raised hills; *nārīra*—of a woman; *vakṣa*—breasts; *tāhā*—that; *ākarṣite*—to attract; *dakṣa*—very expert; *ākarṣaye*—attracts; *nārī-gaṇa-mana*—the minds of all women.

TRANSLATION

"Kṛṣṇa's transcendental body is so cool that it cannot be compared even to sandalwood pulp or to millions upon millions of moons. It expertly attracts the breasts of all women, which resemble high hills. Indeed, the transcendental body of Kṛṣṇa attracts the minds of all women within the three worlds.

antya.15.22

> *kṛṣṇāṅga—saurabhya-bhara, mṛga-mada-mada-hara,*
> *nīlotpalera hare garva-dhana*
> *jagat-nārīra nāsā, tāra bhitara pāte vāsā,*
> *nārī-gaṇe kare ākarṣaṇa*

SYNONYMS

kṛṣṇa-aṅga—the body of Kṛṣṇa; *saurabhya-bhara*—full of fragrance; *mṛga-mada*—of musk; *mada-hara*—intoxicating power; *nīlotpalera*—of the bluish lotus flower; *hare*—takes away; *garva-dhana*—the pride of the treasure; *jagat-nārīra*—of the women in the world; *nāsā*—nostrils; *tāra bhitara*—within them; *pāte vāsā*—constructs a residence; *nārī-gaṇe*—women; *kare ākarṣaṇa*—attracts.

TRANSLATION

"The fragrance of Kṛṣṇa's body is more maddening than the aroma of musk, and it surpasses the fragrance of the bluish lotus flower. It enters the nostrils of all the women of the world and, making a nest there, thus attracts them.

antya.15.23

> *kṛṣṇera adharāmṛta, tāte karpūra manda-smita,*
> *sva-mādhurye hare nārīra mana*
> *anyatra chāḍāya lobha, nā pāile mane kṣobha,*
> *vraja-nārī-gaṇera mūla-dhana"*

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *adhara-amṛta*—the sweetness of the lips; *tāte*—with that; *karpūra*—camphor; *manda-smita*—gentle smile; *sva-mādhurye*—by His sweetness; *hare*—attracts; *nārīra mana*—the minds of all women; *anyatra*—anywhere else; *chāḍāya*—vanquishes; *lobha*—greed; *nā pāile*—without getting; *mane*—in the mind; *kṣobha*—great agitation; *vraja-nārī-gaṇera*—of all the *gopīs* of Vṛndāvana; *mūla-dhana*—wealth.

TRANSLATION

"Kṛṣṇa's lips are so sweet when combined with the camphor of His gentle smile that they attract the minds

of all women, forcing them to give up all other attractions. If the sweetness of Kṛṣṇa's smile is unobtainable, great mental difficulties and lamentation result. That sweetness is the only wealth of the gopīs of Vṛndāvana."

antya.15.24

> *eta kahi' gaurahari, dui-janāra kaṇṭha dhari',*
> *kahe,—'śuna, svarūpa-rāmarāya*
> *kāhāṅ karoṅ, kāhāṅ yāṅa, kāhāṅ gele kṛṣṇa pāṅa,*
> *duṅhe more kaha se upāya'*

SYNONYMS

eta kahi'—saying this; *gaurahari*—Śrī Caitanya Mahāprabhu; *dui-janāra*—of the two persons; *kaṇṭha dhari'*—catching the necks; *kahe*—said; *śuna*—please hear; *svarūpa-rāma-rāya*—Svarūpa Dāmodara and Rāmānanda Rāya; *kāhāṅ karoṅ*—what shall I do; *kāhāṅ yāṅa*—where shall I go; *kāhāṅ gele*—going where; *kṛṣṇa pāṅa*—I can get Kṛṣṇa; *duṅhe*—both of you; *more*—unto Me; *kaha*—please say; *se upāya*—such a means.

TRANSLATION

After speaking in this way, Śrī Caitanya Mahāprabhu caught hold of the necks of Rāmānanda Rāya and Svarūpa Dāmodara. Then the Lord said, "My dear friends, please listen to Me. What shall I do? Where

shall I go? Where can I go to get Kṛṣṇa? Please, both of you, tell Me how I can find Him."

antya.15.25

> *ei-mata gaura-prabhu prati dine-dine*
> *vilāpa karena svarūpa-rāmānanda-sane*

SYNONYMS

ei-mata—in this way; *gaura-prabhu*—Śrī Caitanya Mahāprabhu; *prati dine-dine*—day after day; *vilāpa karena*—laments; *svarūpa-rāmānanda-sane*—in the company of Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya.

TRANSLATION

Thus absorbed in transcendental pain, Śrī Caitanya Mahāprabhu lamented day after day in the company of Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya.

antya.15.26

> *sei dui-jana prabhure kare āśvāsana*
> *svarūpa gāya, rāya kare śloka paṭhana*

SYNONYMS

sei—those; *dui-jana*—two persons; *prabhure*—to Śrī Caitanya Mahāprabhu; *kare*—do; *āśvāsana*—pacification; *svarūpa gāya*—Svarūpa Dāmodara sings; *rāya*—Rāmānanda Rāya; *kare*—does; *śloka paṭhana*—recitation of verses.

TRANSLATION

Svarūpa Dāmodara Gosvāmī would sing appropriate songs, and Rāmānanda Rāya would recite suitable verses to enhance the ecstatic mood of the Lord. In this way they were able to pacify Him.

antya.15.27

> *karṇāmṛta, vidyāpati, śrī-gīta-govinda*
> *ihāra śloka-gīte prabhura karāya ānanda*

SYNONYMS

karṇāmṛta—the book *Kṛṣṇa-karṇāmṛta*; *vidyāpati*—the author Vidyāpati; *śri-gīta-govinda*—the book *Śrī Gīta-govinda* by Jayadeva Gosvāmī; *ihāra*—of these; *śloka-gīte*—verses and songs; *prabhura*—for Śrī Caitanya Mahāprabhu; *karāya*—create; *ānanda*—happiness.

TRANSLATION

The Lord especially liked to hear Bilvamaṅgala Ṭhākura's Kṛṣṇa-karṇāmṛta, the poetry of Vidyāpati and Śrī Gīta-govinda by Jayadeva Gosvāmī. Śrī Caitanya Mahāprabhu felt great pleasure in His heart when His associates chanted verses from these books.

antya.15.28

> *eka-dina mahāprabhu samudra-tīre yāite*
> *puṣpera udyāna tathā dekhena ācambite*

SYNONYMS

eka-dina—one day; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *samudra-tīre*—to the seashore; *yāite*—while going; *puṣpera udyāna*—a flower garden; *tathā*—there; *dekhena*—sees; *ācambite*—suddenly.

TRANSLATION

One day, while going to the beach by the sea, Śrī Caitanya Mahāprabhu suddenly saw a flower garden.

antya.15.29

> *vṛndāvana-bhrame tāhāṅ paśilā dhāñā*
> *premāveśe bule tāhāṅ kṛṣṇa anveṣiyā*

SYNONYMS

vṛndāvana-bhrame—taking it for Vṛndāvana; *tāhāṅ*—there; *paśilā*—entered; *dhāñā*—running; *prema-āveśe*—in ecstatic love of Kṛṣṇa; *bule*—wanders; *tāhāṅ*—there; *kṛṣṇa*—Lord Kṛṣṇa; *anveṣiyā*—searching for.

TRANSLATION

Lord Caitanya mistook that garden for Vṛndāvana and very quickly entered it. Absorbed in ecstatic love of Kṛṣṇa, He wandered throughout the garden, searching for Him.

antya.15.30

> *rāse rādhā lañā kṛṣṇa antardhāna kailā*
> *pāche sakhī-gaṇa yaiche cāhi' beḍāilā*

SYNONYMS

rāse—in the *rāsa* dance; *rādhā*—Śrīmatī Rādhārāṇī; *lañā*—taking; *kṛṣṇa*—Lord Kṛṣṇa; *antardhāna kailā*—disappeared; *pāche*—afterward; *sakhī-gaṇa*—all the *gopīs*; *yaiche*—as; *cāhi'*—looking; *beḍāilā*—wandered.

TRANSLATION

After Kṛṣṇa disappeared with Rādhārāṇī during the rāsa dance, the gopīs wandered in the forest looking for

Him. In the same way, Śrī Caitanya Mahāprabhu wandered in that garden by the sea.

antya.15.31

> *sei bhāvāveśe prabhu prati-taru-latā*
> *śloka paḍi' paḍi' cāhi' bule yathā tathā*

SYNONYMS

sei—that; *bhāva-āveśe*—in ecstasy; *prabhu*—Lord Caitanya Mahāprabhu; *prati-taru-latā*—each tree and creeper; *śloka paḍi' paḍi'*—reciting verses; *cāhi'*—inquiring; *bule*—wanders; *yathā tathā*—here and there.

TRANSLATION

Absorbed in the ecstatic mood of the gopīs, Śrī Caitanya Mahāprabhu wandered here and there. He began to inquire after Kṛṣṇa by quoting verses to all the trees and creepers.

PURPORT

Śrī Caitanya Mahāprabhu then quoted the following three verses from *Śrīmad-Bhāgavatam* (10.30.9,7,8).

cūta-priyāla-panasāsana-kovidāra-
jambv-arka-bilva-bakulāmra-kadamba-nīpāḥ
ye 'nye parārtha-bhavakā yamunopakūlāḥ
śaṁsantu kṛṣṇa-padavīṁ rahitātmanāṁ naḥ

SYNONYMS

cūta—O *cūta* tree (a kind of mango tree); *priyāla*—O *priyāla* tree; *panasa*—O jackfruit tree; *āsana*—O *āsana* tree; *kovidāra*—O *kovidāra* tree; *jambu*—O *jambu* tree; *arka*—O *arka* tree; *bilva*—O belfruit tree; *bakula*—O *bakula* tree; *āmra*—O mango tree; *kadamba*—O *kadamba* tree; *nīpāḥ*—O *nīpa* tree; *ye*—which; *anye*—others; *para-artha-bhavakāḥ*—very beneficial to others; *yamunā-upakūlāḥ*—on the bank of the Yamunā; *śaṁsantu*—please tell; *kṛṣṇa-padavīm*—where Kṛṣṇa has gone; *rahita-ātmanām*—who have lost our minds; *naḥ*—us.

TRANSLATION

"(The gopīs said:) 'O cūta tree, priyāla tree, pasana, āsana and kovidāra! O jambu tree, O arka tree, O bel, bakula and mango! O kadamba tree, O nīpa tree and all other trees living on the bank of the Yamunā for the welfare of others, please let us know where Kṛṣṇa has gone. We have lost our minds and are almost dead.

antya.15.33

kaccit tulasi kalyāṇi
govinda-caraṇa-priye
saha tvāli-kulair bibhrad
dṛṣṭas te 'ti-priyo 'cyutaḥ

SYNONYMS

kaccit—whether; *tulasi*—O *tulasī* plant; *kalyāṇi*—all-auspicious; *govinda-caraṇa*—to Govinda's lotus feet; *priye*—very dear; *saha*—with; *tvā*—you; *ali-kulaiḥ*—bumblebees; *bibhrat*—bearing; *dṛṣṭaḥ*—has been seen; *te*—your; *ati-priyaḥ*—very dear; *acyutaḥ*—Lord Kṛṣṇa.

TRANSLATION

“ 'O all-auspicious tulasī plant, you are very dear to Govinda's lotus feet, and He is very dear to you. Have you seen Kṛṣṇa walking here wearing a garland of your leaves, surrounded by a swarm of bumblebees?

antya.15.34

mālaty adarśi vaḥ kaccin
mallike jāti yūthike
prītiṁ vo janayan yātaḥ
kara-sparśena mādhavaḥ

SYNONYMS

mālati—O plant of *mālatī* flowers; *adarśi*—was seen; *vaḥ*—by you; *kaccit*—whether; *mallike*—O plant of *mallikā* flowers; *jāti*—O plant of *jātī* flowers; *yūthike*—O plant of *yūthikā* flowers; *prītim*—pleasure; *vaḥ*—your; *janayan*—creating; *yātaḥ*—passed by; *kara-sparśena*—by the touch of His hand; *mādhavaḥ*—Śrī Kṛṣṇa.

TRANSLATION

“ 'O plants of mālatī flowers, mallikā flowers, jātī and yūthikā flowers, have you seen Kṛṣṇa passing this way, touching you with His hand to give you pleasure?' "

antya.15.35

> *āmra, panasa, piyāla, jambu, kovidāra*
> *tīrtha-vāsī sabe, kara para-upakāra*

SYNONYMS

āmra—O mango tree; *panasa*—O jackfruit tree; *piyāla*—O *piyāla* tree; *jambu*—O *jambu* tree; *kovidāra*—O *kovidāra* tree; *tīrtha-vāsī*—inhabitants of a holy place; *sabe*—all; *kara*—please do; *para-upakāra*—others' benefit.

TRANSLATION

Śrī Caitanya Mahāprabhu continued: " 'O mango tree, O jackfruit tree, O piyāla, jambu and kovidāra trees, you

are all inhabitants of a holy place. Therefore kindly act for the welfare of others.

antya.15.36

> *kṛṣṇa tomāra ihāṅ āilā, pāilā daraśana?*
> *kṛṣṇera uddeśa kahi' rākhaha jīvana*

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *tomāra*—your; *ihāṅ*—here; *āilā*—came; *pāilā daraśana*—you have seen; *kṛṣṇera*—of Lord Kṛṣṇa; *uddeśa*—the direction; *kahi'*—by telling; *rākhaha jīvana*—kindly save our lives.

TRANSLATION

“ 'Have you seen Kṛṣṇa coming this way? Kindly tell us which way He has gone and save our lives.'

antya.15.37

> *uttara nā pāñā punaḥ kare anumāna*
> *ei saba—puruṣa-jāti, kṛṣṇera sakhāra samāna*

SYNONYMS

uttara—answer; *nā*—not; *pāñā*—getting; *punaḥ*—again; *kare*—do; *anumāna*—guess; *ei saba*—all these; *puruṣa-jāti*—belonging to the

male class; *kṛṣṇera*—of Kṛṣṇa; *sakhāra samāna*—as good as friends.

TRANSLATION

"When the trees did not reply, the gopīs guessed,'Since all of these trees belong to the male class, all of them must be friends of Kṛṣṇa.

antya.15.38

> *e kene kahibe kṛṣṇera uddeśa āmāya?*
> *e—strī-jāti latā, āmāra sakhī-prāya*

SYNONYMS

e—these; *kene*—why; *kahibe*—will say; *kṛṣṇera*—of Lord Kṛṣṇa; *uddeśa*—direction; *āmāya*—to us; *e*—these; *strī-jāti*—belonging to the class of women; *latā*—creepers; *āmāra*—our; *sakhī-prāya*—like friends.

TRANSLATION

“ 'Why should the trees tell us where Kṛṣṇa has gone? Let us rather inquire from the creepers; they are female and therefore are like friends to us.

antya.15.39

> *avaśya kahibe,—pāñāche kṛṣṇera darśane*
> *eta anumāni' puche tulasy-ādi-gaṇe*

SYNONYMS

avaśya—certainly; *kahibe*—they will say; *pāñāche*—they have gotten; *kṛṣṇera*—of Lord Kṛṣṇa; *darśane*—audience; *eta*—this; *anumāni'*—guessing; *puche*—inquire from; *tulasī-ādi-gaṇe*—the plants and creepers, headed by the *tulasī* plant.

TRANSLATION

“ 'They will certainly tell us where Kṛṣṇa has gone, since they have seen Him personally.' Guessing in this way, the gopīs inquired from the plants and creepers, headed by tulasī.

antya.15.40

> *"tulasi, mālati, yūthi, mādhavi, mallike*
> *tomāra priya kṛṣṇa āilā tomāra antike?*

SYNONYMS

tulasi—O *tulasī*; *mālati*—O *mālatī*; *yūthi*—O *yūthī*; *mādhavi*—O *mādhavī*; *mallike*—O *mallikā*; *tomāra*—your; *priya*—very dear; *kṛṣṇa*—Lord Kṛṣṇa; *āilā*—came; *tomāra antike*—near you.

TRANSLATION

“ 'O tulasī! O mālatī! O yūthī, mādhavī and mallikā! Kṛṣṇa is very dear to you. Therefore He must have come near you.

antya.15.41

> *tumi-saba—hao āmāra sakhīra samāna*
> *kṛṣṇoddeśa kahi' sabe rākhaha parāṇa"*

SYNONYMS

tumi-saba—all of you; *hao*—are; *āmāra*—our; *sakhīra*—dear friends; *samāna*—equal to; *kṛṣṇa-uddeśa*—the direction in which Kṛṣṇa has gone; *kahi'*—speaking; *sabe*—all of you; *rākhaha parāṇa*—save our lives.

TRANSLATION

“ 'You are all just like dear friends to us. Kindly tell us which way Kṛṣṇa has gone and save our lives.'

antya.15.42

> *uttara nā pāñā punaḥ bhāvena antare*
> *'eha—kṛṣṇa-dāsī, bhaye nā kahe āmāre'*

SYNONYMS

uttara—reply; *nā*—not; *pāñā*—getting; *punaḥ*—again; *bhāvena*—think; *antare*—within their minds; *eha*—these; *kṛṣṇa-dāsī*—maidservants of Kṛṣṇa; *bhaye*—out of fear; *nā kahe*—do not speak; *āmāre*—to us.

TRANSLATION

"When they still received no reply, the gopīs thought, 'These plants are all Kṛṣṇa's maidservants, and out of fear they will not speak to us.'

antya.15.43

> *āge mṛgī-gaṇa dekhi' kṛṣṇāṅga-gandha pāñā*
> *tāra mukha dekhi' puchena nirṇaya kariyā*

SYNONYMS

āge—in front; *mṛgī-gaṇa*—the deer; *dekhi'*—seeing; *kṛṣṇa-aṅga-gandha*—the aroma of Kṛṣṇa's body; *pāñā*—getting; *tāra mukha*—their faces; *dekhi'*—seeing; *puchena*—inquire; *nirṇaya kariyā*—making certain.

TRANSLATION

"The gopīs then came upon a group of she-deer. Smelling the aroma of Kṛṣṇa's body and seeing the faces

of the deer, the gopīs inquired from them to ascertain if Kṛṣṇa was nearby.

antya.15.44

> *apy eṇa-patny upagataḥ priyayeha gātrais*
> *tanvan dṛśāṁ sakhi sunirvṛtim acyuto vaḥ*
> *kāntāṅga-saṅga-kuca-kuṅkuma-rañjitāyāḥ*
> *kunda-srajaḥ kula-pater iha vāti gandhaḥ*

SYNONYMS

api—whether; *eṇa-patnī*—O she-deer; *upagataḥ*—has come; *priyayā*—along with His dearmost companion; *iha*—here; *gātraiḥ*—by the bodily limbs; *tanvan*—increasing; *dṛśām*—of the eyes; *sakhi*—O my dear friend; *su-nirvṛtim*—happiness; *acyutaḥ*—Kṛṣṇa; *vaḥ*—of all of you; *kānta-aṅga*—with the body of the beloved; *saṅga*—by association; *kuca-kuṅkuma*—with *kuṅkuma* powder from the breasts; *rañjitāyāḥ*—colored; *kunda-srajaḥ*—of the garland of *kunda* flowers; *kula-pateḥ*—of Kṛṣṇa; *iha*—here; *vāti*—flows; *gandhaḥ*—the fragrance.

TRANSLATION

“ 'O wife of the deer, Lord Kṛṣṇa has been embracing His beloved, and thus the kuṅkuma powder on Her raised breasts has covered His garland of kunda flowers. The fragrance of this garland is flowing here. O my dear friend, have you seen Kṛṣṇa passing this way

with His dearmost companion, increasing the pleasure of the eyes of all of you?'

PURPORT

This verse is quoted from *Śrīmad-Bhāgavatam* (10.30.11).

antya.15.45

> *"kaha, mṛgi, rādhā-saha śrī-kṛṣṇa sarvathā*
> *tomāya sukha dite āilā? nāhika anyathā*

SYNONYMS

kaha—please say; *mṛgi*—O she-deer; *rādhā-saha*—with Śrīmatī Rādhārāṇī; *śrī-kṛṣṇa*—Lord Śrī Kṛṣṇa; *sarvathā*—in all respects; *tomāya*—to you; *sukha dite*—to give pleasure; *āilā*—did come; *nāhika anyathā*—it is certain.

TRANSLATION

“ 'O dear doe, Śrī Kṛṣṇa is always very pleased to give you pleasure. Kindly inform us whether He passed this way in the company of Śrīmatī Rādhārāṇī. We think They must certainly have come this way.

antya.15.46

> *rādhā-priya-sakhī āmarā, nahi bahiraṅga*
> *dūra haite jāni tāra yaiche aṅga-gandha*

SYNONYMS

rādhā—of Śrīmatī Rādhārāṇī; *priya-sakhī*—very dear friends; *āmarā*—we; *nahi bahiraṅga*—are not outsiders; *dūra haite*—from a distance; *jāni*—we know; *tāra*—of Lord Kṛṣṇa; *yaiche*—as; *aṅga-gandha*—bodily fragrance.

TRANSLATION

“ 'We are not outsiders. Being very dear friends of Śrīmatī Rādhārāṇī, we can perceive the bodily fragrance of Kṛṣṇa from a distance.

antya.15.47

> *rādhā-aṅga-saṅge kuca-kuṅkuma-bhūṣita*
> *kṛṣṇa-kunda-mālā-gandhe vāyu—suvāsita*

SYNONYMS

rādhā-aṅga—the body of Śrīmatī Rādhārāṇī; *saṅge*—by embracing; *kuca-kuṅkuma*—with the *kuṅkuma* from the breasts; *bhūṣita*—decorated; *kṛṣṇa*—of Lord Kṛṣṇa; *kunda-mālā*—of the garland of

kunda flowers; *gandhe*—by the fragrance; *vāyu*—the air; *su-vāsita*—aromatic.

TRANSLATION

“ 'Kṛṣṇa has been embracing Śrīmatī Rādhārāṇī, and the kuṅkuma powder on Her breasts has mixed with the garland of kunda flowers decorating His body. The fragrance of the garland has scented the entire atmosphere.

antya.15.48

> *kṛṣṇa ihāṅ chāḍi' gelā, ihoṅ—virahiṇī*
> *kibā uttara dibe ei—nā śune kāhinī"*

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *ihāṅ*—here; *chāḍi' gelā*—has left; *ihoṅ*—the deer; *virahiṇī*—feeling separation; *kibā*—what; *uttara*—reply; *dibe*—will they give; *ei*—these; *nā śune*—do not hear; *kāhinī*—our words.

TRANSLATION

“ 'Lord Kṛṣṇa has left this place, and therefore the deer are feeling separation. They do not hear our words; therefore how can they reply?'

antya.15.49

> *āge vṛkṣa-gaṇa dekhe puṣpa-phala-bhare*
> *śākhā saba paḍiyāche pṛthivī-upare*

SYNONYMS

āge—in front; *vṛkṣa-gaṇa*—the trees; *dekhe*—see; *puṣpa-phala-bhare*—because of the heavy burden of flowers and fruits; *śākhā saba*—all the branches; *paḍiyāche*—have bent down; *pṛthivī-upare*—to the ground.

TRANSLATION

"The gopīs then came upon many trees so laden with fruits and flowers that their branches bent down to the ground.

antya.15.50

> *kṛṣṇe dekhi' ei saba karena namaskāra*
> *kṛṣṇa-gamana puche tāre kariyā nirdhāra*

SYNONYMS

kṛṣṇe dekhi'—seeing Kṛṣṇa; *ei*—these; *saba*—all; *karena namaskāra*—offer respectful obeisances; *kṛṣṇa-gamana*—the passing of Kṛṣṇa; *puche*—inquire; *tāre*—from them; *kariyā nirdhāra*—making certain.

TRANSLATION

"The gopīs thought that because all the trees must have seen Kṛṣṇa pass by they were offering respectful obeisances to Him. To be certain, the gopīs inquired from the trees.

antya.15.51

> *bāhuṁ priyāṁsa upadhāya gṛhīta-padmo*
> *rāmānujas tulasikāli-kulair madāndhaiḥ*
> *anvīyamāna iha vas taravaḥ praṇāmaṁ*
> *kiṁvābhinandati caran praṇayāvalokaiḥ*

SYNONYMS

bāhum—arm; *priyā-aṁse*—on the shoulder of His beloved; *upadhāya*—placing; *gṛhīta*—having taken; *padmaḥ*—a lotus flower; *rāma-anujaḥ*—Lord Balarāma's younger brother (Kṛṣṇa); *tulasikā*—because of the garland of *tulasī* flowers; *ali-kulaiḥ*—by bumblebees; *mada-andhaiḥ*—blinded by the fragrance; *anvīyamānaḥ*—being followed; *iha*—here; *vaḥ*—of you; *taravaḥ*—O trees; *praṇāmam*—the obeisances; *kiṁvā*—whether; *abhinandati*—welcomes; *caran*—while passing; *praṇaya-avalokaiḥ*—with glances of love.

TRANSLATION

“ 'O trees, kindly tell us whether Balarāma's younger brother, Kṛṣṇa, welcomed your obeisances with loving glances as He passed this way, resting one hand on the shoulder of Śrīmatī Rādhārāṇī, holding a lotus flower in the other, and being followed by a swarm of bumblebees maddened by the fragrance of tulasī leaves.'

PURPORT

This verse is quoted from *Śrīmad-Bhāgavatam* (10.30.12).

antya.15.52

> *priyā-mukhe bhṛṅga paḍe, tāhā nivārite*
> *līlā-padma cālāite haila anya-citte*

SYNONYMS

priyā-mukhe—on His beloved's face; *bhṛṅga*—the bumblebees; *paḍe*—fall; *tāhā*—that; *nivārite*—to prevent; *līlā*—the pastimes; *padma*—the lotus flower; *cālāite*—causing to move; *haila*—was; *anya-citte*—diverted in the mind.

TRANSLATION

“ 'To stop the bumblebees from landing on the face of His beloved, He whisked them away with the lotus

flower in His hand, and thus His mind was slightly diverted.

antya.15.53

> *tomāra praṇāme ki kairāchena avadhāna?*
> *kibā nāhi karena, kaha vacana-pramāṇa*

SYNONYMS

tomāra—your; *praṇāme*—to the obeisances; *ki*—whether; *kairāchena*—has given; *avadhāna*—attention; *kibā*—or; *nāhi karena*—did not do so; *kaha*—kindly speak; *vacana*—words; *pramāṇa*—evidence.

TRANSLATION

“ 'Did He or did He not pay attention while You offered Him obeisances? Kindly give evidence supporting your words.

antya.15.54

> *kṛṣṇera viyoge ei sevaka duḥkhita*
> *kibā uttara dibe? ihāra nāhika samvit"*

SYNONYMS

kṛṣṇera viyoge—by separation from Kṛṣṇa; *ei*—these; *sevaka*—servants; *duḥkhita*—very unhappy; *kibā*—what; *uttara*—reply; *dibe*—will they give; *ihāra*—of these; *nāhika*—there's not; *samvit*—consciousness.

TRANSLATION

“ 'Separation from Kṛṣṇa has made these servants very unhappy. Having lost consciousness, how can they answer us?'

antya.15.55

> *eta bali' āge cale yamunāra kūle*
> *dekhe,—tāhāṅ kṛṣṇa haya kadambera tale*

SYNONYMS

eta bali'—saying this; *āge cale*—go forward; *yamunāra kūle*—onto the beach by the Yamunā; *dekhe*—they see; *tāhāṅ*—there; *kṛṣṇa*—Lord Kṛṣṇa; *haya*—is present; *kadambera tale*—underneath a *kadamba* tree.

TRANSLATION

"Saying this, the gopīs stepped onto the beach by the Yamunā River. There they saw Lord Kṛṣṇa beneath a kadamba tree.

antya.15.56

> *koṭi-manmatha-mohana muralī-vadana*
> *apāra saundarye hare jagan-netra-mana*

SYNONYMS

koṭi—ten million; *manmatha*—Cupids; *mohana*—enchanting; *muralī-vadana*—with His flute to His lips; *apāra*—unlimited; *saundarye*—by the beauty; *hare*—enchants; *jagat*—of the whole world; *netra-mana*—the eyes and mind.

TRANSLATION

"Standing there with His flute to His lips, Kṛṣṇa, who enchants millions upon millions of Cupids, attracted the eyes and minds of all the world with His unlimited beauty."

antya.15.57

> *saundarya dekhiyā bhūme paḍe mūrcchā pāñā*
> *hena-kāle svarūpādi mililā āsiyā*

SYNONYMS

saundarya—beauty; *dekhiyā*—seeing; *bhūme*—on the ground; *paḍe*—fell; *mūrcchā pāñā*—becoming unconscious; *hena-kāle*—at that

time; *svarūpa-ādi*—the devotees, headed by Svarūpa Dāmodara Gosvāmī; *mililā āsiyā*—came there and met.

TRANSLATION

When Śrī Caitanya Mahāprabhu saw the transcendental beauty of Kṛṣṇa, He fell down on the ground unconscious. At that time, all the devotees, headed by Svarūpa Dāmodara Gosvāmī, joined Him in the garden.

antya.15.58

> *pūrvavat sarvāṅge sāttvika-bhāva-sakala*
> *antare ānanda-āsvāda, bāhire vihvala*

SYNONYMS

pūrva-vat—as before; *sarva-aṅge*—all over the body; *sāttvika*—transcendental; *bhāva-sakala*—all the symptoms of ecstatic love; *antare*—within; *ānanda-āsvāda*—the taste of transcendental bliss; *bāhire*—externally; *vihvala*—bewildered.

TRANSLATION

Just as before, they saw all the symptoms of transcendental ecstatic love manifested in the body of Śrī Caitanya Mahāprabhu. Although externally He appeared bewildered, He was tasting transcendental bliss within.

antya.15.59

> *pūrvavat sabe mili' karāilā cetana*
> *uṭhiyā caudike prabhu karena darśana*

SYNONYMS

pūrva-vat—as before; *sabe*—all; *mili'*—coming together; *karāilā cetana*—brought to consciousness; *uṭhiyā*—standing up; *cau-dike*—all around; *prabhu*—Śrī Caitanya Mahāprabhu; *karena darśana*—was looking.

TRANSLATION

Once again all the devotees brought Śrī Caitanya Mahāprabhu back to consciousness by a concerted effort. Then the Lord got up and began wandering here and there, looking all around.

antya.15.60

> *"kāhāṅ gelā kṛṣṇa? ekhani pāinu daraśana!*
> *tāṅhāra saundarya mora harila netra-mana!*

SYNONYMS

kāhāṅ—where; *gelā kṛṣṇa*—has Kṛṣṇa gone; *ekhani*—just now; *pāinu daraśana*—I saw; *taṅhāra*—His; *saundarya*—beauty; *mora*—My; *harila*—has taken away; *netra-mana*—eyes and mind.

TRANSLATION

Caitanya Mahāprabhu said, "Where has My Kṛṣṇa gone? I saw Him just now, and His beauty has captured My eyes and mind.

antya.15.61

> *punaḥ kene nā dekhiye muralī-vadana!*
> *tāṅhāra darśana-lobhe bhramaya nayana"*

SYNONYMS

punaḥ—again; *kene*—why; *nā dekhiye*—I do not see; *muralī-vadana*—with His flute to His lips; *tāṅhāra*—of Him; *darśana-lobhe*—in hopes of seeing; *bhramaya*—are wandering; *nayana*—My eyes.

TRANSLATION

"Why can't I again see Kṛṣṇa holding His flute to His lips? My eyes are wandering in hopes of seeing Him once more."

antya.15.62

> *viśākhāre rādhā yaiche śloka kahilā*
> *sei śloka mahāprabhu paḍite lāgilā*

SYNONYMS

viśākhāre—to Viśākhā; *rādhā*—Śrīmatī Rādhārāṇī; *yaiche*—as; *śloka kahilā*—recited a verse; *sei*—that; *śloka*—verse; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *paḍite lāgilā*—began to recite.

TRANSLATION

Śrī Caitanya Mahāprabhu then recited the following verse, which was spoken by Śrīmatī Rādhārāṇī to Her dear friend Viśākhā.

antya.15.63

> *navāmbuda-lasad-dyutir nava-taḍin-manojñāmbaraḥ*
> *sucitra-muralī-sphurac-charad-amanda-candrānanaḥ*
> *mayūra-dala-bhūṣitaḥ subhaga-tāra-hāra-prabhaḥ*
> *sa me madana-mohanaḥ sakhi tanoti netra-spṛhām*

SYNONYMS

nava-ambuda—a newly formed cloud; *lasat*—brilliant; *dyutiḥ*—whose luster; *nava*—new; *taḍit*—lightning; *manojña*—attractive; *ambaraḥ*—whose dress; *su-citra*—very charming; *muralī*—with a flute; *sphurat*—appearing beautiful; *śarat*—autumn; *amanda*—bright; *candra*—like the moon; *ānanaḥ*—whose face; *mayūra*—peacock; *dala*—with a feather; *bhūṣitaḥ*—decorated; *su-bhaga*—lovely; *tāra*—of pearls; *hāra*—of a necklace; *prabhaḥ*—with the effulgence; *saḥ*—He; *me*—My; *madana-mohanaḥ*—Lord Kṛṣṇa, the

enchanter of Cupid; *sakhi*—O My dear friend; *tanoti*—increases; *netra-spṛhām*—the desire of the eyes.

TRANSLATION

"My dear friend, the luster of Kṛṣṇa's body is more brilliant than a newly formed cloud, and His yellow dress is more attractive than newly arrived lightning. A peacock feather decorates His head, and on His neck hangs a lovely necklace of brilliant pearls. As He holds His charming flute to His lips, His face looks as beautiful as the full autumn moon. By such beauty, Madana-mohana, the enchanter of Cupid, is increasing the desire of my eyes to see Him."

PURPORT

This verse is also found in the *Govinda-līlāmṛta* (8.4).

antya.15.64

> *nava-ghana-snigdha-varṇa, dalitāñjana-cikkaṇa,*
> *indīvara-nindi sukomala*
> *jini' upamāna-gaṇa, hare sabāra netra-mana,*
> *kṛṣṇa-kānti parama prabala*

SYNONYMS

nava-ghana—a newly formed cloud; *snigdha*—attractive; *varṇa*—bodily complexion; *dalita*—powdered; *añjana*—ointment; *cikkaṇa*

—polished; *indīvara*—a blue lotus flower; *nindi*—defeating; *su-komala*—soft; *jini*—surpassing; *upamāna-gaṇa*—all comparison; *hare*—attracts; *sabāra*—of all; *netra-mana*—the eyes and mind; *kṛṣṇa-kānti*—the complexion of Kṛṣṇa; *parama prabala*—supremely powerful.

TRANSLATION

Caitanya Mahāprabhu continued: "Śrī Kṛṣṇa's complexion is as polished as powdered eye ointment. It surpasses the beauty of a newly formed cloud and is softer than a blue lotus flower. Indeed, His complexion is so pleasing that it attracts the eyes and mind of everyone, and it is so powerful that it defies all comparison.

antya.15.65

> *kaha, sakhi, ki kari upāya?*
> *kṛṣṇādbhuta balāhaka, mora netra-cātaka,*
> *nā dekhi' piyāse mari' yāya*

SYNONYMS

kaha—please tell; *sakhi*—My dear friend; *ki kari upāya*—what shall I do; *kṛṣṇa*—Kṛṣṇa; *adbhuta*—wonderful; *balāhaka*—cloud; *mora*—My; *netra*—eyes; *cātaka*—like *cātaka birds*; *nā dekhi'*—without seeing; *piyāse*—from thirst; *mari' yāya*—are dying.

TRANSLATION

"My dear friend, please tell me what I should do. Kṛṣṇa is as attractive as a wonderful cloud, and My eyes are just like cātaka birds, which are dying of thirst because they do not see such a cloud.

antya.15.66

> *saudāminī pītāmbara, sthira nahe nirantara,*
> *muktā-hāra baka-pāṅti bhāla*
> *indra-dhanu śikhi-pākhā, upare diyāche dekhā,*
> *āra dhanu vaijayantī-māla*

SYNONYMS

saudāminī—lightning; *pīta-ambara*—the yellow dress; *sthira*—still; *nahe*—is not; *nirantara*—always; *muktā-hāra*—the necklace of pearls; *baka-pāṅti bhāla*—like a line of ducks; *indra-dhanu*—the bow of Indra (a rainbow); *śikhi-pākhā*—the peacock feather; *upare*—on the head; *diyāche dekhā*—is seen; *āra dhanu*—another rainbow; *vaijayantī-māla*—the *vaijayantī* garland.

TRANSLATION

"Kṛṣṇa's yellow dress looks exactly like restless lightning in the sky, and the pearl necklace on His neck appears like a line of ducks flying below a cloud. Both the peacock feather on His head and His vaijayantī

garland [containing flowers of five colors] resemble rainbows.

antya.15.67

> *muralīra kala-dhvani, madhura garjana śuni',*
> *vṛndāvane nāce mayūra-caya*
> *akalaṅka pūrṇa-kala, lāvaṇya-jyotsnā jhalamala,*
> *citra-candrera tāhāte udaya*

SYNONYMS

muralīra—of the flute; *kala-dhvani*—the low vibration; *madhura*—sweet; *garjana*—thundering; *śuni*—hearing; *vṛndāvane*—in Vṛndāvana; *nāce*—dance; *mayūra-caya*—the peacocks; *akalaṅka*—spotless; *pūrṇa-kala*—the full moon; *lāvaṇya*—beauty; *jyotsnā*—light; *jhalamala*—glittering; *citra-candrera*—of the beautiful moon; *tāhāte*—in that; *udaya*—the rising.

TRANSLATION

"The luster of Kṛṣṇa's body is as beautiful as a spotless full moon that has just risen, and the vibration of His flute sounds exactly like the sweet thundering of a newly formed cloud. When the peacocks in Vṛndāvana hear that vibration, they all begin to dance.

antya.15.68

> *līlāmṛta-variṣaṇe, siñce caudda bhuvane'*
> *hena megha yabe dekhā dila*
> *durdaiva-jhañjhā-pavane, meghe nila anya-sthāne,*
> *mare cātaka, pite nā pāila*

SYNONYMS

līlā—of the pastimes of Kṛṣṇa; *amṛta*—of nectar; *variṣaṇe*—the shower; *siñce*—drenches; *caudda bhuvane*—the fourteen worlds; *hena megha*—such a cloud; *yabe*—when; *dekhā dila*—was visible; *durdaiva*—misfortune; *jhañjhā-pavane*—a high wind; *meghe*—the cloud; *nila*—brought; *anya-sthāne*—to another place; *mare*—dies; *cātaka*—the *cātaka* bird; *pite nā pāila*—could not drink.

TRANSLATION

"The cloud of Kṛṣṇa's pastimes is drenching the fourteen worlds with a shower of nectar. Unfortunately, when that cloud appeared, a whirlwind arose and blew it away from Me. Being unable to see the cloud, the cātaka bird of My eyes is almost dead from thirst."

antya.15.69

> *punaḥ kahe,—'hāya hāya, paḍa paḍa rāma-raya',*
> *kahe prabhu gadgada ākhyāne*

rāmānanda paḍe śloka, śuni' prabhura harṣa-śoka,
āpane prabhu karena vyākhyāne

SYNONYMS

punaḥ—again; *kahe*—says; *hāya hāya*—alas, alas; *paḍa paḍa*—go on reading; *rāma-rāya*—Rāmānanda Rāya; *kahe*—says; *prabhu*—Śrī Caitanya Mahāprabhu; *gadgada ākhyāne*—in a faltering voice; *rāmānanda*—Rāmānanda Rāya; *paḍe*—reads; *śloka*—a verse; *śuni'*—hearing; *prabhura*—of Śrī Caitanya Mahāprabhu; *harṣa-śoka*—jubilation and lamentation; *āpane*—personally; *prabhu*—Śrī Caitanya Mahāprabhu; *karena vyākhyāne*—explains.

TRANSLATION

In a faltering voice, Śrī Caitanya Mahāprabhu again said, "Alas, go on reading, Rāma Rāya." Thus Rāmānanda Rāya began to read a verse. While listening to this verse, the Lord was sometimes very jubilant and sometimes overcome by lamentation. Afterwards the Lord personally explained the verse.

antya.15.70

vīkṣyālakāvṛta-mukhaṁ tava kuṇḍala-śri-
gaṇḍa-sthalādhara-sudhaṁ hasitāvalokam
dattābhayaṁ ca bhuja-daṇḍa-yugaṁ vilokya
vakṣaḥ śriyaika-ramaṇaṁ ca bhavāma dāsyaḥ

SYNONYMS

vīkṣya—seeing; *alaka-āvṛta*—decorated with curling tresses of hair; *mukham*—face; *tava*—Your; *kuṇḍala-śri*—the beauty of earrings; *gaṇḍa-sthala*—falling in Your cheeks; *adhara-sudham*—and the nectar of Your lips; *hasita-avalokam*—Your smiling glance; *datta-abhayam*—which assure fearlessness; *ca*—and; *bhuja-daṇḍa-yugam*—the two arms; *vilokya*—by seeing; *vakṣaḥ*—chest; *śriyā*—by the beauty; *eka-ramaṇam*—chiefly producing conjugal attraction; *ca*—and; *bhavāma*—we have become; *dāsyaḥ*—Your maidservants.

TRANSLATION

"Dear Kṛṣṇa, by seeing Your beautiful face decorated with tresses of hair, by seeing the beauty of Your earrings falling on Your cheeks, and by seeing the nectar of Your lips, the beauty of Your smiling glances, Your two arms, which assure complete fearlessness, and Your broad chest, whose beauty arouses conjugal attraction, we have simply surrendered ourselves to becoming Your maidservants.'

PURPORT

This verse quoted from *Śrīmad-Bhāgavatam* (10.29.39) was spoken by the *gopīs* when they arrived before Kṛṣṇa for the *rāsa* dance.

kṛṣṇa jini' padma-cānda, pātiyāche mukha phānda,
tāte adhara-madhu-smita cāra
vraja-nārī āsi' āsi', phānde paḍi' haya dāsī,
chāḍi' lāja-pati-ghara-dvāra

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *jini'*—surpassing; *padma-cānda*—the lotus flower and the moon; *pātiyāche*—has spread; *mukha*—the face; *phānda*—noose; *tāte*—in that; *adhara*—lips; *madhu-smita*—sweet smiling; *cāra*—bait; *vraja-nārī*—the damsels of Vraja; *āsi' āsi'*—approaching; *phānde*—in the network; *paḍi'*—falling; *haya dāsī*—become maidservants; *chāḍi'*—giving up; *lāja*—prestige; *pati*—husbands; *ghara*—home; *dvāra*—family.

TRANSLATION

"After conquering the moon and the lotus flower, Kṛṣṇa wished to capture the doelike gopīs. Thus He spread the noose of His beautiful face, and within that noose He placed the bait of His sweet smile to misguide the gopīs. The gopīs fell prey to that trap and became Kṛṣṇa's maidservants, giving up their homes, families, husbands and prestige.

antya.15.72

bāndhava kṛṣṇa kare vyādhera ācāra
nāhi māne dharmādharma, hare nārī-mṛgī-marma,
kare nānā upāya tāhāra

SYNONYMS

bāndhava—O friend; *kṛṣṇa*—Lord Kṛṣṇa; *kare*—does; *vyādhera ācāra*—the behavior of a hunter; *nāhi*—not; *māne*—cares for; *dharma-adharma*—piety and impiety; *hare*—attracts; *nārī*—of a woman; *mṛgī*—doe; *marma*—the core of the heart; *kare*—does; *nānā*—varieties of; *upāya*—means; *tāhāra*—for that purpose.

TRANSLATION

"My dear friend, Kṛṣṇa acts just like a hunter. This hunter does not care for piety or impiety; He simply creates many devices to conquer the cores of the hearts of the doelike gopīs.

antya.15.73

gaṇḍa-sthala jhalamala, nāce makara-kuṇḍala,
sei nṛtye hare nārī-caya
sasmita kaṭākṣa-bāṇe, tā-sabāra hṛdaye hāne,
nārī-vadhe nāhi kichu bhaya

SYNONYMS

gaṇḍa-sthala—on the cheeks; *jhalamala*—glittering; *nāce*—dance; *makara-kuṇḍala*—earrings shaped like sharks; *sei*—that; *nṛtye*—dancing; *hare*—attracts; *nārī-caya*—all the women; *sa-smita*—with smiles; *kaṭākṣa*—of glances; *bāṇe*—by the arrows; *tā-sabāra*—of all of them; *hṛdaye*—the hearts; *hāne*—pierces; *nārī-vadhe*—for killing women; *nāhi*—there is not; *kichu*—any; *bhaya*—fear.

TRANSLATION

"The earrings dancing on Kṛṣṇa's cheeks are shaped like sharks, and they shine very brightly. These dancing earrings attract the minds of all women. Over and above this, Kṛṣṇa pierces the hearts of women with the arrows of His sweetly smiling glances. He is not at all afraid to kill women in this way.

antya.15.74

> *ati ucca suvistāra, lakṣmī-śrīvatsa-alaṅkāra,*
> *kṛṣṇera ye ḍākātiyā vakṣa*
> *vraja-devī lakṣa lakṣa, tā-sabāra mano-vakṣa,*
> *hari-dāsī karibāre dakṣa*

SYNONYMS

ati—very; *ucca*—high; *su-vistāra*—broad; *lakṣmī*—a mark of golden lines on the left side of the chest of Śrī Kṛṣṇa, indicating the

residence of the goddess of fortune; *śrīvatsa*—a mark of silver hairs on the right side of the Lord's chest; *alaṅkāra*—ornaments; *kṛṣṇera*—of Lord Kṛṣṇa; *ye*—that; *ḍākātiyā*—like a plunderer; *vakṣa*—chest; *vraja-devī*—the damsels of Vraja; *lakṣa lakṣa*—thousands upon thousands; *tā-sabāra*—of all of them; *manaḥ-vakṣa*—the minds and breasts; *hari-dāsī*—maidservants of the Supreme Lord; *karibāre*—to make; *dakṣa*—expert.

TRANSLATION

"On Kṛṣṇa's chest are the ornaments of Śrīvatsa and the mark indicating the residence of the goddess of fortune. His chest, which is as broad as a plunderer's, attracts thousands upon thousands of damsels of Vraja, conquering their minds and breasts by force. Thus they all become maidservants of the Supreme Personality of Godhead.

antya.15.75

> *sulalita dīrghārgala, kṛṣṇera bhuja-yugala,*
> *bhuja nahe,—kṛṣṇa-sarpa-kāya*
> *dui śaila-chidre paiśe, nārīra hṛdaye daṁśe,*
> *mare nārī se viṣa-jvālāya*

SYNONYMS

su-lalita—very beautiful; *dīrgha-argala*—long bolts; *kṛṣṇera*—of Kṛṣṇa; *bhuja-yugala*—two arms; *bhuja*—arms; *nahe*—not; *kṛṣṇa*—

black; *sarpa*—of snakes; *kāya*—bodies; *dui*—two; *śaila-chidre*—in the space between the hills; *paiśe*—enter; *nārīra*—of women; *hṛdaye*—the hearts; *daṁśe*—bite; *mare*—die; *nārī*—women; *se*—that; *viṣa-jvālāya*—from the burning of the poison.

TRANSLATION

"The two very beautiful arms of Kṛṣṇa are just like long bolts. They also resemble the bodies of black snakes that enter the space between the two hill- The Transcendental Madness of Lord Caitanya like breasts of women and bite their hearts. The women then die from the burning poison.

PURPORT

In other words, the *gopīs* become very agitated by lusty desires; they are burning due to the poisonous bite inflicted by the black snakes of Kṛṣṇa's beautiful arms.

antya.15.76

> *kṛṣṇa-kara-pada-tala, koṭi-candra-suśītala,*
> *jini' karpūra-veṇā-mūla-candana*
> *eka-bāra yāra sparśe, smara-jvālā-viṣa nāśe,*
> *yāra sparśe lubdha nārī-mana*

SYNONYMS

kṛṣṇa—of Lord Kṛṣṇa; *kara-pada-tala*—the palms and the soles of the feet; *koṭi-candra*—millions upon millions of moons; *su-śītala*—cool and pleasing; *jini'*—surpassing; *karpūra*—camphor; *veṇā-mūla*—roots of *khasakhasa*; *candana*—sandalwood pulp; *eka-bāra*—once; *yāra*—of which; *sparśe*—by the touch; *smara-jvālā*—the burning effect of remembering; *viṣa*—the poison; *nāśe*—becomes vanquished; *yāra*—of which; *sparśe*—by the touch; *lubdha*—enticed; *nāri-mana*—the minds of women.

TRANSLATION

"The combined cooling effect of camphor, roots of khasakhasa and sandalwood is surpassed by the coolness of Kṛṣṇa's palms and the soles of His feet, which are cooler and more pleasing than millions upon millions of moons. If women are touched by them even once, their minds are enticed, and the burning poison of lusty desire for Kṛṣṇa is immediately vanquished."

antya.15.77

> *eteka vilāpa kari' premāveśe gaurahari,*
> *ei arthe paḍe eka śloka*
> *sei śloka paḍi' rādhā, viśākhāre kahe bādhā,*
> *ughāḍiyā hṛdayera śoka*

SYNONYMS

eteka—thus; *vilāpa kari'*—lamenting; *prema-āveśe*—in ecstatic love of Kṛṣṇa; *gaurahari*—Śrī Caitanya Mahāprabhu; *ei arthe*—in understanding the purpose; *paḍe*—recites; *eka śloka*—one verse; *sei śloka*—this verse; *paḍi'*—reading; *rādhā*—Śrīmatī Rādhārāṇī; *viśākhāre*—to Viśākhā; *kahe*—says; *bādhā*—obstacle; *ughāḍiyā*—exposing; *hṛdayera*—of the heart; *śoka*—lamentation.

TRANSLATION

Lamenting in ecstatic love, Śrī Caitanya Mahāprabhu then recited the following verse, which was spoken by Śrīmatī Rādhārāṇī while exposing the lamentation of Her heart to Her friend Śrīmatī Viśākhā.

antya.15.78

> *harinmaṇi-kavāṭikā-pratata-hāri-vakṣaḥ-sthalaḥ*
> *smarārta-taruṇī-manaḥ-kaluṣa-hāri-dor-argalaḥ*
> *sudhāṁśu-hari-candanotpala-sitābhra-śītāṅgakaḥ*
> *sa me madana-mohanaḥ sakhi tanoti vakṣaḥ-spṛhām*

SYNONYMS

harit-maṇi—of *indranīla* gems; *kavāṭikā*—like a door; *pratata*—broad; *hāri*—attractive; *vakṣaḥ-sthalaḥ*—whose chest; *smara-ārta*—distressed by remembering; *taruṇī*—of young women; *manaḥ*—of the mind; *kaluṣa*—the pain; *hāri*—taking away; *doḥ*—whose two

arms; *argalaḥ*—like bolts; *sudhāṁśu*—the moon; *hari-candana*—sandalwood; *utpala*—lotus flower; *sitābhra*—camphor; *śīta*—cool; *aṅgakaḥ*—whose body; *saḥ*—that; *me*—My; *madana-mohanaḥ*—Kṛṣṇa, who is more attractive than Cupid; *sakhi*—My friend; *tanoti*—expands; *vakṣaḥ-spṛhām*—the desire of the breasts.

TRANSLATION

"My dear friend, Kṛṣṇa's chest is as broad and attractive as a door made of indranīla gems, and His two arms, strong as bolts, can relieve the mental anguish of young girls distressed by lusty desires for Him. His body is cooler than the moon, sandalwood, the lotus flower and camphor. In this way, Madana-mohana, the attractor of Cupid, is increasing the desire of My breasts."

PURPORT

This verse is also found in the *Govinda-līlāmṛta* (8.7).

antya.15.79

> *prabhu kahe,—"kṛṣṇa muñi ekhana-i pāinu*
> *āpanāra durdaive punaḥ hārāinu*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *kṛṣṇa*—Lord Kṛṣṇa; *muñi*—I; *ekhana-i*—just now; *pāinu*—had; *āpanāra*—My own; *durdaive*—by misfortune; *punaḥ*—again; *hārāinu*—I have lost.

TRANSLATION

Śrī Caitanya Mahāprabhu then said, "I just now had Kṛṣṇa, but unfortunately I have lost Him again.

antya.15.80

> *cañcala-svabhāva kṛṣṇera, nā raya eka-sthāne*
> *dekhā diyā mana hari' kare antardhāne*

SYNONYMS

cañcala—restless; *svabhāva*—characteristic; *kṛṣṇera*—of Lord Kṛṣṇa; *nā*—does not; *raya*—stay; *eka-sthāne*—in one place; *dekhā diyā*—giving His audience; *mana*—mind; *hari'*—enchanting; *kare*—does; *antardhāne*—disappearance.

TRANSLATION

"By nature, Kṛṣṇa is very restless; He does not stay in one place. He meets with someone, enchants his mind and then disappears.

antya.15.81

> *tāsāṁ tat-saubhaga-madaṁ*
> *vīkṣya mānaṁ ca keśavaḥ*
> *praśamāya prasādāya*
> *tatraivāntaradhīyata*

SYNONYMS

tāsām—of the *gopīs*; *tat*—their; *saubhaga-madam*—pride due to great fortune; *vīkṣya*—seeing; *mānam*—conception of superiority; *ca*—and; *keśavaḥ*—Kṛṣṇa, who subdues even *ka* (Lord Brahmā) and *īśa* (Lord Śiva); *praśamāya*—to subdue; *prasādāya*—to show mercy; *tatra*—there; *eva*—certainly; *antaradhīyata*—disappeared.

TRANSLATION

“ 'The gopīs became proud of their great fortune. To subdue their sense of superiority and show them special favor, Keśava, the subduer of even Lord Brahmā and Lord Śiva, disappeared from the rāsa dance.' "

PURPORT

This verse quoted from *Śrīmad-Bhāgavatam* (10.29.48) was spoken by Śukadeva Gosvāmī to Mahārāja Parīkṣit.

antya.15.82

> *svarūpa-gosāñire kahena,—"gāo eka gīta*
> *yāte āmāra hṛdayera haye ta' 'samvit' "*

SYNONYMS

svarūpa-gosāñire—to Svarūpa Dāmodara Gosvāmī; *kahena*—said; *gāo*—sing; *eka*—one; *gīta*—song; *yāte*—by which; *āmāra*—My;

hṛdayera—of the heart; *haye*—there is; *ta'*—certainly; *samvit*—consciousness.

TRANSLATION

Śrī Caitanya Mahāprabhu then said to Svarūpa Dāmodara Gosvāmī: "Please sing a song that will bring consciousness to My heart."

antya.15.83

> *svarūpa-gosāñi tabe madhura kariyā*
> *gīta-govindera pada gāya prabhure śunāñā*

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; *tabe*—thereafter; *madhura kariyā*—very sweetly; *gīta-govindera*—of the book *Gīta-govinda*; *pada*—one verse; *gāya*—sings; *prabhure*—Śrī Caitanya Mahāprabhu; *śunāñā*—making to hear.

TRANSLATION

Thus for the pleasure of Śrī Caitanya Mahāprabhu, Svarūpa Dāmodara Gosvāmī began very sweetly singing the following verse from Gīta-govinda.

antya.15.84

> *rāse harim iha vihita-vilāsam*
> *smarati mano mama kṛta-parihāsam*

SYNONYMS

rāse—in the *rāsa* dance; *harim*—Śrī Kṛṣṇa; *iha*—here; *vihita-vilāsam*—performing pastimes; *smarati*—remembers; *manaḥ*—mind; *mama*—my; *kṛta-parihāsam*—fond of making jokes.

TRANSLATION

"Here in the arena of the *rāsa* dance, I remember Kṛṣṇa, who is always fond of joking and performing pastimes."

PURPORT

This verse is quoted from *Gīta-govinda* (2.3).

antya.15.85

> *svarūpa-gosāñi yabe ei pada gāhilā*
> *uṭhi' premāveśe prabhu nācite lāgilā*

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; *yabe*—when; *ei*—this; *pada*—verse; *gāhilā*—sang; *uṭhi'*—standing up; *prema-āveśe*—

in ecstatic love of Kṛṣṇa; *prabhu*—Śrī Caitanya Mahāprabhu; *nācite lāgilā*—began to dance.

TRANSLATION

When Svarūpa Dāmodara Gosvāmī sang this special song, Śrī Caitanya Mahāprabhu immediately got up and began to dance in ecstatic love.

antya.15.86

> *'aṣṭa-sāttvika' bhāva aṅge prakaṭa ha-ila*
> *harṣādi 'vyabhicārī' saba uthalila*

SYNONYMS

asta-sāttvika—eight spiritual; *bhāva*—emotions; *aṅge*—on the body; *prakaṭa ha-ila*—became manifest; *harṣa-ādi*—beginning with jubilation; *vyabhicārī*—thirty-three changes of *vyabhicārī-bhāva*; *saba*—all; *uthalila*—were manifest.

TRANSLATION

At that time, all eight kinds of spiritual transformations became manifest in Lord Caitanya's body. The thirty-three symptoms of vyabhicārī-bhāva, beginning with lamentation and jubilation, became prominent as well.

antya.15.87

> *bhāvodaya, bhāva-sandhi, bhāva-śābalya*
> *bhāve-bhāve mahā-yuddhe sabāra prābalya*

SYNONYMS

bhāva-udaya—awakening of all the ecstatic symptoms; *bhāva-sandhi*—meeting of ecstatic symptoms; *bhāva-śābalya*—mixing of ecstatic symptoms; *bhāve-bhāve*—between one ecstasy and another; *mahā-yuddhe*—a great fight; *sabāra*—of all of them; *prābalya*—prominence.

TRANSLATION

All the ecstatic symptoms, such as bhāvodaya, bhāva-sandhi and bhāva-śābalya, awakened in the body of Śrī Caitanya Mahāprabhu. A great fight arose between one emotion and another, and each of them became prominent.

antya.15.88

> *sei pada punaḥ punaḥ karāya gāyana*
> *punaḥ punaḥ āsvādaye, karena nartana*

SYNONYMS

sei pada—that verse; *punaḥ punaḥ*—again and again; *karāya gāyana*—made to sing; *punaḥ punaḥ*—again and again; *āsvādaye*—tastes; *karena nartana*—dances.

TRANSLATION

Lord Caitanya Mahāprabhu had Svarūpa Dāmodara sing the same verse again and again. Each time he sang it, the Lord tasted it anew, and thus He danced again and again.

antya.15.89

> *ei-mata nṛtya yadi ha-ila bahu-kṣaṇa*
> *svarūpa-gosāñi pada kailā samāpana*

SYNONYMS

ei-mata—in this way; *nṛtya*—dancing; *yadi*—when; *ha-ila*—was; *bahu-kṣaṇa*—for a long time; *svarūpa-gosāñi*—Svarūpa Dāmodara Gosvāmī; *pada*—verse; *kailā samāpana*—stopped.

TRANSLATION

After the Lord had been dancing for a long time, Svarūpa Dāmodara Gosvāmī stopped singing the verse.

antya.15.90

> *'bal' 'bal' bali' prabhu kahena bāra-bāra*
> *nā gāya svarūpa-gosāñi śrama dekhi' tāṅra*

SYNONYMS

bal—sing; *bal*—sing; *bali'*—uttering; *prabhu*—Śrī Caitanya Mahāprabhu; *kahena*—says; *bāra-bāra*—again and again; *nā*—not; *gāya*—sings; *svarūpa-gosāñi*—Svarūpa Dāmodara Gosvāmī; *śrama*—fatigue; *dekhi'*—seeing; *tāṅra*—of Lord Caitanya.

TRANSLATION

Over and over again Śrī Caitanya Mahāprabhu said, "Go on! Sing! Sing!" But Svarūpa Dāmodara, seeing the Lord's fatigue, did not resume singing.

antya.15.91

> *'bal' 'bal' prabhu balena, bhakta-gaṇa śuni'*
> *caudikete sabe meli' kare hari-dhvani*

SYNONYMS

bal bal—go on singing, go on singing; *prabhu balena*—Śrī Caitanya Mahāprabhu said; *bhakta-gaṇa*—the devotees; *śuni'*—hearing; *caudikete*—all around; *sabe*—all; *meli'*—combining; *kare hari-dhvani*—vibrate the holy name of Hari.

TRANSLATION

When the devotees heard Śrī Caitanya Mahāprabhu say, "Go on singing!" they all gathered around Him and began to chant the holy name of Hari in unison.

antya.15.92

> *rāmānanda-rāya tabe prabhure vasāilā*
> *vījanādi kari' prabhura śrama ghucāilā*

SYNONYMS

rāmānanda-rāya—Rāmānanda Rāya; *tabe*—at that time; *prabhure*—Śrī Caitanya Mahāprabhu; *vasāilā*—made to sit down; *vījana-ādi kari'*—fanning and so on; *prabhura*—of Śrī Caitanya Mahāprabhu; *śrama*—fatigue; *ghucāilā*—dissipated.

TRANSLATION

At that time, Rāmānanda Rāya made the Lord sit down and dissipated His fatigue by fanning Him.

antya.15.93

> *prabhure lañā gelā sabe samudrera tīre*
> *snāna karāñā punaḥ tāṅre lañā āilā ghare*

SYNONYMS

prabhure—Śrī Caitanya Mahāprabhu; *lañā*—taking; *gelā*—went; *sabe*—all; *samudrera tīre*—to the beach by the sea; *snāna karāñā*—bathing Him; *punaḥ*—again; *tāṅre*—Him; *lañā āilā*—brought back; *ghare*—to His residence.

TRANSLATION

Then all the devotees took Śrī Caitanya Mahāprabhu to the beach and bathed Him. Finally they brought Him back home.

antya.15.94

> *bhojana karāñā prabhure karāilā śayana*
> *rāmānanda-ādi sabe gelā nija-sthāna*

SYNONYMS

bhojana karāñā—feeding; *prabhure*—Śrī Caitanya Mahāprabhu; *karāilā śayana*—made to lie down; *rāmānanda-ādi*—headed by Rāmānanda Rāya; *sabe*—all of them; *gelā*—went; *nija-sthāna*—to their homes.

TRANSLATION

After they fed Him lunch, they made Him lie down. Then all the devotees, headed by Rāmānanda Rāya, returned to their respective homes.

antya.15.95

> *ei ta' kahiluṅ prabhura udyāna-vihāra*
> *vṛndāvana-bhrame yāhāṅ praveśa tāṅhāra*

SYNONYMS

ei ta'—thus; *kahiluṅ*—I have described; *prabhura*—of Śrī Caitanya Mahāprabhu; *udyāna-vihāra*—pastimes in the garden; *vṛndāvana-bhrame*—mistaking for Vṛndāvana; *yāhāṅ*—where; *praveśa*—entrance; *tāṅhāra*—His.

TRANSLATION

Thus I have described Śrī Caitanya Mahāprabhu's pastimes in the garden, which He entered, mistaking it for Vṛndāvana.

antya.15.96

> *pralāpa sahita ei unmāda-varṇana*
> *śrī-rūpa-gosāñi ihā kariyāchena varṇana*

SYNONYMS

pralāpa—ecstatic ravings; *sahita*—with; *ei*—this; *unmāda*—of madness; *varṇana*—description; *śrī-rūpa-gosāñi*—Śrī Rūpa Gosvāmī; *ihā*—this; *kariyāchena varṇana*—has described.

TRANSLATION

There He exhibited transcendental madness and ecstatic ravings, which Śrī Rūpa Gosvāmī has described very nicely in his Stava-mālā as follows.

antya.15.97

> *payorāśes tīre sphurad-upavanālī-kalanayā*
> *muhur vṛndāraṇya-smaraṇa-janita-prema-vivaśaḥ*
> *kvacit kṛṣṇāvṛtti-pracala-rasano bhakti-rasikaḥ*
> *sa caitanyaḥ kiṁ me punarapi dṛśor yāsyati padam*

SYNONYMS

payaḥ-rāśeḥ—by the sea; *tīre*—on the beach; *sphurat*—beautiful; *upavanālī*—garden; *kalanayā*—by seeing; *muhuḥ*—continuously; *vṛndāraṇya*—the forest of Vṛndāvana; *smaraṇa-janita*—by remembering; *prema-vivaśaḥ*—being overwhelmed by ecstatic love of Kṛṣṇa; *kvacit*—sometimes; *kṛṣṇa*—of the holy name of Kṛṣṇa; *āvṛtti*—repetition; *pracala*—busily engaged in; *rasanaḥ*—whose tongue; *bhakti-rasikaḥ*—expert in devotional service; *saḥ*—that; *caitanyaḥ*—Śrī Caitanya Mahāprabhu; *kim*—whether; *me*—my; *punarapi*—again; *dṛśoḥ*—of the eyes; *yāsyati*—will go; *padam*—in the path.

TRANSLATION

"Śrī Caitanya Mahāprabhu is the topmost of all devotees. Sometimes, while walking on the beach, He would see a beautiful garden nearby and mistake it for the forest of Vṛndāvana. Thus He would be completely overwhelmed by ecstatic love of Kṛṣṇa and begin to dance and chant the holy name. His tongue worked incessantly as He chanted, 'Kṛṣṇa! Kṛṣṇa!' Will He again become visible before the path of My eyes?"

PURPORT

This quotation is from the first *Caitanyāṣṭaka,* verse 6, in Śrīla Rūpa Gosvāmī's *Stava-mālā.*

antya.15.98

> *ananta caitanya-līlā nā yāya likhana*
> *diṅ-mātra dekhāñā tāhā kariye sūcana*

SYNONYMS

ananta—endless; *caitanya-līlā*—the pastimes of Śrī Caitanya Mahāprabhu; *nā yāya likhana*—it is impossible to write; *dik-mātra*—only a direction; *dekhāñā*—showing; *tāhā*—them; *kariye sūcana*—I introduce.

TRANSLATION

The pastimes of Śrī Caitanya Mahāprabhu are unlimited; it is not possible to write of them properly. I can only give an indication of them as I try to introduce them.

antya.15.99

> *śrī-rūpa-raghunātha-pade yāra āśa*
> *caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps. *Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Fifteenth Chapter, describing Śrī Caitanya Mahāprabhu's pastimes in the garden by the sea.*

Chapter 16

antya.16.1

vande śrī-kṛṣṇa-caitanyaṁ
kṛṣṇa-bhāvāmṛtaṁ hi yaḥ
āsvādyāsvādayan bhaktān
prema-dīkṣām aśikṣayat

SYNONYMS

vande—I offer my respectful obeisances; *śrī-kṛṣṇa-caitanyam*—unto Lord Śrī Caitanya Mahāprabhu; *kṛṣṇa-bhāva-amṛtam*—the nectar of ecstatic love of Kṛṣṇa; *hi*—certainly; *yaḥ*—He who; *āsvādya*—tasting; *āsvādayan*—causing to taste; *bhaktān*—the devotees; *prema*—in love of Kṛṣṇa; *dīkṣām*—initiation; *aśikṣayat*—instructed.

TRANSLATION

Let me offer my respectful obeisances unto Śrī Caitanya Mahāprabhu, who personally tasted the nectar of ecstatic love for Kṛṣṇa and then instructed His devotees how to taste it. Thus He enlightened them about ecstatic love of Kṛṣṇa to initiate them into transcendental knowledge.

antya.16.2

> *jaya jaya śrī-caitanya jaya nityānanda*
> *jayādvaita-candra jaya gaura-bhakta-vṛnda*

SYNONYMS

jaya jaya—all glories; *śrī-caitanya*—to Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Nityānanda Prabhu; *jaya*—all glories; *advaita-candra*—to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛnda*—to all the devotees of Lord Caitanya Mahāprabhu.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaita Ācārya! And all glories to all the devotees of the Lord!

antya.16.3

> *ei-mata mahāprabhu rahena nīlācale*
> *bhakta-gaṇa-saṅge sadā prema-vihvale*

SYNONYMS

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *rahena*—stays; *nīlācale*—in Jagannātha Purī; *bhakta-gaṇa-saṅge*—

in the association of devotees; *sadā*—always; *prema-vihvale*—merged in ecstatic love.

TRANSLATION

Śrī Caitanya Mahāprabhu thus stayed at Jagannātha Purī in the association of His devotees, always merged in ecstatic devotional love.

antya.16.4

> *varṣāntare āilā saba gauḍera bhakta-gaṇa*
> *pūrvavat āsi' kaila prabhura milana*

SYNONYMS

varṣa-antare—the next year; *āilā*—came; *saba*—all; *gauḍera*—of Bengal; *bhakta-gaṇa*—the devotees; *pūrva-vat*—as previously; *āsi'*—coming; *kaila*—did; *prabhura milana*—meeting with Śrī Caitanya Mahāprabhu.

TRANSLATION

The next year, as usual, all the devotees from Bengal went to Jagannātha Purī, and, as in previous years, there was a meeting between Śrī Caitanya Mahāprabhu and the devotees.

antya.16.5

> *tāṅ-sabāra saṅge āila kālidāsa nāma*
> *kṛṣṇa-nāma vinā teṅho nāhi kahe āna*

SYNONYMS

tāṅ-sabāra saṅge—with all of them; *āila*—came; *kāli-dāsa nāma*—a man named Kālidāsa; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *vinā*—besides; *teṅho*—he; *nāhi*—does not; *kahe*—say; *āna*—anything else.

TRANSLATION

Along with the devotees from Bengal came a gentleman named Kālidāsa. He never uttered anything but the holy name of Kṛṣṇa.

antya.16.6

> *mahā-bhāgavata teṅho sarala udāra*
> *kṛṣṇa-nāma-'saṅkete' cālāya vyavahāra*

SYNONYMS

mahā-bhāgavata—a highly advanced devotee; *teṅho*—he; *sarala udāra*—very simple and liberal; *kṛṣṇa-nāma-saṅkete*—with chanting of the holy name of Kṛṣṇa; *cālāya*—performs; *vyavahāra*—ordinary dealings.

TRANSLATION

Kālidāsa was a very advanced devotee, yet he was simple and liberal. He would chant the holy name of Kṛṣṇa while performing all his ordinary dealings.

antya.16.7

> *kautukete teṅho yadi pāśaka khelāya*
> *'hare kṛṣṇa' 'kṛṣṇa' kari' pāśaka cālāya*

SYNONYMS

kautukete—in jest; *teṅho*—he; *yadi*—when; *pāśaka khelāya*—plays with dice; *hare kṛṣṇa*—the holy name of the Lord; *kṛṣṇa*—Kṛṣṇa; *kari'*—chanting; *pāśaka cālāya*—throws the dice.

TRANSLATION

When he used to throw dice in jest, he would throw the dice while chanting Hare Kṛṣṇa.

PURPORT

In this connection Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura warns the men of this age not to imitate the jesting of a *mahā-bhāgavata* like Kālidāsa. If someone imitates him by playing with dice or gambling while chanting the Hare Kṛṣṇa *mahā-mantra,* he will certainly become a victim of offenses unto the holy name. As it is said, *hari-nāma-bale pāpe pravṛtti:* one must

not commit sinful activities on the strength of chanting the Hare Kṛṣṇa *mantra*. Playing with dice is certainly gambling, but it is clearly said here that Kālidāsa did this only in jest. A *mahā-bhāgavata* can do anything, but he never forgets the basic principles. Therefore it is said, *vaiṣṇavera kriyā-mudrā vijñeha nā bujhaya:* "No one can understand the activities of a pure devotee." We should not imitate Kālidāsa.

antya.16.8

> *raghunātha-dāsera teṅho haya jñāti-khuḍā*
> *vaiṣṇavera ucchiṣṭa khāite teṅho haila buḍā*

SYNONYMS

raghunātha-dāsera—of Raghunātha dāsa Gosvāmī; *teṅho*—he (Kālidāsa); *haya*—is; *jñāti*—relative; *khuḍā*—uncle; *vaiṣṇavera*—of the Vaiṣṇavas; *ucchiṣṭa*—remnants of food; *khāite*—eating; *teṅho*—he; *haila*—became; *buḍā*—aged.

TRANSLATION

Kālidāsa was an uncle of Raghunātha dāsa Gosvāmī. Throughout his entire life, even in his old age, he tried to eat the remnants of food left by Vaiṣṇavas.

antya.16.9

> *gauḍa-deśe haya yata vaiṣṇavera gaṇa*
> *sabāra ucchiṣṭa teṅho karila bhojana*

SYNONYMS

gauḍa-deśe—in Bengal; *haya*—are; *yata*—as many; *vaiṣṇavera gaṇa*—Vaiṣṇavas; *sabāra*—of all; *ucchiṣṭa*—remnants of food; *teṅho*—he; *karila bhojana*—ate.

TRANSLATION

Kālidāsa ate the remnants of food of as many Vaiṣṇavas as there were in Bengal.

antya.16.10

> *brāhmaṇa-vaiṣṇava yata—choṭa, baḍa haya*
> *uttama-vastu bheṭa lañā tāṅra ṭhāñi yāya*

SYNONYMS

brāhmaṇa-vaiṣṇava—Vaiṣṇavas coming from *brāhmaṇa* families; *yata*—all; *choṭa*—neophyte; *baḍa*—highly advanced; *haya*—are; *uttama-vastu*—first-class eatables; *bheṭa lañā*—taking as gifts; *tāṅra ṭhāñi*—to them; *yāya*—goes.

TRANSLATION

He would go to all the Vaiṣṇavas born in brāhmaṇa families, be they neophyte or advanced devotees, and present them gifts of first-class eatables.

antya.16.11

> *tāṅra ṭhāñi śeṣa-pātra layena māgiyā*
> *kāhāṅ nā pāya, tabe rahe lukāñā*

SYNONYMS

tāṅra ṭhāñi—from them; *śeṣa-pātra*—plates of remnants; *layena*—takes; *māgiyā*—begging; *kāhāṅ*—where; *nā pāya*—does not get; *tabe*—then; *rahe*—remains; *lukāñā*—hiding.

TRANSLATION

He would beg remnants of food from such Vaiṣṇavas, and if he did not receive any, he would hide.

antya.16.12

> *bhojana karile pātra phelāñā yāya*
> *lukāñā sei pātra āni' cāṭi' khāya*

SYNONYMS

bhojana karile—after eating; *pātra*—the plate; *phelāñā yāya*—is thrown away; *lukāñā*—hiding; *sei pātra*—that plate; *āni'*—bringing; *cāṭi' khāya*—he licks up.

TRANSLATION

After the Vaiṣṇavas finished eating, they would throw away their dishes or leaves, and Kālidāsa would come out of hiding, take the leaves and lick up the remnants.

antya.16.13

> *śūdra-vaiṣṇavera ghare yāya bheṭa lañā*
> *ei-mata tāṅra ucchiṣṭa khāya lukāñā*

SYNONYMS

śūdra-vaiṣṇavera—of Vaiṣṇavas born in *śūdra* families; *ghare*—at the homes; *yāya*—goes; *bheṭa lañā*—taking gifts; *ei-mata*—in this way; *tāṅra*—their; *ucchiṣṭa*—remnants of food; *khāya*—eats; *lukāñā*—hiding.

TRANSLATION

He would also take gifts to the homes of Vaiṣṇavas born in śūdra families. Then he would hide and eat the remnants of food they threw away in this manner.

> *bhūṅimāli-jāti, 'vaiṣṇava'—'jhaḍu' tāṅra nāma*
> *āmra-phala lañā teṅho gelā tāṅra sthāna*

SYNONYMS

bhūṅimāli-jāti—belonging to the *bhūṅimāli* caste; *vaiṣṇava*—a great devotee; *jhaḍu*—Jhaḍu; *tāṅra*—his; *nāma*—name; *āmra-phala*—mango fruits; *lañā*—taking; *teṅho*—he; *gelā*—went; *tāṅra sthāna*—to his place.

TRANSLATION

There was a great Vaiṣṇava named Jhaḍu Ṭhākura, who belonged to the bhūṅimāli caste. Kālidāsa went to his home, taking mangoes with him.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks that both Kālidāsa and Jhaḍu Ṭhākura are worshiped at a place called Śrīpāṭabāṭī, in the village known as Bhedo or Bhaduyā. This village is situated about three miles south of the village of Kṛṣṇapura, the birthplace of Raghunātha dāsa Gosvāmī, which is about one mile west of the Byāṇḍel junction of the Burdwan line. A post office there is named Devānanda-pura. Jhaḍu Ṭhākura used to worship the Deity of Śrī Madana-gopāla. The Deity is still worshiped by one Rāmaprasāda dāsa, who belongs to the

rāmāyet community. It is said that the Deity worshiped by Kālidāsa had been worshiped until now in the village of Śaṅkhya on the bank of the Sarasvatī River, but the Deity has been taken away by a gentleman named Matilāla Caṭṭopādhyāya from the village of Triveṇī. The Deity is now being worshiped at his place.

antya.16.15

> *āmra bheṭa diyā tāṅra caraṇa vandilā*
> *tāṅra patnīre tabe namaskāra kailā*

SYNONYMS

āmra—mangoes; *bheṭa*—gift; *diyā*—presenting; *tāṅra*—his; *caraṇa*—feet; *vandilā*—offered respects to; *tāṅra patnīre*—to his wife; *tabe*—thereafter; *namaskāra kailā*—offered respectful obeisances.

TRANSLATION

Kālidāsa presented the mangoes to Jhaḍu Ṭhākura and offered him respectful obeisances. Then he also offered respectful obeisances to the Ṭhākura's wife.

antya.16.16

> *patnī-sahita teṅho āchena vasiyā*
> *bahu sammāna kailā kālidāsere dekhiyā*

SYNONYMS

patnī-sahita—with his wife; *teṅho*—he (Jhaḍu Ṭhākura); *āchena vasiyā*—was sitting; *bahu*—much; *sammāna*—respect; *kailā*—offered; *kālidāsere dekhiyā*—seeing Kālidāsa.

TRANSLATION

When Kālidāsa went to Jhaḍu Ṭhākura, he saw that saintly person sitting with his wife. As soon as Jhaḍu Ṭhākura saw Kālidāsa, he likewise offered his respectful obeisances unto him.

antya.16.17

> *iṣṭagoṣṭhī kata-kṣaṇa kari' tāṅra sane*
> *jhaḍu-ṭhākura kahe tāṅre madhura vacane*

SYNONYMS

iṣṭa-goṣṭhī—discussion; *kata-kṣaṇa*—for some time; *kari'*—performing; *tāṅra sane*—with him; *jhaḍu-ṭhākura*—Jhaḍu Ṭhākura; *kahe*—says; *tāṅre*—unto him (Kālidāsa); *madhura vacane*—in sweet words.

TRANSLATION

After a discussion for some time with Kālidāsa, Jhaḍu Ṭhākura said something to him in sweet words.

antya.16.18

> *"āmi—nīca-jāti, tumi,—atithi sarvottama*
> *kon prakāre karimu āmi tomāra sevana?*

SYNONYMS

āmi—I; *nīca-jāti*—belong to a low caste; *tumi*—you; *atithi*—guest; *sarva-uttama*—very respectable; *kon prakāre*—how; *karimu*—shall perform; *āmi*—I; *tomāra sevana*—your service.

TRANSLATION

"I belong to a low caste, and you are a very respectable guest. How shall I serve you?

antya.16.19

> *ājñā deha',—brāhmaṇa-ghare anna lañā diye*
> *tāhāṅ tumi prasāda pāo, tabe āmi jīye"*

SYNONYMS

ājñā deha'—permit me; *brāhmaṇa-ghare*—to the house of a *brāhmaṇa*; *anna*—food; *lañā diye*—I shall offer; *tāhāṅ*—there; *tumi*—you; *prasāda pāo*—take *prasāda*; *tabe*—then; *āmi*—I; *jīye*—shall live.

TRANSLATION

"If you will permit me, I shall send some food to a brāhmaṇa's house, and there you may take prasāda. If you do so, I shall then live very comfortably."

antya.16.20

> *kālidāsa kahe,—"ṭhākura, kṛpā kara more*
> *tomāra darśane āinu mui patita pāmare*

SYNONYMS

kālidāsa kahe—Kālidāsa replied; *ṭhākura*—my dear saintly person; *kṛpā kara*—bestow your mercy; *more*—upon me; *tomāra darśane*—to see you; *āinu*—have come; *mui*—I; *patita pāmare*—very fallen and sinful.

TRANSLATION

Kālidāsa replied, "My dear sir, please bestow your mercy upon me. I have come to see you, although I am very fallen and sinful.

antya.16.21

> *pavitra ha-inu mui pāinu daraśana*
> *kṛtārtha ha-inu, mora saphala jīvana*

SYNONYMS

pavitra ha-inu—have become purified; *mui*—I; *pāinu daraśana*—have gotten your interview; *kṛta-artha*—obliged; *ha-inu*—I have become; *mora*—my; *saphala*—successful; *jīvana*—life.

TRANSLATION

"Simply by seeing you, I have become purified. I am very obligated to you, for my life is now successful.

antya.16.22

> *eka vāñchā haya,—yadi kṛpā kari' kara*
> *pāda-raja deha', pāda mora māthe dhara"*

SYNONYMS

eka vāñchā—one desire; *haya*—there is; *yadi*—if; *kṛpā kari'*—being merciful; *kara*—you do; *pāda-raja*—the dust of your feet; *deha'*—give; *pāda*—feet; *mora*—my; *māthe*—on the head; *dhara*—please place.

TRANSLATION

"My dear sir, I have one desire. Please be merciful to me by kindly placing your feet upon my head so that the dust on your feet may touch it."

antya.16.23

> *ṭhākura kahe,—"aiche vāt kahite nā yuyāya*
> *āmi—nīca-jāti, tumi—susajjana rāya"*

SYNONYMS

ṭhākura kahe—Jhaḍu Ṭhākura said; *aiche vāt*—such a request; *kahite nā yuyāya*—should not be spoken; *āmi*—I; *nīca-jāti*—coming from a family of a very low caste; *tumi*—you; *su-sat-jana rāya*—very respectable and rich gentleman.

TRANSLATION

Jhaḍu Ṭhākura replied, "It does not befit you to ask this of me. I belong to a very low-caste family, whereas you are a respectable rich gentleman."

antya.16.24

> *tabe kālidāsa śloka paḍi' śunāila*
> *śuni' jhaḍu-ṭhākurera baḍa sukha ha-ila*

SYNONYMS

tabe—thereafter; *kālidāsa*—Kālidāsa; *śloka*—verses; *paḍi'*—reciting; *śunāila*—caused to hear; *śuni'*—hearing; *jhaḍu-ṭhākurera*—of Jhaḍu Ṭhākura; *baḍa*—very great; *sukha*—happiness; *ha-ila*—there was.

TRANSLATION

Kālidāsa then recited some verses, which Jhaḍu Ṭhākura was very happy to hear.

antya.16.25

> *na me 'bhaktaś catur-vedī*
> *mad-bhaktaḥ śva-pacaḥ priyaḥ*
> *tasmai deyaṁ tato grāhyaṁ*
> *sa ca pūjyo yathā hy aham*

SYNONYMS

no—not; *me*—My; *abhaktaḥ*—devoid of pure devotional service; *catuḥ-vedī*—a scholar of the four Vedas; *mat-bhaktaḥ*—My devotee; *śva-pacaḥ*—even from a family of dog-eaters; *priyaḥ*—very dear; *tasmai*—to him (the pure devotee); *deyam*—should be given; *tataḥ*—from him; *grāhyam*—should be accepted (remnants of food); *saḥ*—that person; *ca*—also; *pūjyaḥ*—is worshipable; *yathā*—as much as; *hi*—certainly; *aham*—I.

TRANSLATION

"Even though one is a very learned scholar in Sanskrit literature, if he is not engaged in pure devotional service, he is not accepted as My devotee. But if someone born in a family of dog-eaters is a pure devotee with no motives for enjoyment through fruitive

activity or mental speculation, he is very dear to Me. All respect should be given to him, and whatever he offers should be accepted, for such devotees are indeed as worshipable as I am.'

PURPORT

This verse spoken by the Supreme Personality of Godhead is found in *Hari-bhakti-vilāsa*.

antya.16.26

> *viprād dvi-ṣaḍ-guṇa-yutād aravinda-nābha-*
> *pādāravinda-vimukhāt śva-pacaṁ variṣṭham*
> *manye tad-arpita-mano-vacanehitārtha-*
> *prāṇaṁ punāti sa kulaṁ na tu bhūri-mānaḥ*

SYNONYMS

viprāt—than a *brāhmaṇa*; *dvi-ṣaṭ-guṇa-yutāt*—who is qualified with twelve brahminical qualifications; *aravinda-nābha*—of Lord Viṣṇu, who has a lotuslike navel; *pāda-aravinda*—unto the lotus feet; *vimukhāt*—than a person bereft of devotion; *śva-pacam*—a *caṇḍāla,* or person accustomed to eating dogs; *variṣṭham*—more glorified; *manye*—I think; *tat-arpita*—dedicated unto Him; *manaḥ*—mind; *vacana*—words; *īhita*—activities; *artha*—wealth; *prāṇam*—life; *punāti*—purifies; *saḥ*—he; *kulam*—his family; *na tu*—but not; *bhūri-mānaḥ*—a *brāhmaṇa* proud of possessing such qualities.

TRANSLATION

"A person may be born in a brāhmaṇa family and have all twelve brahminical qualities, but if in spite of being qualified he is not devoted to the lotus feet of Lord Kṛṣṇa, who has a navel shaped like a lotus, he is not as good as a caṇḍāla who has dedicated his mind, words, activities, wealth and life to the service of the Lord. Simply to take birth in a brāhmaṇa family or to have brahminical qualities is not sufficient. One must become a pure devotee of the Lord. If a śva-paca or caṇḍāla is a devotee, he delivers not only himself but his whole family, whereas a brāhmaṇa who is not a devotee but simply has brahminical qualifications cannot even purify himself, not to speak of his family.'

PURPORT

This and the following verse are quoted from *Śrīmad-Bhāgavatam* (7.9.10 and 3.33.7).

antya.16.27

> *aho bata śva-paco 'to garīyān*
> *yaj-jihvāgre vartate nāma tubhyam*
> *tepus tapas te juhuvuḥ sasnur āryā*
> *brahmānūcur nāma gṛṇanti ye te*

SYNONYMS

aho bata—how wonderful it is; *śva-pacaḥ*—a dog-eater; *ataḥ*—than the initiated *brāhmaṇa*; *garīyān*—more glorious; *yat*—of whom; *jihvā-agre*—on the tip of the tongue; *vartate*—remains; *nāma*—the holy name; *tubhyam*—of You, my Lord; *tepuḥ*—have performed; *tapaḥ*—austerity; *te*—they; *juhuvuḥ*—have performed sacrifices; *sasnuḥ*—have bathed in all holy places; *āryāḥ*—actually belonging to the Āryan race; *brahma*—all the Vedas; *anūcuḥ*—have studied; *nāma*—the holy name; *gṛṇanti*—chant; *ye*—who; *te*—they.

TRANSLATION

"My dear Lord, anyone who always keeps Your holy name on his tongue is greater than an initiated brāhmaṇa. Although he may be born in a family of dog-eaters and therefore, by material calculations, be the lowest of men, he is glorious nevertheless. That is the wonderful power of chanting the holy name of the Lord. One who chants the holy name is understood to have performed all kinds of austerities. He has studied all the Vedas, he has performed all the great sacrifices mentioned in the Vedas, he has already taken his bath in all the holy places of pilgrimage, and it is he who is factually the Āryan.' "

antya.16.28

> *śuni' ṭhākura kahe,—"śāstra ei satya kaya*
> *sei śreṣṭha, aiche yāṅte kṛṣṇa-bhakti haya*

SYNONYMS

śuni'—hearing; *ṭhākura kahe*—Jhaḍu Ṭhākura said; *śāstra*—revealed scripture; *ei*—this; *satya*—truth; *kaya*—says; *sei*—he; *śreṣṭha*—best; *aiche*—in such a way; *yāṅte*—in whom; *kṛṣṇa-bhakti*—devotion to Kṛṣṇa; *haya*—there is.

TRANSLATION

Hearing these quotations from the revealed scripture Śrīmad-Bhāgavatam, Jhaḍu Ṭhākura replied, "Yes, this is true, for it is the version of śāstra. It is true, however, for one who is genuinely advanced in devotion to Kṛṣṇa.

antya.16.29

> *āmi—nīca-jāti, āmāra nāhi kṛṣṇa-bhakti*
> *anya aiche haya, āmāya nāhi aiche śakti"*

SYNONYMS

āmi—I; *nīca-jāti*—belonging to a lower caste; *āmāra*—my; *nāhi*—there is not; *kṛṣṇa-bhakti*—devotion to Kṛṣṇa; *anya*—others; *aiche*

haya—may be such; *āmāya*—unto me; *nāhi*—there is not; *aiche śakti*—such power.

TRANSLATION

"Such a position may befit others, but I do not possess such spiritual power. I belong to a lower class and have not even a pinch of devotion to Kṛṣṇa."

PURPORT

In his statement, Jhaḍu Ṭhākura presents himself as being born in a low-caste family and not having the qualifications of a bona fide devotee of Lord Kṛṣṇa. He accepts the statements declaring a lowborn person highly exalted if he is a Vaiṣṇava. However, he feels that these descriptions from *Śrīmad-Bhāgavatam* appropriately describe others, but not himself. Jhaḍu Ṭhākura's attitude is quite befitting a real Vaiṣṇava, for a Vaiṣṇava never considers himself exalted, even if he factually is. He is always meek and humble and never thinks that he is an advanced devotee. He assigns himself to a lower position, but that does not mean that he is indeed low. Sanātana Gosvāmī once said that he belonged to a low-caste family, for although he was born in a *brāhmaṇa* family, he had associated with *mlecchas* and *yavanas* in his service as a government minister. Similarly, Jhaḍu Ṭhākura presented himself as someone who belonged to a low caste, but he was actually elevated above many persons born in *brāhmaṇa* families. Not only is there evidence for this in *Śrīmad-Bhāgavatam,* as quoted by Kālidāsa in verses 26 and 27;

there is also considerable evidence for this conclusion in other śāstras. For example, in the *Mahābhārata, Vana-parva,* Chapter 180, it is stated:

> *śūdre tu yad bhavel lakṣma*
> *dvije tac ca na vidyate*
> *na vai śūdro bhavec chūdro*
> *brāhmaṇo na ca brāhmaṇaḥ*

"If the characteristics of a *brāhmaṇa* are found in a *śūdra* and not in a *brāhmaṇa,* that *śūdra* should not be known as a *śūdra,* and that *brāhmaṇa* should not be known as a *brāhmaṇa*."

Similarly, in the *Vana-parva,* Chapter 211, it is said:

> *śūdra-yonau hi jātasya*
> *sad-guṇānupatiṣṭhataḥ*
> *ārjave vartamānasya*
> *brāhmaṇyam abhijāyate*

"If a person born in a *śūdra* family has developed the qualities of a *brāhmaṇa,* such as *satya* [truthfulness], *śama* [peacefulness], *dama* [self-control] and *ārjava* [simplicity], he attains the exalted position of a *brāhmaṇa*."

In the *Anuśāsana-parva,* Chapter 163, it is said:

> *sthito brāhmaṇa-dharmeṇa*
> *brāhmaṇyam upajīvati*

> *kṣatriyo vātha vaiśyo vā*
> *brahma-bhūyaḥ sa gacchati*

> *ebhis tu karmabhir devi*
> *śubhair ācaritais tathā*
> *śūdro brāhmaṇatāṁ yāti*
> *vaiśyaḥ kṣatriyatāṁ vrajet*

> *na yonir nāpi saṁskāro*
> *na śrutaṁ na ca santatiḥ*
> *kāraṇāni dvijatvasya*
> *vṛttam eva tu kāraṇam*

"If one is factually situated in the occupation of a *brāhmaṇa,* he must be considered a *brāhmaṇa,* even if born of a *kṣatriya* or *vaiśya* family.

"O Devī, if even a *śūdra* is actually engaged in the occupation and pure behavior of a *brāhmaṇa,* he becomes a *brāhmaṇa*. Moreover, a *vaiśya* can become a *kṣatriya*.

"Therefore, neither the source of one's birth, nor his reformation, nor his education is the criterion of a *brāhmaṇa*. The *vṛtta,* or occupation, is the real standard by which one is known as a *brāhmaṇa*."

We have seen that a person who is not the son of a doctor and has not attended a medical college is sometimes able to practice medicine. By practical knowledge of how to perform a surgical

operation, how to mix medicine and how to give certain medicines for certain diseases, a person can receive a certificate and be registered as a medical practitioner in the practical field. He can do a medical man's work and be known as a doctor. Although qualified medical men may consider him a quack, the government will recognize his work. Especially in India, there are many such doctors who perform their medical services perfectly. They are accepted even by the government. Similarly, if one is engaged in brahminical service or occupational duties, he must be considered a *brāhmaṇa* despite the family in which he is born. That is the verdict of all the *śāstras*.

In the *Śrīmad-Bhāgavatam* (7.11.35), it is said:

> *yasya yal lakṣaṇaṁ proktaṁ*
> *puṁso varṇābhivyañjakam*
> *yad anyatrāpi dṛśyeta*
> *tat tenaiva vinirdiśet*

This is a statement by Nārada Muni to Mahārāja Yudhiṣṭhira, wherein Nārada says that the symptoms of a *brāhmaṇa, kṣatriya* and *vaiśya* are all described in *śāstra*. Therefore, if one is found exhibiting the symptoms and qualities of a *brāhmaṇa* and serving in a *brahminical* occupation, even if he is not born a *brāhmaṇa* or *kṣatriya,* he should be considered according to his qualifications and occupation.

Similarly, in the *Padma purāṇa* it is said:

> *na śūdrā bhagavad-bhaktās*
> *te tu bhāgavatā matāḥ*
> *sarva-varṇeṣu te śūdrā*
> *ye na bhaktā janārdane*

"A devotee should never be considered a *śūdra*. All the devotees of the Supreme Personality of Godhead should be recognized as *bhāgavatas*. If one is not a devotee of Lord Kṛṣṇa, however, even if born of a *brāhmaṇa, kṣatriya* or *vaiśya* family, he should be considered a *śūdra*."

In the *Padma Purāṇa* it is also said:

> *śva-pākam iva nekṣeta*
> *loke vipram avaiṣṇavam*
> *vaiṣṇavo varṇo-bāhyo 'pi*
> *punāti bhuvana-trayam*

"If a person born in a *brāhmaṇa* family is an *avaiṣṇava,* a nondevotee, one should not see his face, exactly as one should not look upon the face of a *caṇḍāla,* or dog-eater. However, a *vaiṣṇava* found in *varṇas* other than *brāhmaṇa* can purify all the three worlds."

The *Padma Purāṇa* further says:

> *śūdraṁ vā bhagavad-bhaktaṁ*
> *niṣādaṁ śva-pacaṁ tathā*

> *vīkṣate jāti-sāmānyāt*
> *sa yāti narakaṁ dhruvam*

"One who considers a devotee of the Supreme Personality of Godhead who was born in a family of *śūdras, niṣādas* or *caṇḍālas* to belong to that particular caste certainly goes to hell."

A *brāhmaṇa* must be a Vaiṣṇava and a learned scholar. Therefore in India it is customary to address a *brāhmaṇa* as *paṇḍita*. Without knowledge of *Brahman,* one cannot understand the Supreme Personality of Godhead. Therefore a Vaiṣṇava is already a *brāhmaṇa,* whereas a *brāhmaṇa* may become a Vaiṣṇava. In the *Garuḍa Purāṇa* it is said:

> *bhaktir aṣṭa-vidhā hy eṣā*
> *yasmin mlecche 'pi vartate*
> *sa viprendro muni-śreṣṭhaḥ*
> *sa jñānī sa ca paṇḍitaḥ*

"If even a *mleccha* becomes a devotee, he is to be considered the best of the *brāhmaṇas* and a learned *paṇḍita*."

Similarly, *Tattva-sāgara* says:

> *yathā kāñcanatāṁ yāti*
> *kāṁsyaṁ rasa-vidhānataḥ*
> *tathā dīkṣā-vidhānena*
> *dvijatvaṁ jāyate nṛṇām*

"As bell metal is turned to gold when mixed with mercury in an alchemical process, so one who is properly trained and initiated by a bona fide spiritual master becomes a *brāhmaṇa* immediately." All this evidence found in the revealed scriptures proves that according to the Vedic version, a Vaiṣṇava is never to be considered an *abrāhmaṇa,* or *non-brāhmaṇa*. A Vaiṣṇava should not be thought to belong to a lower caste even if born in a *mleccha* or *yavana* family. Because he has become a devotee of Lord Kṛṣṇa, he has become purified and has attained the stage of *brāhmaṇa (dvijatvaṁ jāyate nṛṇām).*

antya.16.30

> *tāre namaskari' kālidāsa vidāya māgilā*
> *jhaḍu-ṭhākura tabe tāṅra anuvraji, āilā*

SYNONYMS

tāre—unto him (Jhaḍu Ṭhākura); *namaskari'*—offering obeisances; *kālidāsa*—Kālidāsa; *vidāya māgilā*—asked permission to go; *jhaḍu-ṭhākura*—Jhaḍu Ṭhākura; *tabe*—at that time; *tāṅra*—him; *anuvraji'*—following; *āilā*—went.

TRANSLATION

Kālidāsa again offered his obeisances to Jhaḍu Ṭhākura and asked his permission to go. The saint Jhaḍu Ṭhākura followed him as he left.

antya.16.31

> *tāṅre vidāya diyā ṭhākura yadi ghare āila*
> *tāṅra caraṇa-cihna yei ṭhāñi paḍila*

SYNONYMS

tāṅre—unto him (Kālidāsa); *vidāya diyā*—bidding farewell; *ṭhākura*—Jhaḍu Ṭhākura; *yadi*—when; *ghare āila*—returned to his home; *tāṅra caraṇa-cihna*—the mark of his feet; *yei ṭhāñi*—wherever; *paḍila*—fell.

TRANSLATION

After bidding farewell to Kālidāsa, Jhaḍu Ṭhākura returned to his home, leaving the marks of his feet plainly visible in many places.

antya.16.32

> *sei dhūli lañā kālidāsa sarvāṅge lepilā*
> *tāṅra nikaṭa eka-sthāne lukāñā rahilā*

SYNONYMS

sei dhūli—that dust; *lañā*—taking; *kālidāsa*—Kālidāsa; *sarva-aṅge*—all over his body; *lepilā*—smeared; *tāṅra nikaṭa*—near his place; *eka-sthāne*—in one place; *lukāñā rahilā*—remained hidden.

TRANSLATION

Kālidāsa smeared the dust from those footprints all over his body. Then he hid in a place near Jhaḍu Ṭhākura's home.

antya.16.33

> *jhaḍu-ṭhākura ghara yāi' dekhi' āmra-phala*
> *mānasei kṛṣṇa-candre arpilā sakala*

SYNONYMS

jhaḍu-ṭhākura—Jhaḍu Ṭhākura; *ghara yāi'*—returning home; *dekhi' āmra-phala*—seeing the mangoes; *mānasei*—within his mind; *kṛṣṇa-candre*—unto Kṛṣṇa; *arpilā*—offered; *sakala*—all.

TRANSLATION

Upon returning home, Jhaḍu Ṭhākura saw the mangoes Kālidāsa had presented. Within his mind he offered them to Kṛṣṇa-candra.

antya.16.34

> *kalāra pāṭuyā-kholā haite āmra nikāśiyā*
> *tāṅra patnī tāṅre dena, khāyena cūṣiyā*

SYNONYMS

kalāra—of the banana tree; *pāṭuyā-kholā*—leaves and bark; *haite*—from within; *āmra*—mangoes; *nikāśiyā*—taking out; *tāṅra patnī*—his wife; *tāṅre*—to him; *dena*—gives; *khāyena*—eats; *cūṣiyā*—sucking.

TRANSLATION

Jhaḍu Ṭhākura's wife then took the mangoes from their covering of banana tree leaves and bark and offered them to Jhaḍu Ṭhākura, who began to suck and eat them.

antya.16.35

> *cūṣi, cūṣi, coṣā āṅṭhi phelilā pāṭuyāte*
> *tāre khāoyāñā tāṅra patnī khāya paścāte*

SYNONYMS

cūṣi' cūṣi'—sucking and sucking; *coṣā*—sucked; *āṅṭhi*—the seeds; *phelilā*—left; *pāṭuyāte*—on the plantain leaf; *tāre*—him; *khāoyāñā*—after feeding; *tāṅra patnī*—his wife; *khāya*—eats; *paścāte*—afterwards.

TRANSLATION

When he finished eating, he left the seeds on the banana leaf, and his wife, after feeding her husband, later began to eat.

antya.16.36

> *āṅṭhi-coṣā sei pāṭuyā-kholāte bhariyā*
> *bāhire ucchiṣṭa-garte phelāilā lañā*

SYNONYMS

āṅṭhi—the seeds; *coṣā*—that had been sucked; *sei*—that; *pāṭuyā-kholāte*—banana leaf and bark; *bhariyā*—filling; *bāhire*—outside; *ucchiṣṭa-garte*—in the ditch where refuse was thrown; *phelāilā lañā*—picked up and threw.

TRANSLATION

After she finished eating, she filled the banana leaves and bark with the seeds, picked them up and threw them in the ditch where all the refuse was thrown.

antya.16.37

> *sei kholā, āṅṭhi, cokalā cūṣe kālidāsa*
> *cūṣite cūṣite haya premete ullāsa*

SYNONYMS

sei—that; *kholā*—bark of the banana tree; *āṅṭhi*—seeds of the mango; *cokalā*—skin of the mango; *cūṣe*—licks up; *kālidāsa*—Kālidāsa; *cūṣite cūṣite*—while licking up; *haya*—there was; *premete ullāsa*—great jubilation in ecstatic love.

TRANSLATION

Kālidāsa licked the banana bark and the mango seeds and skins, and while licking them he was overwhelmed in jubilation by ecstatic love.

antya.16.38

> *ei-mata yata vaiṣṇava vaise gauḍa-deśe*
> *kālidāsa aiche sabāra nilā avaśeṣe*

SYNONYMS

ei-mata—in this way; *yata*—as many as; *vaiṣṇava*—Vaiṣṇavas; *vaise*—reside; *gauḍa-deśe*—in Bengal; *kālidāsa*—Kālidāsa; *aiche*—in that way; *sabāra*—of all of them; *nilā*—took; *avaśeṣe*—the remnants.

TRANSLATION

In this way Kālidāsa ate the remnants of food left by all the Vaiṣṇavas residing in Bengal.

antya.16.39

sei kālidāsa yabe nīlācale āilā
mahāprabhu tāṅra upara mahā-kṛpā kailā

SYNONYMS

sei kālidāsa—that Kālidāsa; *yabe*—when; *nīlācale āilā*—came to Jagannātha Purī; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāṅra upara*—upon him; *mahā-kṛpā*—great mercy; *kailā*—bestowed.

TRANSLATION

When Kālidāsa visited Jagannātha Purī, Nīlācala, Śrī Caitanya Mahāprabhu bestowed great mercy upon him.

antya.16.40

prati-dina prabhu yadi yā'na daraśane
jala-karaṅga lañā govinda yāya prabhu-sane

SYNONYMS

prati-dina—every day; *prabhu*—Śrī Caitanya Mahāprabhu; *yadi*—when; *yā'na*—goes; *daraśane*—to see Lord Jagannātha; *jala-karaṅga*—a waterpot; *lañā*—taking; *govinda*—the personal servant of the Lord (Govinda); *yāya*—goes; *prabhu-sane*—with Śrī Caitanya Mahāprabhu.

TRANSLATION

Śrī Caitanya Mahāprabhu had been regularly visiting the temple of Jagannātha every day, and at that time Govinda, His personal servant, used to carry His waterpot and go with Him.

antya.16.41

> *siṁha-dvārera uttara-dike kapāṭera āḍe*
> *bāiśa 'pāhāca'-tale āche eka nimna gāḍe*

SYNONYMS

siṁha-dvārera—of the Siṁha-dvāra; *uttara-dike*—on the northern side; *kapāṭera āḍe*—behind the door; *bāiśa 'pāhāca'*—of the twenty-two steps; *tale*—at the bottom; *āche*—there is; *eka*—one; *nimna*—low; *gāḍe*—ditch.

TRANSLATION

On the northern side of the Siṁha-dvāra, behind the door, there are twenty-two steps leading to the temple, and at the bottom of those steps is a ditch.

antya.16.42

> *sei gāḍe karena prabhu pāda-prakṣālane*
> *tabe karibāre yāya īśvara-daraśane*

SYNONYMS

sei gāḍe—in that ditch; *karena*—does; *prabhu*—Śrī Caitanya Mahāprabhu; *pāda-prakṣālane*—washing the feet; *tabe*—thereafter; *karibāre*—to do; *yāya*—He goes; *īśvara-daraśane*—to visit Lord Jagannātha.

TRANSLATION

Śrī Caitanya Mahāprabhu would wash His feet in this ditch, and then He would enter the temple to see Lord Jagannātha.

antya.16.43

> *govindere mahāprabhu kairāche niyama*
> *'mora pāda-jala yena nā laya kona jana'*

SYNONYMS

govindere—unto Govinda; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kairāche*—has given; *niyama*—a regulative principle; *mora*—My; *pāda-jala*—water from washing the feet; *yena*—that; *nā laya*—does not take; *kona jana*—anyone.

TRANSLATION

Śrī Caitanya Mahāprabhu ordered His personal servant Govinda that no one should take the water that had washed His feet.

antya.16.44

> *prāṇi-mātra la-ite nā pāya sei jala*
> *antaraṅga bhakta laya kari' kona chala*

SYNONYMS

prāṇi-mātra—all living beings; *la-ite*—to take; *nā pāya*—do not get; *sei jala*—that water; *antaraṅga*—very intimate; *bhakta*—devotees; *laya*—take; *kari'*—doing; *kona chala*—some trick.

TRANSLATION

Because of the Lord's strict order, no living being could take the water. Some of His intimate devotees, however, would take it by some trick.

antya.16.45

> *eka-dina prabhu tāṅhā pāda prakṣālite*
> *kālidāsa āsi' tāhāṅ pātilena hāte*

SYNONYMS

eka-dina—one day; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅhā*—there; *pāda prakṣālite*—washing His feet; *kālidāsa*—Kālidāsa; *āsi'*—coming; *tāhāṅ*—there; *pātilena*—spread; *hāte*—his palm.

TRANSLATION

One day as Śrī Caitanya Mahāprabhu was washing His feet in that place, Kālidāsa came and extended his palm to take the water.

antya.16.46

> *eka añjali, dui añjali, tina añjali pilā*
> *tabe mahāprabhu tāṅre niṣedha karilā*

SYNONYMS

eka añjali—one palmful; *dui añjali*—two palmfuls; *tina añjali*—three palmfuls; *pilā*—he drank; *tabe*—at that time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—him; *niṣedha karilā*—forbade.

TRANSLATION

Kālidāsa drank one palmful and then a second and a third. Then Śrī Caitanya Mahāprabhu forbade him to drink more.

antya.16.47

> *"ataḥpara āra nā kariha punar-bāra*
> *etāvatā vāñchā-pūraṇa kariluṅ tomāra"*

SYNONYMS

ataḥpara—hereafter; *āra*—any more; *nā kariha*—do not do; *punaḥ-bāra*—again; *etāvatā*—so far; *vāñchā-pūraṇa*—fulfilling the desire; *kariluṅ*—I have done; *tomāra*—of you.

TRANSLATION

"Do not act in this way any more. I have fulfilled your desire as far as possible."

antya.16.48

> *sarvajña-śiromaṇi caitanya īśvara*
> *vaiṣṇave tāṅhāra viśvāsa, jānena antara*

SYNONYMS

sarva-jña—omniscient; *śiromaṇi*—topmost; *caitanya*—Lord Śrī Caitanya Mahāprabhu; *īśvara*—the Supreme Personality of Godhead; *vaiṣṇave*—unto the Vaiṣṇavas; *tāṅhāra viśvāsa*—his faith; *jānena*—He knows; *antara*—the heart.

TRANSLATION

Śrī Caitanya Mahāprabhu is the most exalted, omniscient Supreme Personality of Godhead, and therefore He knew that Kālidāsa, in the core of his heart, had full faith in Vaiṣṇavas.

antya.16.49

> *sei-guṇa lañā prabhu tāṅre tuṣṭa ha-ilā*
> *anyera durlabha prasāda tāṅhāre karilā*

SYNONYMS

sei-guṇa—that quality; *lañā*—accepting; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—him; *tuṣṭa ha-ilā*—satisfied; *anyera*—for others; *durlabha*—not attainable; *prasāda*—mercy; *tāṅhāre*—unto him; *karilā*—showed.

TRANSLATION

Because of this quality, Śrī Caitanya Mahāprabhu satisfied him with mercy not attainable by anyone else.

antya.16.50

> *bāiśa 'pāhāca'-pāche upara dakṣiṇa-dike*
> *eka nṛsiṁha-mūrti āchena uṭhite vāma-bhāge*

SYNONYMS

bāiśa pāhāca—of the twenty-two steps; *pāche*—toward the back; *upara*—above; *dakṣiṇa-dike*—on the southern side; *eka*—one; *nṛsiṁha-mūrti*—Deity of Lord Nṛsiṁha; *āchena*—there is; *uṭhite*—while stepping upward; *vāma-bhāge*—on the left side.

TRANSLATION

On the southern side, behind and above the twenty-two steps, is a Deity of Lord Nṛsiṁhadeva. It is on the left as one goes up the steps toward the temple.

antya.16.51

> *prati-dina tāṅre prabhu karena namaskāra*
> *namaskari' ei śloka paḍe bāra-bāra*

SYNONYMS

prati-dina—every day; *tāṅre*—unto the Deity of Lord Nṛsiṁhadeva; *prabhu*—Śrī Caitanya Mahāprabhu; *karena*—does; *namaskāra*—obeisances; *namaskari'*—offering obeisances; *ei śloka*—these verses; *paḍe*—recites; *bāra-bāra*—again and again.

TRANSLATION

Śrī Caitanya Mahāprabhu, His left side toward the Deity, offered obeisances to Lord Nṛsiṁha as He proceeded toward the temple. He recited the following verses again and again while offering obeisances.

antya.16.52

> *namas te nara-siṁhāya*
> *prahlādāhlāda-dāyine*

hiraṇyakaśipor vakṣaḥ-
śilā-ṭaṅka-nakhālaye

SYNONYMS

namaḥ—I offer my respectful obeisances; *te*—unto You; *nara-siṁhāya*—Lord Nṛsiṁhadeva; *prahlāda*—to Mahārāja Prahlāda; *āhlāda*—of pleasure; *dāyine*—giver; *hiraṇya-kaśipoḥ*—of Hiraṇyakaśipu; *vakṣaḥ*—chest; *śilā*—like stone; *ṭaṅka*—like the chisel; *nakha-ālaye*—whose fingernails.

TRANSLATION

"I offer my respectful obeisances unto You, Lord Nṛsiṁhadeva. You are the giver of pleasure to Mahārāja Prahlāda, and Your nails cut the chest of Hiraṇyakaśipu like a chisel cutting stone.

PURPORT

This and the following verse are quoted from the *Nṛsiṁha Purāṇa*.

antya.16.53

ito nṛsiṁhaḥ parato nṛsiṁho
yato yato yāmi tato nṛsiṁhaḥ
bahir nṛsiṁho hṛdaye nṛsiṁho
nṛsiṁham ādiṁ śaraṇaṁ prapadye

SYNONYMS

itaḥ—here; *nṛsiṁhaḥ*—Lord Nṛsiṁha; *parataḥ*—on the opposite side; *nṛsiṁhaḥ*—Lord Nṛsiṁha; *yataḥ yataḥ*—wherever; *yāmi*—I go; *tataḥ*—there; *nṛsiṁhaḥ*—Lord Nṛsiṁha; *bahiḥ*—outside; *nṛsiṁhaḥ*—Lord Nṛsiṁha; *hṛdaye*—in my heart; *nṛsiṁhaḥ*—Lord Nṛsiṁha; *nṛsiṁham*—Lord Nṛsiṁha; *ādim*—the original Supreme Personality; *śaraṇam prapadye*—I take shelter of.

TRANSLATION

"Lord Nṛsiṁhadeva is here, and He is also there on the opposite side. Wherever I go, there I see Lord Nṛsiṁhadeva. He is outside and within My heart. Therefore I take shelter of Lord Nṛsiṁhadeva, the original Supreme Personality of Godhead."

antya.16.54

> *tabe prabhu karilā jagannātha daraśana*
> *ghare āsi' madhyāhna kari' karila bhojana*

SYNONYMS

tabe—after this; *prabhu*—Śrī Caitanya Mahāprabhu; *karilā*—did; *jagannātha daraśana*—visiting Lord Jagannātha; *ghare āsi'*—after returning home; *madhyāhna kari'*—after performing His noon activities; *karila bhojana*—took lunch.

TRANSLATION

Having offered obeisances to Lord Nṛsiṁhadeva, Śrī Caitanya Mahāprabhu visited the temple of Lord Jagannātha. Then He returned to His residence, finished His noon duties and took His lunch.

antya.16.55

> *bahir-dvāre āche kālidāsa pratyāśā kariyā*
> *govindere ṭhāre prabhu kahena jāniyā*

SYNONYMS

bahiḥ-dvāre—outside the door; *āche*—there was; *kālidāsa*—Kālidāsa; *pratyāśā kariyā*—expecting; *govindere*—unto Govinda; *ṭhāre*—by indications; *prabhu*—Śrī Caitanya Mahāprabhu; *kahena*—speaks; *jāniyā*—knowing.

TRANSLATION

Kālidāsa was standing outside the door, expecting the remnants of food from Śrī Caitanya Mahāprabhu. Knowing this, Mahāprabhu gave an indication to Govinda.

antya.16.56

> *mahāprabhura iṅgita govinda saba jāne*
> *kālidāsere dila prabhura śeṣa-pātra-dāne*

SYNONYMS

mahāprabhura—of Śrī Caitanya Mahāprabhu; *iṅgita*—indications; *govinda*—His personal servant; *saba*—all; *jāne*—knows; *kālidāsere*—unto Kālidāsa; *dila*—delivered; *prabhura*—of Śrī Caitanya Mahāprabhu; *śeṣa-pātra*—the remnants of food; *dāne*—presentation.

TRANSLATION

Govinda understood all the indications of Śrī Caitanya Mahāprabhu. Therefore he immediately delivered the remnants of Śrī Caitanya Mahāprabhu's food to Kālidāsa.

antya.16.57

> *vaiṣṇavera śeṣa-bhakṣaṇera eteka mahimā*
> *kālidāse pāoyāila prabhura kṛpā-sīmā*

SYNONYMS

vaiṣṇavera—of Vaiṣṇavas; *śeṣa-bhakṣaṇera*—of eating the remnants of food; *eteka mahimā*—so much value; *kālidāse*—

Kālidāsa; *pāoyāila*—caused to get; *prabhura*—of Śrī Caitanya Mahāprabhu; *kṛpā-sīmā*—the supreme mercy.

TRANSLATION

Taking the remnants of the food of Vaiṣṇavas is so valuable that it induced Śrī Caitanya Mahāprabhu to offer Kālidāsa His supreme mercy.

antya.16.58

> *tāte 'vaiṣṇavera jhuṭā' khāo chāḍi' ghṛṇā-lāja*
> *yāhā haite pāibā nija vāñchita saba kāja*

SYNONYMS

tāte—therefore; *vaiṣṇavera jhuṭā*—remnants of the food of Vaiṣṇavas; *khāo*—eat; *chāḍi'*—giving up; *ghṛṇā-lāja*—hate and hesitation; *yāhā haite*—by which; *pāibā*—you will get; *nija*—your own; *vāñchita*—desired; *saba*—all; *kāja*—success.

TRANSLATION

Therefore, giving up hatred and hesitation, try to eat the remnants of the food of Vaiṣṇavas, for you will thus be able to achieve your desired goal of life.

antya.16.59

> *kṛṣṇera ucchiṣṭa haya 'mahā-prasāda' nāma*
> *'bhakta-śeṣa' haile 'mahā-mahā-prasādākhyāna'*

SYNONYMS

kṛṣṇera ucchiṣṭa—remnants of the food of Kṛṣṇa; *haya*—are; *mahā-prasāda nāma*—called *mahā-prasāda*; *bhakta-śeṣa*—the remnants of a devotee; *haile*—when it becomes; *mahā-mahā-prasāda*—great *mahā-prasāda*; *ākhyāna*—named.

TRANSLATION

The remnants of food offered to Lord Kṛṣṇa are called mahā-prasāda. After this same mahā-prasāda has been taken by a devotee, the remnants are elevated to mahā-mahā-prasāda.

antya.16.60

> *bhakta-pada-dhūli āra bhakta-pada-jala*
> *bhakta-bhukta-avaśeṣa,—tina mahā-bala*

SYNONYMS

bhakta-pada-dhūli—the dust of the lotus feet of a devotee; *āra*—and; *bhakta-pada-jala*—the water that washed the feet of a devotee;

bhakta-bhukta-avaśeṣa—and the remnants of food eaten by a devotee; *tina*—three; *mahā-bala*—very powerful.

TRANSLATION

The dust of the feet of a devotee, the water that has washed the feet of a devotee, and the remnants of food left by a devotee are three very powerful substances.

antya.16.61

> *ei tina-sevā haite kṛṣṇa-premā haya*
> *punaḥ punaḥ sarva-śāstre phukāriyā kaya*

SYNONYMS

ei tina-sevā—rendering service to these three; *haite*—from; *kṛṣṇa-prema*—ecstatic love for Kṛṣṇa; *haya*—there is; *punaḥ punaḥ*—again and again; *sarva-śāstre*—all the revealed scriptures; *phukāriyā kaya*—declare loudly.

TRANSLATION

By rendering service to these three, one attains the supreme goal of ecstatic love for Kṛṣṇa. In all the revealed scriptures this is loudly declared again and again.

antya.16.62

> *tāte bāra bāra kahi,—śuna bhakta-gaṇa*
> *viśvāsa kariyā kara e-tina sevana*

SYNONYMS

tāte—therefore; *bāra bāra*—again and again; *kahi*—I say; *śuna*—hear; *bhakta-gaṇa*—devotees; *viśvāsa kariyā*—keeping faith; *kara*—do; *e-tina sevana*—rendering service to these three.

TRANSLATION

Therefore, my dear devotees, please hear from me, for I insist again and again: please keep faith in these three and render service to them without hesitation.

antya.16.63

> *tina haite kṛṣṇa-nāma-premera ullāsa*
> *kṛṣṇera prasāda, tāte 'sākṣī' kālidāsa*

SYNONYMS

tina haite—from these three; *kṛṣṇa-nāma*—of the holy name of Lord Kṛṣṇa; *premera ullāsa*—awakening of ecstatic love; *kṛṣṇera prasāda*—the mercy of Lord Kṛṣṇa; *tāte*—in that; *sākṣī*—evidence; *kālidāsa*—Kālidāsa.

TRANSLATION

From these three one achieves the highest goal of life-ecstatic love of Kṛṣṇa. This is the greatest mercy of Lord Kṛṣṇa. The evidence is Kālidāsa himself.

antya.16.64

> *nīlācale mahāprabhu rahe ei-mate*
> *kālidāse mahā-kṛpā kailā alakṣite*

SYNONYMS

nīlācale—at Jagannātha Purī; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *rahe*—remains; *ei-mate*—in this way; *kālidāse*—unto Kālidāsa; *mahā-kṛpā*—great favor; *kailā*—bestowed; *alakṣite*—invisibly.

TRANSLATION

In this way Śrī Caitanya Mahāprabhu remained at Jagannātha Purī, Nīlācala, and He invisibly bestowed great mercy upon Kālidāsa.

antya.16.65

> *se vatsara śivānanda patnī lañā āilā*
> *'purīdāsa'-choṭa-putre saṅgete ānilā*

SYNONYMS

se vatsara—that year; *śivānanda*—Śivānanda Sena; *patnī*—the wife; *lañā*—bringing; *āilā*—came; *purī-dāsa*—Purīdāsa; *choṭa-putre*—the youngest son; *saṅgete ānilā*—he brought with him.

TRANSLATION

That year, Śivānanda Sena brought with him his wife and youngest son, Purīdāsa.

antya.16.66

> *putra saṅge lañā teṅho āilā prabhu-sthāne*
> *putrere karāilā prabhura caraṇa vandane*

SYNONYMS

putra—the son; *saṅge*—along; *lañā*—taking; *teṅho*—he; *āilā*—came; *prabhu-sthāne*—to the place of Śrī Caitanya Mahāprabhu; *putrere*—his son; *karāilā*—made to do; *prabhura*—of Śrī Caitanya Mahāprabhu; *caraṇa vandane*—worshiping the lotus feet.

TRANSLATION

Taking his son, Śivānanda Sena went to see Śrī Caitanya Mahāprabhu at His residence. He made his son offer respectful obeisances at the lotus feet of the Lord.

antya.16.67

> *'kṛṣṇa kaha' bali' prabhu balena bāra bāra*
> *tabu kṛṣṇa-nāma bālaka nā kare uccāra*

SYNONYMS

kṛṣṇa kaha—say Kṛṣṇa; *bali'*—saying; *prabhu*—Śrī Caitanya Mahāprabhu; *balena*—said; *bāra bāra*—again and again; *tabu*—still; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *bālaka*—the boy; *nā kare uccāra*—did not utter.

TRANSLATION

Śrī Caitanya Mahāprabhu asked the boy again and again to chant the name of Kṛṣṇa, but the boy would not utter the holy name.

antya.16.68

> *śivānanda bālakere bahu yatna karilā*
> *tabu sei bālaka kṛṣṇa-nāma nā kahilā*

SYNONYMS

śivānanda—Śivānanda Sena; *bālakere*—unto the boy; *bahu*—much; *yatna*—endeavor; *karilā*—did; *tabu*—still; *sei bālaka*—that boy; *kṛṣṇa-nāma*—the name of Kṛṣṇa; *nā kahilā*—did not utter.

TRANSLATION

Although Śivānanda Sena tried with much endeavor to get his boy to speak Kṛṣṇa's holy name, the boy would not utter it.

antya.16.69

> *prabhu kahe,—"āmi nāma jagate laoyāiluṅ*
> *sthāvare paryanta kṛṣṇa-nāma kahāiluṅ*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *āmi*—I; *nāma*—the holy name; *jagate*—throughout the whole world; *laoyāiluṅ*—induced to take; *sthāvare*—the unmovable; *paryanta*—up to; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *kahāiluṅ*—I induced to chant.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "I have induced the whole world to take to the holy name of Kṛṣṇa. I have induced even the trees and immovable plants to chant the holy name.

antya.16.70

> *ihāre nāriluṅ kṛṣṇa-nāma kahāite!"*
> *śuniyā svarūpa-gosāñi lāgilā kahite*

SYNONYMS

ihāre—this boy; *nāriluṅ*—I could not; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *kahāite*—cause to speak; *śuniyā*—hearing; *svarūpa-gosāñi*—Svarūpa Dāmodara Gosāñi; *lāgilā*—began; *kahite*—to say.

TRANSLATION

"But I could not induce this boy to chant the holy name of Kṛṣṇa." Hearing this, Svarūpa Dāmodara Gosvāmī began to speak.

antya.16.71

> *"tumi kṛṣṇa-nāma-mantra kailā upadeśe*
> *mantra pāñā kā'ra āge nā kare prakāśe*

SYNONYMS

tumi—You; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *mantra*—this hymn; *kailā upadeśe*—have instructed; *mantra pāñā*—getting the hymn; *kā'ra āge*—in front of everyone; *nā kare prakāśe*—he does not express.

TRANSLATION

"My Lord," he said, "You have given him initiation into the name of Kṛṣṇa, but after receiving the mantra he will not express it in front of everyone.

antya.16.72

> *mane mane jape, mukhe nā kare ākhyāna*
> *ei ihāra manaḥ-kathā—kari anumāna"*

SYNONYMS

mane mane—within the mind; *jape*—chants; *mukhe*—in the mouth; *nā kare ākhyāna*—does not express; *ei*—this; *ihāra*—his; *manaḥ-kathā*—intention; *kari anumāna*—I guess.

TRANSLATION

"This boy chants the mantra within his mind, but does not say it aloud. That is his intention, as far as I can guess."

antya.16.73

> *āra dina kahena prabhu,—'paḍa, purīdāsa'*
> *ei śloka kari' teṅho karilā prakāśa*

SYNONYMS

āra dina—another day; *kahena prabhu*—Śrī Caitanya Mahāprabhu said; *paḍa*—recite; *purīdāsa*—Purīdāsa; *ei*—this; *śloka*—verse; *kari'*—making; *teṅho*—he; *karilā prakāśa*—manifested.

TRANSLATION

Another day, when Śrī Caitanya Mahāprabhu said to the boy, "Recite, My dear Purīdāsa," the boy composed the following verse and expressed it before everyone.

antya.16.74

> *śravasoḥ kuvalayam akṣṇor añjanam*
> *uraso mahendra-maṇi-dāma*
> *vṛndāvana-ramaṇīnāṁ maṇḍanam*
> *akhilaṁ harir jayati*

SYNONYMS

śravasoḥ—of the two ears; *kuvalayam*—blue lotus flowers; *akṣṇoḥ*—of the two eyes; *añjanam*—ointment; *urasaḥ*—of the chest; *mahendra-maṇi-dāma*—a necklace of *indranīla* gems; *vṛndāvana-ramaṇīnām*—of the damsels of Vṛndāvana; *maṇḍanam*—ornaments; *akhilam*—all; *hariḥ jayati*—all glories to Lord Śrī Kṛṣṇa.

TRANSLATION

"Lord Śrī Kṛṣṇa is just like a bluish lotus flower for the ears; He is ointment for the eyes, a necklace of indranīla gems for the chest, and universal ornaments for the gopī damsels of Vṛndāvana. Let that Lord Śrī Hari, Kṛṣṇa, be glorified."

antya.16.75

> *sāta vatsarera śiśu, nāhi adhyayana*
> *aiche śloka kare,—lokera camatkāra mana*

SYNONYMS

sāta vatsarera—seven years old; *śiśu*—the boy; *nāhi adhyayana*—without education; *aiche*—such; *śloka*—verse; *kare*—composes; *lokera*—of all the people; *camatkāra*—struck with wonder; *mana*—mind.

TRANSLATION

Although the boy was only seven years old and still had no education, he composed such a nice verse. Everyone was struck with wonder.

antya.16.76

> *caitanya-prabhura ei kṛpāra mahimā*
> *brahmādi deva yāra nāhi pāya sīmā*

SYNONYMS

caitanya-prabhura—of Lord Śrī Caitanya Mahāprabhu; *ei*—this; *kṛpāra mahimā*—the glory of the mercy; *brahmā-ādi*—headed by Lord Brahmā; *deva*—the demigods; *yāra*—of which; *nāhi pāya*—do not reach; *sīmā*—the limit.

TRANSLATION

This is the glory of Śrī Caitanya Mahāprabhu's causeless mercy, which even the demigods, headed by Lord Brahmā, cannot estimate.

antya.16.77

> *bhakta-gaṇa prabhu-saṅge rahe cāri-māse*
> *prabhu ājñā dilā sabe gelā gauḍa-deśe*

SYNONYMS

bhakta-gaṇa—all the devotees; *prabhu-saṅge*—with Śrī Caitanya Mahāprabhu; *rahe*—remained; *cāri-māse*—for four months; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *ājñā dilā*—gave the order; *sabe*—unto everyone; *gelā*—returned; *gauḍa-deśe*—to Bengal.

TRANSLATION

All the devotees remained with Śrī Caitanya Mahāprabhu continuously for four months. Then the Lord ordered them back to Bengal, and therefore they returned.

antya.16.78

> *tāṅ-sabāra saṅge prabhura chila bāhya-jñāna*
> *tāṅrā gele punaḥ hailā unmāda pradhāna*

SYNONYMS

tāṅ-sabāra—all of them; *saṅge*—with; *prabhura*—of Śrī Caitanya Mahāprabhu; *chila*—there was; *bāhya-jñāna*—external consciousness; *tāṅrā gele*—when they departed; *punaḥ*—again; *hailā*—there was; *unmāda*—madness; *pradhāna*—the chief business.

TRANSLATION

As long as the devotees were in Nīlācala, Jagannātha Purī, Śrī Caitanya Mahāprabhu maintained His external consciousness, but after their departure His chief engagement was again the madness of ecstatic love for Kṛṣṇa.

antya.16.79

> *rātri-dine sphure kṛṣṇera rūpa-gandha-rasa*
> *sākṣād-anubhave,—yena kṛṣṇa-upasparśa*

SYNONYMS

rātri-dine—night and day; *sphure*—appears; *kṛṣṇera*—of Lord Kṛṣṇa; *rūpa*—the beauty; *gandha*—fragrance; *rasa*—mellow; *sākṣāt-anubhave*—directly experienced; *yena*—as if; *kṛṣṇa-upasparśa*—touching Kṛṣṇa.

TRANSLATION

Throughout the entire day and night, Śrī Caitanya Mahāprabhu directly relished Kṛṣṇa's beauty, fragrance and mellow as if He were touching Kṛṣṇa hand to hand.

antya.16.80

> *eka-dina prabhu gelā jagannātha-daraśane*
> *siṁha-dvāre dala-i āsi' karila vandane*

SYNONYMS

eka-dina—one day; *prabhu*—Śrī Caitanya Mahāprabhu; *gelā*—went; *jagannātha-daraśane*—to see Lord Jagannātha; *siṁha-dvāre*—at the gate known as *Siṁha-dvāra*; *dala-i*—the gatekeeper; *āsi'*—coming; *karila vandane*—offered respectful obeisances.

TRANSLATION

One day, when Śrī Caitanya Mahāprabhu went to visit the temple of Lord Jagannātha, the gatekeeper at Siṁha-dvāra approached Him and offered respectful obeisances.

antya.16.81

> *tāre bale,—'kothā kṛṣṇa, mora prāṇa-nātha?*
> *more kṛṣṇa dekhāo' bali' dhare tāra hāta*

SYNONYMS

tāre—to him; *bale*—said; *kothā kṛṣṇa*—where is Kṛṣṇa; *mora*—My; *prāṇa-nātha*—Lord of life; *more*—to Me; *kṛṣṇa dekhāo*—please show Kṛṣṇa; *bali'*—saying; *dhare*—catches; *tāra*—his; *hāta*—hand.

TRANSLATION

The Lord asked him, "Where is Kṛṣṇa, My life and soul? Please show Me Kṛṣṇa." Saying this, He caught the doorkeeper's hand.

antya.16.82

> *seha kahe,—'iṅhā haya vrajendra-nandana*
> *āisa tumi mora saṅge, karāṅa daraśana'*

SYNONYMS

seha kahe—he said; *iṅhā*—here; *haya*—is; *vrajendra-nandana*—the son of Nanda Mahārāja; *āisa*—come; *tumi*—You; *mora saṅge*—with me; *karāṅa daraśana*—I shall show.

TRANSLATION

The doorkeeper replied, "The son of Mahārāja Nanda is here; please come along with me, and I shall show You."

antya.16.83

> *'tumi mora sakhā, dekhāha—kāhāṅ prāṇa-nātha?'*
> *eta bali' jagamohana gelā dhari' tāra hāta*

SYNONYMS

tumi—you; *mora sakhā*—My friend; *dekhāha*—please show; *kāhāṅ*—where; *prāṇa-nātha*—the Lord of My heart; *eta bali'*—saying this; *jagamohana*—to Jagamohana; *gelā*—went; *dhari'*—catching; *tāra*—his; *hāta*—hand.

TRANSLATION

Lord Caitanya said to the doorman, "You are My friend. Please show Me where the Lord of My heart is." After the Lord said this, they both went to the place known as Jagamohana, where everyone views Lord Jagannātha.

antya.16.84

> *seha bale,—'ei dekha śrī-puruṣottama*
> *netra bhariyā tumi karaha daraśana'*

SYNONYMS

seha bale—he also said; *ei*—this; *dekha*—just see; *śrī-puruṣa-uttama*—Lord Kṛṣṇa, the best of all Personalities of Godhead; *netra*

bhariyā—to the full satisfaction of Your eyes; *tumi*—You; *karaha daraśana*—see.

TRANSLATION

"Just see!" the doorkeeper said. "Here is the best of the Personalities of Godhead. From here You may see the Lord to the full satisfaction of Your eyes."

antya.16.85

> *garuḍera pāche rahi' karena daraśana*
> *dekhena,—jagannātha haya muralī-vadana*

SYNONYMS

garuḍera pāche—behind the Garuḍa column; *rahi'*—staying; *karena daraśana*—He was seeing; *dekhena*—He saw; *jagannātha*—Lord Jagannātha; *haya*—was; *muralī-vadana*—Lord Kṛṣṇa with His flute to the mouth.

TRANSLATION

Śrī Caitanya Mahāprabhu stayed behind the huge column called the Garuḍa-stambha and looked upon Lord Jagannātha, but as He looked He saw that Lord Jagannātha had become Lord Kṛṣṇa, with His flute to His mouth.

antya.16.86

> *ei līlā nija-granthe raghunātha-dāsa*
> *'gaurāṅga-stava-kalpavṛkṣe' kariyāchena prakāśa*

SYNONYMS

ei līlā—this pastime; *nija-granthe*—in his own book; *raghunātha-dāsa*—Raghunātha dāsa Gosvāmī; *gaurāṅga-stava-kalpa-vṛkṣe*—*Gaurāṅga-stava-kalpavṛkṣa*; *kariyāchena prakāśa*—has described.

TRANSLATION

In his book known as Gaurāṅga-stava-kalpavṛkṣa, Raghunātha dāsa Gosvāmī has described this incident very nicely.

antya.16.87

> *kva me kāntaḥ kṛṣṇas tvaritam iha taṁ lokaya sakhe*
> *tvam eveti dvārādhipam abhivadann unmada iva*
> *drutaṁ gaccha draṣṭuṁ priyam iti tad-uktena dhṛta-*
> *tad-*
> *bhujāntar gaurāṅgo hṛdaya udayan māṁ madayati*

SYNONYMS

kva—where; *me*—My; *kāntaḥ*—beloved; *kṛṣṇaḥ*—Lord Kṛṣṇa; *tvaritam*—quickly; *iha*—here; *tam*—Him; *lokaya*—show; *sakhe*—O friend; *tvam*—you; *eva*—certainly; *iti*—thus; *dvāra-adhipam*—the doorkeeper; *abhivadan*—requesting; *unmadaḥ*—a madman; *iva*—like; *drutam*—very quickly; *gaccha*—come; *draṣṭum*—to see; *priyam*—beloved; *iti*—thus; *tat*—of him; *uktena*—with the words; *dhṛta*—caught; *tat*—His; *bhuja-antaḥ*—end of the arm; *gaurāṅgaḥ*—Lord Śrī Caitanya Mahāprabhu; *hṛdaye*—in my heart; *udayan*—rising; *mām*—me; *madayati*—maddens.

TRANSLATION

“ 'My dear friend the doorkeeper, where is Kṛṣṇa, the Lord of My heart? Kindly show Him to Me quickly.' With these words, Lord Śrī Caitanya Mahāprabhu addressed the doorkeeper like a madman. The doorkeeper grasped His hand and replied very hastily,'Come, see Your beloved!' May that Lord Śrī Caitanya Mahāprabhu rise within my heart and thus make me mad also."

antya.16.88

> *hena-kāle 'gopāla-vallabha'-bhoga lāgāila*
> *śaṅkha-ghaṇṭā-ādi saha āratī bājila*

SYNONYMS

hena-kāle—at this time; *gopāla-vallabha-bhoga*—the food offered early in the morning; *lāgāila*—was offered; *śaṅkha*—conch; *ghaṇṭā-ādi*—bells and so on; *saha*—with; *ārati—ārati*; *bājila*—sounded.

TRANSLATION

The offering of food known as gopāla-vallabha-bhoga was then given to Lord Jagannātha, and ārati was performed with the sound of the conch and the ringing of bells.

antya.16.89

> *bhoga sarile jagannāthera sevaka-gaṇa*
> *prasāda lañā prabhu-ṭhāñi kaila āgamana*

SYNONYMS

bhoga sarile—when the food was taken away; *jagannāthera*—of Lord Jagannātha; *sevaka-gaṇa*—the servants; *prasāda lañā*—taking the *prasāda*; *prabhu-ṭhāñi*—unto Lord Śrī Caitanya Mahāprabhu; *kaila āgamana*—came.

TRANSLATION

When the ārati finished, the prasāda was taken out, and the servants of Lord Jagannātha came to offer some to Śrī Caitanya Mahāprabhu.

antya.16.90

> *mālā parāñā prasāda dila prabhura hāte*
> *āsvāda dūre rahu, yāra gandhe mana māte*

SYNONYMS

mālā parāñā—after garlanding; *prasāda*—the remnants of Lord Jagannātha's food; *dila*—delivered; *prabhura hāte*—in the hand of Śrī Caitanya Mahāprabhu; *āsvāda*—tasting; *dūre rahu*—what to speak of; *yāra*—of which; *gandhe*—by the aroma; *mana*—mind; *māte*—becomes maddened.

TRANSLATION

The servants of Lord Jagannātha first garlanded Śrī Caitanya Mahāprabhu and then offered Him Lord Jagannātha's prasāda. The prasāda was so nice that its aroma alone, to say nothing of its taste, would drive the mind mad.

antya.16.91

> *bahu-mūlya prasāda sei vastu sarvottama*
> *tāra alpa khāoyāite sevaka karila yatana*

SYNONYMS

bahu-mūlya—very valuable; *prasāda*—remnants of food; *sei*—that; *vastu*—ingredients; *sarva-uttama*—first class; *tāra*—of that; *alpa*—very little; *khāoyāite*—to feed; *sevaka*—the servant; *karila yatana*—made some endeavor.

TRANSLATION

The prasāda was made of very valuable ingredients. Therefore the servant wanted to feed Śrī Caitanya Mahāprabhu a portion of it.

antya.16.92

> *tāra alpa lañā prabhu jihvāte yadi dilā*
> *āra saba govindera āṅcale bāndhilā*

SYNONYMS

tāra—of that; *alpa*—very little; *lañā*—taking; *prabhu*—Śrī Caitanya Mahāprabhu; *jihvāte*—on the tongue; *yadi*—when; *dilā*—put; *āra saba*—all the balance; *govindera*—of Govinda; *āṅcale*—at the end of the wrapper; *bāndhilā*—bound.

TRANSLATION

Śrī Caitanya Mahāprabhu tasted a portion of the prasāda. Govinda took the rest and bound it in the end of his wrapper.

antya.16.93

> *koṭi-amṛta-svāda pāñā prabhura camatkāra*
> *sarvāṅge pulaka, netre vahe aśru-dhāra*

SYNONYMS

koṭi—millions upon millions; *amṛta*—nectar; *svāda*—taste; *pāñā*—getting; *prabhura*—of Śrī Caitanya Mahāprabhu; *camatkāra*—great satisfaction; *sarva-aṅge*—all over the body; *pulaka*—standing of the hair; *netre*—from the eyes; *vahe*—flows; *aśru-dhāra*—a stream of tears.

TRANSLATION

To Śrī Caitanya Mahāprabhu the prasāda tasted millions upon millions of times better than nectar, and thus He was fully satisfied. The hair all over His body stood on end, and incessant tears flowed from His eyes.

antya.16.94

> *'ei dravye eta svāda kāhāṅ haite āila?*
> *kṛṣṇera adharāmṛta ithe sañcārila'*

SYNONYMS

ei dravye—in these ingredients; *eta*—so much; *svāda*—taste; *kāhāṅ*—where; *haite*—from; *āila*—has come; *kṛṣṇera*—of Lord Kṛṣṇa;

adhara-amṛta—nectar from the lips; *ithe*—in this; *sañcārila*—has spread.

TRANSLATION

Śrī Caitanya Mahāprabhu considered, "Where has such a taste in this prasāda come from? Certainly it is due to its having been touched by the nectar of Kṛṣṇa's lips."

antya.16.95

> *ei buddhye mahāprabhura premāveśa haila*
> *jagannāthera sevaka dekhi' samvaraṇa kaila*

SYNONYMS

ei buddhye—by this understanding; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *prema-āveśa*—ecstatic emotion; *haila*—there was; *jagannāthera*—of Lord Jagannātha; *sevaka*—servants; *dekhi'*—seeing; *samvaraṇa kaila*—restrained Himself.

TRANSLATION

Understanding this, Śrī Caitanya Mahāprabhu felt an emotion of ecstatic love for Kṛṣṇa, but upon seeing the servants of Lord Jagannātha, He restrained Himself.

antya.16.96

> *'sukṛti-labhya phelā-lava'—balena bāra-bāra*
> *īśvara-sevaka puche,—'ki artha ihāra'?*

SYNONYMS

sukṛti—by great fortune; *labhya*—obtainable; *phelā-lava*—a particle of the remnants; *balena*—says; *bāra-bāra*—again and again; *īśvara-sevaka*—the servants of Jagannātha; *puche*—inquire; *ki*—what; *artha*—the meaning; *ihāra*—of this.

TRANSLATION

The Lord said again and again, "Only by great fortune may one come by a particle of the remnants of food offered to the Lord." The servants of the Jagannātha temple inquired, "What is the meaning of this?"

PURPORT

The remnants of Kṛṣṇa's food are mixed with His saliva. In the *Mahābhārata* and the *Skanda Purāṇa* it is stated:

> *mahā-prasāde govinde*
> *nāma-brahmaṇi vaiṣṇave*
> *svalpa-puṇyavatāṁ rājan*
> *viśvāso naiva jāyate*

"Persons who are not very highly elevated in pious activities cannot believe in the remnants of food [*prasāda*] of the Supreme Personality of Godhead, nor in Govinda, the holy name of the Lord, nor in the Vaiṣṇavas."

antya.16.97

> *prabhu kahe,—"ei ye dilā kṛṣṇādharāmṛta*
> *brahmādi-durlabha ei nindaye 'amṛta'*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *ei*—this; *ye*—which; *dilā*—you have given; *kṛṣṇa*—of Lord Kṛṣṇa; *adhara-amṛta*—nectar from the lips; *brahmā-ādi*—by the demigods, headed by Lord Brahmā; *durlabha*—difficult to obtain; *ei*—this; *nindaye*—defeats; *amṛta*—nectar.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "These are remnants of food that Kṛṣṇa has eaten and thus turned to nectar with His lips. It surpasses heavenly nectar, and even such demigods as Lord Brahmā find it difficult to obtain.

antya.16.98

> *kṛṣṇera ye bhukta-śeṣa, tāra 'phelā'-nāma*
> *tāra eka 'lava' ye pāya, sei bhāgyavān*

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *ye*—whatever; *bhukta-śeṣa*—remnants of food; *tāra*—of that; *phelā-nāma*—the name is *phelā*; *tāra*—of that; *eka*—one; *lava*—fragment; *ye*—one who; *pāya*—gets; *sei*—he; *bhāgyavān*—fortunate.

TRANSLATION

"Remnants left by Kṛṣṇa are called phelā. Anyone who obtains even a small portion must be considered very fortunate.

antya.16.99

> *sāmānya bhāgya haite tāra prāpti nāhi haya*
> *kṛṣṇera yāṅhte pūrṇa-kṛpā, sei tāhā pāya*

SYNONYMS

sāmānya—ordinary; *bhāgya*—fortune; *haite*—from; *tāra*—of that; *prāpti*—attainment; *nāhi*—not; *haya*—there is; *kṛṣṇera*—of Lord Kṛṣṇa; *yāṅhte*—unto whom; *pūrṇa-kṛpā*—full mercy; *sei*—he; *tāhā*—that; *pāya*—can get.

TRANSLATION

"One who is only ordinarily fortunate cannot obtain such mercy. Only persons who have the full mercy of Kṛṣṇa can receive such remnants.

antya.16.100

> *'sukṛti'-śabde kahe 'kṛṣṇa-kṛpā-hetu puṇya'*
> *sei yāṅra haya, 'phelā' pāya sei dhanya"*

SYNONYMS

sukṛti—*sukṛti* (pious activities); *śabde*—the word; *kahe*—is to be understood; *kṛṣṇa-kṛpā*—the mercy of Kṛṣṇa; *hetu*—because of; *puṇya*—pious activities; *sei*—he; *yāṅra*—of whom; *haya*—there is; *phelā*—the remnants of food; *pāya*—gets; *sei*—he; *dhanya*—very glorious.

TRANSLATION

"The word 'sukṛti' refers to pious activities performed by the mercy of Kṛṣṇa. One who is fortunate enough to obtain such mercy receives the remnants of the Lord's food and thus becomes glorious."

antya.16.101

> *eta bali' prabhu tā-sabāre vidāya dilā*
> *upala-bhoga dekhiyā prabhu nija-vāsā āilā*

SYNONYMS

eta bali'—saying this; *prabhu*—Śrī Caitanya Mahāprabhu; *tā-sabāre*—unto all of them; *vidāya dilā*—bade farewell; *upala-bhoga*—the next offering of food; *dekhiyā*—seeing; *prabhu*—Śrī Caitanya Mahāprabhu; *nija-vāsā*—to His place; *āilā*—returned.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu bade farewell to all the servants. After seeing the next offering of food to Lord Jagannātha, a function known as upala-bhoga, He returned to His own quarters.

antya.16.102

> *madhyāhna kariyā kailā bhikṣā nirvāhaṇa*
> *kṛṣṇādharāmṛta sadā antare smaraṇa*

SYNONYMS

madhyāhna kariyā—after finishing His noon duties; *kailā bhikṣā nirvāhaṇa*—completed His lunch; *kṛṣṇa-adhara-amṛta*—the nectar

from the lips of Kṛṣṇa; *sadā*—always; *antare*—within Himself; *smaraṇa*—remembering.

TRANSLATION

After finishing His noon duties, Śrī Caitanya Mahāprabhu ate His lunch, but He constantly remembered the remnants of Kṛṣṇa's food.

antya.16.103

> *bāhya-kṛtya karena, preme garagara mana*
> *kaṣṭe samvaraṇa karena, āveśa saghana*

SYNONYMS

bāhya-kṛtya—external activities; *karena*—performs; *preme*—in ecstatic love; *garagara*—filled; *mana*—mind; *kaṣṭe*—with great difficulty; *samvaraṇa karena*—restricts; *āveśa*—ecstasy; *saghana*—very deep.

TRANSLATION

Śrī Caitanya Mahāprabhu performed His external activities, but His mind was filled with ecstatic love. With great difficulty He tried to restrain His mind, but it would always be overwhelmed by very deep ecstasy.

antya.16.104

> *sandhyā-kṛtya kari' punaḥ nija-gaṇa-saṅge*
> *nibhṛte vasilā nānā-kṛṣṇa-kathā-raṅge*

SYNONYMS

sandhyā-kṛtya—the evening duties; *kari'*—after performing; *punaḥ*—again; *nija-gaṇa-saṅge*—along with His personal associates; *nibhṛte*—in a solitary place; *vasilā*—sat down; *nānā*—various; *kṛṣṇa-kathā*—of topics of Kṛṣṇa; *raṅge*—in the jubilation.

TRANSLATION

After finishing His evening duties, Śrī Caitanya Mahāprabhu sat down with His personal associates in a secluded place and discussed the pastimes of Kṛṣṇa in great jubilation.

antya.16.105

> *prabhura iṅgite govinda prasāda ānilā*
> *purī-bhāratīre prabhu kichu pāṭhāilā*

SYNONYMS

prabhura iṅgite—by the indication of Śrī Caitanya Mahāprabhu; *govinda*—Govinda; *prasāda ānilā*—brought the remnants of the food of Lord Jagannātha; *purī*—to Paramānanda Purī; *bhāratīre*—

to Brahmānanda Bhāratī; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *kichu*—some; *pāṭhāilā*—sent.

TRANSLATION

Following the indications of Śrī Caitanya Mahāprabhu, Govinda brought the prasāda of Lord Jagannātha. The Lord sent some to Paramānanda Purī and Brahmānanda Bhāratī.

antya.16.106

> *rāmānanda-sārvabhauma-svarūpādi-gaṇe*
> *sabāre prasāda dila kariyā baṇṭane*

SYNONYMS

rāmānanda—Rāmānanda Rāya; *sārvabhauma*—Sārvabhauma Bhaṭṭācārya; *svarūpa*—Svarūpa Dāmodara Gosvāmī; *ādi*—headed by; *gaṇe*—unto them; *sabāre*—unto all of them; *prasāda*—the remnants of the food of Lord Jagannātha; *dila*—delivered; *kariyā baṇṭane*—making shares.

TRANSLATION

Śrī Caitanya Mahāprabhu then gave shares of the prasāda to Rāmānanda Rāya, Sārvabhauma Bhaṭṭācārya, Svarūpa Dāmodara Gosvāmī and all the other devotees.

antya.16.107

> *prasādera saurabhya-mādhurya kari' āsvādana*
> *alaukika āsvāde sabāra vismita haila mana*

SYNONYMS

prasādera—of the *prasāda*; *saurabhya-mādhurya*—the sweetness and fragrance; *kari' āsvādana*—tasting; *alaukika*—uncommon; *āsvāde*—by the taste; *sabāra*—of everyone; *vismita*—struck with wonder; *haila*—became; *mana*—the mind.

TRANSLATION

As they tasted the uncommon sweetness and fragrance of the prasāda, everyone's mind was struck with wonder.

antya.16.108-109

> *prabhu kahe,—"ei saba haya 'prākṛta' dravya*
> *aikṣava, karpūra, marica, elāica, lavaṅga, gavya*

> *rasavāsa, guḍatvaka-ādi yata saba*
> *'prākṛta' vastura svāda sabāra anubhava*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *ei*—these; *saba*—all; *haya*—are; *prākṛta*—material; *dravya*—ingredients; *aikṣava*—sugar; *karpūra*—camphor; *marica*—black pepper; *elāica*—cardamom; *lavaṅga*—cloves; *gavya*—butter; *rasavāsa*—spices; *guḍatvaka*—licorice; *ādi*—and so on; *yata saba*—each and every one of them; *prākṛta*—material; *vastura*—of ingredients; *svāda*—taste; *sabāra*—everyone's; *anubhava*—experience.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "These ingredients, such as sugar, camphor, black pepper, cardamom, cloves, butter, spices and licorice, are all material. Everyone has tasted these material substances before.

PURPORT

The word *prākṛta* refers to things tasted for the sense gratification of the conditioned soul. Such things are limited by the material laws. Śrī Caitanya Mahāprabhu wanted to make the point that material things have already been experienced by materially absorbed persons who are interested only in sense gratification.

antya.16.110

> *sei dravye eta āsvāda, gandha lokātīta*
> *āsvāda kariyā dekha,—sabāra pratīta*

SYNONYMS

sei dravye—in such material things; *eta*—so much; *āsvāda*—pleasing taste; *gandha*—fragrance; *loka-atīta*—never experienced by any common man; *āsvāda kariyā*—tasting; *dekha*—see; *sabāra*—of everyone; *pratīta*—experience.

TRANSLATION

"However," the Lord continued, "in these ingredients there are extraordinary tastes and uncommon fragrances. Just taste them and see the difference in the experience.

antya.16.111

> *āsvāda dūre rahu, yāra gandhe māte mana*
> *āpanā vinā anya mādhurya karāya vismaraṇa*

SYNONYMS

āsvāda—the taste; *dūre rahu*—leave aside; *yāra*—of which; *gandhe*—by the fragrance; *māte*—becomes pleased; *mana*—the mind;

āpanā vinā—besides itself; *anya*—different; *mādhurya*—sweetness; *karāya vismaraṇa*—causes to forget.

TRANSLATION

"Apart from the taste, even the fragrance pleases the mind and makes one forget any other sweetness besides its own.

antya.16.112

> *tāte ei dravye kṛṣṇādhara-sparśa haila*
> *adharera guṇa saba ihāte sañcārila*

SYNONYMS

tāte—therefore; *ei dravye*—in these ingredients; *kṛṣṇa-adhara*—of the lips of Kṛṣṇa; *sparśa*—touch; *haila*—there was; *adharera*—of the lips; *guṇa*—attributes; *saba*—all; *ihāte*—in these ingredients; *sañcārila*—have become transferred.

TRANSLATION

"Therefore, it is to be understood that the spiritual nectar of Kṛṣṇa's lips has touched these ordinary ingredients and transferred to them all their spiritual qualities.

PURPORT

Since everyone had previously tasted these ingredients, why had they become extraordinary and spiritually tasteful? This was proof that food, *prasāda,* becomes uncommonly flavorful and tasteful by touching Kṛṣṇa's lips.

antya.16.113

> *alaukika-gandha-svāda, anya-vismāraṇa*
> *mahā-mādaka haya ei kṛṣṇādharera guṇa*

SYNONYMS

alaukika—uncommon; *gandha*—fragrance; *svāda*—taste; *anya-vismāraṇa*—forgetting all others; *mahā-mādaka*—highly enchanting; *haya*—are; *ei*—these; *kṛṣṇa-adharera*—of the lips of Kṛṣṇa; *guṇa*—attributes.

TRANSLATION

"An uncommon, greatly enchanting fragrance and taste that makes one forget all other experiences are attributes of Kṛṣṇa's lips.

antya.16.114

> *aneka 'sukṛte' ihā hañãche samprāpti*
> *sabe ei āsvāda kara kari' mahā-bhakti"*

SYNONYMS

aneka—many; *sukṛte*—by pious activities; *ihā*—this; *hañāche samprāpti*—has become available; *sabe*—all of you; *ei*—this *prasāda*; *āsvāda kara*—taste; *kari' mahā-bhakti*—with great devotion.

TRANSLATION

"This prasāda has been made available only as a result of many pious activities. Now taste it with great faith and devotion."

antya.16.115

> *hari-dhvani kari' sabe kailā āsvādana*
> *āsvādite preme matta ha-ila sabāra mana*

SYNONYMS

hari-dhvani kari'—loudly resounding the holy name of Hari; *sabe*—all of them; *kailā āsvādana*—tasted; *āsvādite*—as soon as they tasted; *preme*—in ecstatic love; *matta*—maddened; *ha-ila*—became; *sabāra mana*—the minds of all.

TRANSLATION

Loudly chanting the holy name of Hari, all of them tasted the prasāda. As they tasted it, their minds became mad in the ecstasy of love.

antya.16.116

> *premāveśe mahāprabhu yabe ājñā dilā*
> *rāmānanda-rāya śloka paḍite lāgilā*

SYNONYMS

prema-āveśe—in ecstatic love; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *yabe*—when; *ājñā dilā*—ordered; *rāmānanda-rāya*—Rāmānanda Rāya; *śloka*—verses; *paḍite lāgilā*—began to recite.

TRANSLATION

In ecstatic love, Śrī Caitanya Mahāprabhu ordered Rāmānanda Rāya to recite some verses. Thus Rāmānanda Rāya spoke as follows.

antya.16.117

> *surata-vardhanaṁ śoka-nāśanaṁ*
> *svarita-veṇunā suṣṭhu-cumbitam*
> *itara-rāga-vismāraṇaṁ nṛṇāṁ*
> *vitara vīra nas te 'dharāmṛtam*

SYNONYMS

surata-vardhanam—which increases the lusty desire for enjoyment; *śoka-nāśanam*—which vanquishes all lamentation; *svarita-veṇunā*—by the vibrating flute; *suṣṭhu*—nicely; *cumbitam*—

touched; *itara-rāga-vismāraṇam*—which causes forgetfulness of all other attachment; *nṛṇām*—of the human beings; *vitara*—please deliver; *vīra*—O hero of charity; *naḥ*—unto us; *te*—Your; *adhara-amṛtam*—the nectar of the lips.

TRANSLATION

"O hero of charity, please deliver unto us the nectar of Your lips. That nectar increases lusty desires for enjoyment and diminishes lamentation in the material world. Kindly give us the nectar of Your lips, which are touched by Your transcendentally vibrating flute, for that nectar makes all human beings forget all other attachments."

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.31.14).

antya.16.118

> *śloka śuni' mahāprabhu mahā-tuṣṭa hailā*
> *rādhāra utkaṇṭhā-śloka paḍite lāgilā*

SYNONYMS

śloka śuni'—hearing the verse; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *mahā-tuṣṭa*—very satisfied; *hailā*—became; *rādhāra*—of Śrīmatī Rādhārāṇī; *utkaṇṭhā-śloka*—a verse pertaining to the anxiety; *paḍite lāgilā*—began to recite.

TRANSLATION

Upon hearing Rāmānanda Rāya quote this verse, Śrī Caitanya Mahāprabhu was very satisfied. Then He recited the following verse, which had been spoken by Śrīmatī Rādhārāṇī in great anxiety.

antya.16.119

> *vrajātula-kulāṅganetara-rasāli-tṛṣṇā-hara-*
> *pradīvyad-adharāmṛtaḥ sukṛti-labhya-phelā-lavaḥ*
> *sudhā-jid-ahivallikā-sudala-vīṭikā-carvitaḥ*
> *sa me madana-mohanaḥ sakhi tanoti jihvā-spṛhām*

SYNONYMS

vraja—of Vṛndāvana; *atula*—incomparable; *kulāṅgana*—of the *gopīs*; *itara*—other; *rasa-āli*—for tastes or mellows; *tṛṣṇā*—desire; *hara*—vanquishing; *pradīvyat*—all-surpassing; *adhara-amṛtaḥ*—whose nectar emanating from the lips; *sukṛti*—after many pious activities; *labhya*—obtainable; *phelā*—of the nectar of whose lips; *lavaḥ*—a small portion; *sudhā-jit*—conquering the nectar; *ahivallikā*—of the betel plant; *su-dala*—made from selected leaves; *vīṭikā*—pan; *carvitaḥ*—chewing; *saḥ*—He; *me*—My; *madana-mohanaḥ*—Madana-mohana; *sakhi*—My dear friend; *tanoti*—increases; *jihvā*—of the tongue; *spṛhām*—desire.

TRANSLATION

"My dear friend, the all-surpassing nectar from the lips of the Supreme Personality of Godhead, Kṛṣṇa, can be obtained only after many, many pious activities. For the beautiful gopīs of Vṛndāvana, that nectar vanquishes the desire for all other tastes. Madana-mohana always chews pan that surpasses the nectar of heaven. He is certainly increasing the desires of My tongue."

PURPORT

This verse is found in the *Govinda-līlāmṛta* (8.8).

antya.16.120

> *eta kahi' gaura-prabhu bhāvāviṣṭa hañā*
> *dui ślokera artha kare pralāpa kariyā*

SYNONYMS

eta kahi'—saying this; *gaura-prabhu*—Śrī Caitanya Mahāprabhu; *bhāva-āviṣṭa*—overwhelmed by ecstatic loving emotions; *hañā*—becoming; *dui ślokera*—of the two verses; *artha*—meaning; *kare*—makes; *pralāpa kariyā*—talking like a madman.

TRANSLATION

After saying this, Śrī Caitanya Mahāprabhu was overwhelmed by ecstatic loving emotions. Talking like a

madman, He began to explain the meaning of the two verses.

antya.16.121-122

> *tanu-mana karāya kṣobha, bāḍāya surata-lobha,*
> *harṣa-śokādi-bhāra vināśaya*
> *pāsarāya anya rasa, jagat kare ātma-vaśa,*
> *lajjā, dharma, dhairya kare kṣaya*

> *nāgara, śuna tomāra adhara-carita*
> *mātāya nārīra mana, jihvā kare ākarṣaṇa,*
> *vicārite saba viparīta*

SYNONYMS

tanu—body; *mana*—mind; *karāya*—cause; *kṣobha*—agitation; *bāḍāya*—increase; *surata-lobha*—lusty desires for enjoyment; *harṣa*—of jubilation; *śoka*—lamentation; *ādi*—and so on; *bhāra*—burden; *vināśaya*—destroy; *pāsarāya*—cause to forget; *anya rasa*—other tastes; *jagat*—the whole world; *kare*—make; *ātma-vaśa*—under their control; *lajjā*—shame; *dharma*—religion; *dhairya*—patience; *kare kṣaya*—vanquish; *nāgara*—O lover; *śuna*—hear; *tomāra*—Your; *adhara*—of lips; *carita*—the characteristics; *mātāya*—madden; *nārīra*—of women; *mana*—mind; *jihvā*—tongue; *kare ākarṣaṇa*—attract; *vicārite*—considering; *saba*—all; *viparīta*—opposite.

TRANSLATION

"My dear lover," He said, "let Me describe some of the characteristics of Your transcendental lips. They agitate the mind and body of everyone, they increase lusty desires for enjoyment, they destroy the burden of material happiness and lamentation, and they make one forget all material tastes. The whole world falls under their control. They vanquish shame, religion and patience, especially in women. Indeed, they inspire madness in the minds of all women. Your lips increase the greed of the tongue and thus attract it. Considering all this, we see that the activities of Your transcendental lips are always perplexing.

antya.16.123

> *āchuka nārīra kāya, kahite vāsiye lāja,*
> *tomāra adhara baḍa dhṛṣṭa-rāya*
> *puruṣe kare ākarṣaṇa, āpanā piyāite mana,*
> *anya-rasa saba pāsarāya*

SYNONYMS

āchuka—let it be; *nārīra*—of women; *kāya*—the bodies; *kahite*—to speak; *vāsiye*—I feel; *lāja*—shame; *tomāra*—Your; *adhara*—lips; *baḍa*—very much; *dhṛṣṭa-rāya*—impudent; *puruṣe*—the male; *kare ākarṣaṇa*—they attract; *āpanā*—themselves; *piyāite*—causing to

drink; *mana*—mind; *anya-rasa*—other tastes; *saba*—all; *pāsarāya*—cause to forget.

TRANSLATION

"My dear Kṛṣṇa, since You are a male, it is not very extraordinary that the attraction of Your lips can disturb the minds of women. I am ashamed to say this, but Your lips sometimes attract even Your flute, which is also considered a male. It likes to drink the nectar of Your lips, and thus it also forgets all other tastes.

antya.16.124

> *sacetana rahu dūre, acetana sacetana kare,*
> *tomāra adhara—baḍa vājikara*
> *tomāra veṇu śuṣkendhana, tāra janmāya indriya-mana,*
> *tāre āpanā piyāya nirantara*

SYNONYMS

sa-cetana—conscious living beings; *rahu dūre*—leave aside; *acetana*—unconscious; *sa-cetana*—conscious; *kare*—make; *tomāra*—Your; *adhara*—lips; *baḍa*—very great; *vājikara*—magicians; *tomāra*—Your; *veṇu*—flute; *śuṣka-in-dhana*—dry wood; *tāra*—of that; *janmāya*—creates; *indriya-mana*—the senses and mind; *tāre*—the flute; *āpanā*—themselves; *piyāya*—cause to drink; *nirantara*—constantly.

TRANSLATION

"Aside from conscious living beings, even unconscious matter is sometimes made conscious by Your lips. Therefore, Your lips are great magicians. Paradoxically, although Your flute is nothing but dry wood, Your lips make it drink their nectar. They create a mind and senses in the dry wooden flute and give it transcendental bliss.

antya.16.125

> *veṇu dhṛṣṭa-puruṣa hañā, puruṣādhara piyā piyā,*
> *gopī-gaṇe jānāya nija-pāna*
> *'aho śuna, gopī-gaṇa, bale piṅo tomāra dhana,*
> *tomāra yadi thāke abhimāna*

SYNONYMS

veṇu—the flute; *dhṛṣṭa-puruṣa*—a cunning male; *hañā*—being; *puruṣa-adhara*—the lips of the male; *piyā piyā*—drinking and drinking; *gopī-gaṇe*—unto the *gopīs*; *jānāya*—informs; *nija-pāna*—own drinking; *aho*—oh; *śuna*—hear; *gopī-gaṇa*—*gopīs*; *bale*—says; *piṅo*—drink; *tomāra*—your; *dhana*—property; *tomāra*—your; *yadi*—if; *thāke*—there is; *abhimāna*—pride.

TRANSLATION

"That flute is a very cunning male who drinks again and again the taste of another male's lips. It advertises its qualities and says to the gopīs, 'O gopīs, if you are so proud of being women, come forward and enjoy your property—the nectar of the lips of the Supreme Personality of Godhead.'

antya.16.126

> *tabe more krodha kari;, lajjā bhaya, dharma, chāḍi',*
> *chāḍi' dimu, kara āsi' pāna*
> *nahe pimu nirantara, tomāya mora nāhika ḍara,*
> *anye dekhoṅ tṛṇera samāna*

SYNONYMS

tabe—thereupon; *more*—at Me; *krodha kari'*—becoming angry; *lajjā*—shame; *bhaya*—fear; *dharma*—religion; *chāḍi'*—giving up; *chāḍi'*—giving up; *dimu*—I shall give; *kara āsi' pāna*—come drink; *nahe*—not; *pimu*—I shall drink; *nirantara*—continuously; *tomāya*—of You; *mora*—my; *nāhika*—there is not; *ḍara*—fear; *anye*—others; *dekhoṅ*—I see; *tṛṇera samāna*—equal to straw.

TRANSLATION

"Thereupon, the flute said angrily to Me, 'Give up Your shame, fear and religion and come drink the lips of

Kṛṣṇa. On that condition, I shall give up my attachment for them. If You do not give up Your shame and fear, however, I shall continuously drink the nectar of Kṛṣṇa's lips. I am slightly fearful because You also have the right to drink that nectar, but as for the others, I consider them like straw.'

antya.16.127

> *adharāmṛta nija-svare, sañcāriyā sei bale,*
> *ākarṣaya trijagat-jana*
> *āmarā dharma-bhaya kari', rahi' yadi dhairya dhari',*
> *tabe āmāya kare viḍambana*

SYNONYMS

adhara-amṛta—the nectar of the lips; *nija-svare*—with the vibration of the flute; *sañcāriyā*—combining; *sei*—that; *bale*—by strength; *ākarṣaya*—attract; *tri-jagat-jana*—the people of the three worlds; *āmarā*—we; *dharma*—religion; *bhaya*—fear; *kari'*—because of; *rahi'*—remaining; *yadi*—if; *dhairya dhari'*—keeping patient; *tabe*—then; *āmāya*—us; *kare viḍambana*—criticizes.

TRANSLATION

"The nectar of Kṛṣṇa's lips, combined with the vibration of His flute, attracts all the people of the three worlds. However, if we gopīs remain patient out of respect for religious principles, the flute then criticizes us.

antya.16.128

> *nīvi khasāya guru-āge, lajjā-dharma karāya tyāge,*
> *keśe dhari' yena lañā yāya*
> *āni' karāya tomāra dāsī, śuni' loka kare hāsi',*
> *ei-mata nārīre nācāya*

SYNONYMS

nīvi—the belts; *khasāya*—cause to loosen; *guru-āge*—before superiors; *lajjā-dharma*—shame and religion; *karāya*—induce; *tyāge*—to give up; *keśe dhari'*—catching by the hair; *yena*—as if; *lañā yāya*—takes us away; *āni'*—bringing; *karāya*—induce to become; *tomāra*—Your; *dāsī*—maidservants; *śuni'*—hearing; *loka*—people; *kare hāsi'*—laugh; *ei-mata*—in this way; *nārīre*—women; *nācāya*—cause to dance.

TRANSLATION

"The nectar of Your lips and vibration of Your flute join together to loosen our belts and induce us to give up shame and religion, even before our superiors. As if catching us by our hair, they forcibly take us away and surrender us unto You to become Your maidservants. Hearing of these incidents, people laugh at us. We have thus become completely subordinate to the flute.

antya.16.129

> *śuṣka bāṅśera lāṭhikhāna, eta kare apamāna,*
> *ei daśā karila, gosāñi*
> *nā sahi' ki karite pāri, tāhe rahi mauna dhari',*
> *corāra māke ḍāki' kāndite nāi*

SYNONYMS

śuṣka—dry; *bāṅśera*—of bamboo; *lāṭhi-khāna*—a stick; *eta*—this; *kare apamāna*—insults; *ei*—this; *daśā*—condition; *karila*—made; *gosāñi*—the master; *nā sahi'*—not tolerating; *ki*—what; *karite pāri*—can we do; *tāhe*—at that time; *rahi*—we remain; *mauna dhari'*—keeping silent; *corāra*—of a thief; *māke*—for the mother; *ḍāki'*—calling; *kāndite*—to cry; *nāi*—is not possible.

TRANSLATION

"This flute is nothing but a dry stick of bamboo, but it becomes our master and insults us in so many ways that it forces us into a predicament. What can we do but tolerate it? The mother of a thief cannot cry loudly for justice when the thief is punished. Therefore we simply remain silent.

antya.16.130

adharera ei rīti, āra śuna kunīti,
se adhara-sane yāra melā
sei bhakṣya-bhojya-pāna, haya amṛta-samāna,
nāma tāra haya 'kṛṣṇa-phelā'

SYNONYMS

adharera—of the lips; *ei*—this; *rīti*—policy; *āra*—other; *śuna*—hear; *kunīti*—injustices; *se*—those; *adhara*—lips; *sane*—with; *yāra*—of which; *melā*—meeting; *sei*—those; *bhakṣya*—eatables; *bhojya*—foods; *pāna*—drink or betel; *haya*—become; *amṛta-samāna*—like nectar; *nāma*—the name; *tāra*—of those; *haya*—becomes; *kṛṣṇa-phelā*—the remnants of Kṛṣṇa.

TRANSLATION

"That is the policy of these lips. Just consider the other injustices. Everything that touches those lips-including food, drink or betel-becomes just like nectar. It is then called kṛṣṇa-phelā, or remnants left by Kṛṣṇa.

antya.16.131

se phelāra eka lava, nā pāya devatā saba,
e dambhe kebā pātiyāya?

bahu-janma puṇya kare, tabe 'sukṛti' nāma dhare,
se 'sukṛte' tāra lava pāya

SYNONYMS

se phelāra—of those remnants; *eka*—one; *lava*—small particle; *nā pāya*—do not get; *devatā*—the demigods; *saba*—all; *e dambhe*—this pride; *kebā*—who; *pātiyāya*—can believe; *bahu-janma*—for many births; *puṇya kare*—acts piously; *tabe*—then; *sukṛti*—one who performs pious activities; *nāma*—the name; *dhare*—bears; *se*—those; *sukṛte*—by pious activities; *tāra*—of that; *lava*—a fraction; *pāya*—one can get.

TRANSLATION

"Even after much prayer, the demigods themselves cannot obtain even a small portion of the remnants of such food. Just imagine the pride of those remnants! Only a person who has acted piously for many, many births and has thus become a devotee can obtain the remnants of such food.

antya.16.132

kṛṣṇa ye khāya tāmbūla, kahe tāra nāhi rnūla,
tāhe āra dambha-paripāṭī
tāra yebā udgāra, tāre kaya 'amṛta-sa-ra',
gopīra mukha kare 'ālabāṭī'

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *ye*—what; *khāya*—chews; *tāmbūla*—the betel; *kahe*—it is said; *tāra*—of it; *nāhi*—there is not; *mūla*—price; *tāhe*—over and above that; *āra*—also; *dambha-paripāṭī*—complete pride; *tāra*—of that; *yebā*—whatever; *udgāra*—coming out; *tāre*—that; *kaya*—is called; *amṛta-sāra*—the essence of the nectar; *gopīra*—of the *gopīs*; *mukha*—the mouth; *kare*—makes; *ālabāṭī*—spittoon.

TRANSLATION

"The betel chewed by Kṛṣṇa is priceless, and the remnants of such chewed betel from His mouth are said to be the essence of nectar. When the gopīs accept these remnants, their mouths become like His spittoons.

antya.16.133

> *e-saba—tomāra kuṭināṭi, chāḍa ei paripāṭī,*
> *veṇu-dvāre kāṅhe hara' prāṇa*
> *āpanāra hāsi lāgi', naha nārīra vadha-bhāgī,*
> *deha' nijādharāmṛta-dāna"*

SYNONYMS

e-saba—all these; *tomāra*—Your; *kuṭināṭi*—tricks; *chāḍa*—give up; *ei*—these; *paripāṭī*—very expert activities; *veṇu-dvāre*—by the flute; *kāṅhe*—why; *hara*—You take away; *prāṇa*—life; *āpanāra*—Your own; *hāsi*—laughing; *lāgi'*—for the matter of; *naha*—do not be;

nārīra—of women; *vadha-bhāgī*—responsible for killing; *deha'*—kindly give; *nija-adhara-amṛta*—the nectar of Your lips; *dāna*—charity.

TRANSLATION

"Therefore, My dear Kṛṣṇa, please give up all the tricks You have set up so expertly. Do not try to kill the life of the gopīs with the vibration of Your flute. Because of Your joking and laughing, You are becoming responsible for the killing of women. It would be better for You to satisfy us by giving us the charity of the nectar of Your lips."

antya.16.134

> *kahite kahite prabhura mana phiri' gela*
> *krodha-aṁśa śānta haila, utkaṇṭhā bāḍila*

SYNONYMS

kahite kahite—talking and talking; *prabhura*—of Śrī Caitanya Mahāprabhu; *mana*—mind; *phiri' gela*—became changed; *krodha-aṁśa*—the part of anger; *śānta haila*—became pacified; *utkaṇṭhā*—agitation of the mind; *bāḍila*—increased.

TRANSLATION

While Śrī Caitanya Mahāprabhu was talking like this, His mind changed. His anger subsided, but His mental agitation increased.

antya.16.135

> *parama durlabha ei kṛṣṇādharāmṛta*
> *tāhā yei pāya, tāra saphala jīvita*

SYNONYMS

parama—supremely; *durlabha*—difficult to obtain; *ei*—this; *kṛṣṇa*—of Kṛṣṇa; *adhara-amṛta*—the nectar from the lips; *tāhā*—that; *yei*—one who; *pāya*—gets; *ta-ra*—his; *sa-phala*—successful; *jīvita*—life.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "This nectar from Kṛṣṇa's lips is supremely difficult to obtain, but if one gets some, his life becomes successful.

antya.16.136

> *yogya hañā keha karite nā pāya pāna*
> *tathāpi se nirlajja, vṛthā dhare prāṇa*

SYNONYMS

yogya—competent; *haña*—being; *keha*—anyone; *karite*—to do; *nā pāya*—does not get; *pāna*—drinking; *tathāpi*—still; *se*—that person; *nirlajja*—shameless; *vṛthā*—uselessly; *dhare prāṇa*—continues life.

TRANSLATION

"When a person competent to drink that nectar does not do so, that shameless person continues his life uselessly.

antya.16.137

> *ayogya haña tāhā keha sadā pāna kare*
> *yogya jana nāhi pāya, lobhe mātra mare*

SYNONYMS

ayogya—unfit; *haña*—being; *tāhā*—that; *keha*—someone; *sadā*—always; *pāna kare*—drinks; *yogya jana*—the competent person; *nāhi pāya*—does not get; *lobhe*—out of greed; *mātra*—simply; *mare*—dies.

TRANSLATION

"There are persons who are unfit to drink that nectar but who nevertheless drink it continuously, whereas some who are suitable never get it and thus die of greed.

antya.16.138

> *tāte jāni,—kona tapasyāra āche bala*
> *ayogyere deoyāya kṛṣṇādharāmṛta-phala*

SYNONYMS

tāte—therefore; *jāni*—I can understand; *kona*—some; *tapasyāra*—of austerity; *āche*—there is; *bala*—strength; *ayogyere*—unto the unfit; *deoyāya*—delivers; *kṛṣṇa-adhara-amṛta*—the nectar of Kṛṣṇa's lips; *phala*—the result.

TRANSLATION

"It is therefore to be understood that such an unfit person must have obtained the nectar of Kṛṣṇa's lips on the strength of some austerity."

antya.16.139

> *'kaha rāma-rāya, kichu śunite haya mana'*
> *bhāva jāni' paḍe rāya gopīra vacana*

SYNONYMS

kaha—speak; *rāma-rāya*—Rāmānanda Rāya; *kichu*—something; *śunite*—to hear; *haya mana*—I wish; *bhāva*—the situation; *jāni'*—understanding; *paḍe rāya*—Rāmānanda Rāya cites; *gopīra vacana*—the words of the *gopīs*.

TRANSLATION

Again Śrī Caitanya Mahāprabhu said to Rāmānanda Rāya, "Please say something. I want to hear." Understanding the situation, Rāmānanda Rāya recited the following words of the gopīs.

antya.16.140

> *gopyaḥ kim ācarad ayaṁ kuśalaṁ sma veṇur*
> *dāmodarādhara-sudhām api gopikānām*
> *bhuṅkte svayaṁ yad avaśiṣṭa-rasaṁ hradinyo*
> *hṛṣyat-tvaco 'śru mumucus taravo yathāryāḥ*

SYNONYMS

gopyaḥ—O *gopīs*; *kim*—what; *ācarat*—performed; *ayam*—this; *kuśalam*—auspicious activities; *sma*—certainly; *veṇuḥ*—flute; *dāmodara*—of Kṛṣṇa; *adhara-sudhām*—the nectar of the lips; *api*—even; *gopikānām*—which is owed to the *gopīs*; *bhuṅkte*—enjoys; *svayam*—independently; *yat*—from which; *avaśiṣṭa*—remaining; *rasam*—the taste only; *hradinyaḥ*—the rivers; *hṛṣyat*—feeling jubilant; *tvacaḥ*—whose bodies; *aśru*—tears; *mumucuḥ*—shed; *taravaḥ*—the trees; *yathā*—exactly like; *āryāḥ*—old forefathers.

TRANSLATION

"My dear gopīs, what auspicious activities must the flute have performed to enjoy the nectar of Kṛṣṇa's lips

independently and leave only a taste for the gopīs for whom that nectar is actually meant. The forefathers of the flute, the bamboo trees, shed tears of pleasure. His mother, the river, on whose bank the bamboo was born, feels jubilation, and therefore her blooming lotus flowers are standing like hair on her body."

PURPORT

This is a verse quoted from *Śrīmad-Bhāgavatam* (10.21.9) regarding a discussion the *gopīs* had among themselves. As the autumn season began in Vṛndāvana, Lord Kṛṣṇa was tending the cows and blowing on His flute. The *gopīs* then began to praise Kṛṣṇa and discuss the fortunate position of His flute.

antya.16.141

> *ei śloka śuni' prabhu bhāvāviṣṭa hañā*
> *utkaṇṭhāte artha kare pralāpa kariyā*

SYNONYMS

ei śloka—this verse; *śuni'*—hearing; *prabhu*—Śrī Caitanya Mahāprabhu; *bhāva-āviṣṭa*—absorbed in ecstatic love; *hañā*—becoming; *utkaṇṭhāte*—in agitation of the mind; *artha kare*—makes the meaning; *pralāpa kariyā*—talking like a madman.

TRANSLATION

Upon hearing the recitation of this verse, Śrī Caitanya Mahāprabhu became absorbed in ecstatic love, and with a greatly agitated mind He began to explain its meaning like a madman.

antya.16.142

> *eho vrajendra-nandana, vrajera kona kanyā-gaṇa,*
> *avaśya kariba pariṇaya*
> *se-sambandhe gopī-gaṇa, yāre māne nija-dhana,*
> *se sudhā anyera labhya naya*

SYNONYMS

eho—this; *vrajendra-nandana*—the son of Nanda Mahārāja; *vrajera*—of Vṛndāvana; *kona*—any; *kanyā-gaṇa*—*gopīs*; *avaśya*—certainly; *kariba pariṇaya*—will marry; *se-sambandhe*—in that connection; *gopī-gaṇa*—the *gopīs*; *yāre*—which; *māne*—consider; *nija-dhana*—the personal property; *se sudhā*—that nectar; *anyera*—by others; *labhya naya*—is not obtainable.

TRANSLATION

"Some gopīs said to other gopīs, 'Just see the astonishing pastimes of Kṛṣṇa, the son of Vrajendra! He will certainly marry all the gopīs of Vṛndāvana. Therefore, the gopīs know for certain that the nectar of

Kṛṣṇa's lips is their own property and cannot be enjoyed by anyone else.'

antya.16.143

> *gopī-gaṇa, kaha saba kariyā vicāre*
> *kon tīrtha, kon tapa, kon siddha-mantra-japa,*
> *ei veṇu kaila janmāntare?*

SYNONYMS

gopī-gaṇa—O *gopīs*; *kaha*—say; *saba*—all; *kariyā vicāre*—after full consideration; *kon*—what; *tīrtha*—holy places; *kon*—what; *tapa*—austerities; *kon*—what; *siddha-mantra-japa*—chanting of a perfect *mantra*; *ei*—this; *veṇu*—flute; *kaila*—did; *janma-antare*—in his past life.

TRANSLATION

"My dear gopīs, fully consider how many pious activities this flute performed in his past life. We do not know what places of pilgrimage he visited, what austerities he performed or what perfect mantra he chanted.

antya.16.144

> *hena kṛṣṇādhara-sudhā, ye kaila amṛta mudhā,*
> *yāra āśāya gopī dhare prāṇa*

ei veṇu ayogya ati, sthāvara 'puruṣa-jāti',
sei sudhā sadā kare pāna

SYNONYMS

hena—such; *kṛṣṇa-adhara*—of Kṛṣṇa's lips; *sudhā*—nectar; *ye*—which; *kaila*—made; *amṛta*—nectar; *mudhā*—surpassed; *yāra āśāya*—by hoping for which; *gopī*—the *gopīs*; *dhare prāṇa*—continue to live; *ei veṇu*—this flute; *ayogya*—unfit; *ati*—completely; *sthāvara*—dead; *puruṣa-jāti*—belonging to the male class; *sei sudhā*—that nectar; *sadā*—always; *kare pāna*—drinks.

TRANSLATION

“ 'This flute is utterly unfit because it is merely a dead bamboo stick. Moreover, it belongs to the male sex. Yet this flute is always drinking the nectar of Kṛṣṇa's lips, which surpasses nectarean sweetness of every description. Only in hope of that nectar do the gopīs continue to live.

antya.16.145

yāra dhana, nā kahe tāre, pāna kare balātkāre,
pite tāre ḍākiyā jānāya
tāra tapasyāra phala, dekha ihāra bhāgya-bala,
ihāra ucchiṣṭa mahā-jane khāya

SYNONYMS

yāra—of whom; *dhana*—the property; *nā kahe*—does not speak; *tāre*—to them; *pāna kare*—drinks; *balātkāre*—by force; *pite*—while drinking; *tāre*—unto them; *ḍākiyā*—calling loudly; *jānāya*—informs; *tāra*—its; *tapasyāra*—of austerities; *phala*—result; *dekha*—see; *ihāra*—its; *bhāgya-bala*—strength of fortune; *ihāra*—its; *ucchiṣṭa*—remnants; *mahā-jane*—great personalities; *khāya*—drink.

TRANSLATION

“ 'Although the nectar of Kṛṣṇa's lips is the absolute property of the gopīs, the flute, which is just an insignificant stick, is forcibly drinking that nectar and loudly inviting the gopīs to come drink it also. Just imagine the strength of the flute's austerities and good fortune. Even great devotees drink the nectar of Kṛṣṇa's lips after the flute has done so.

antya.16.146

> *mānasa-gaṅgā, kālindī, bhuvana-pāvanī nadī,*
> *kṛṣṇa yadi tāte kare snāna*
> *veṇura jhuṭādhara-rasa, hañā lobhe paravaśa,*
> *sei kāle harṣe kare pāna*

SYNONYMS

mānasa-gaṅgā—the Ganges of the celestial world; *kālindī*—the Yamunā; *bhuvana*—the world; *pāvanī*—purifying; *nadī*—rivers; *kṛṣṇa*—Lord Kṛṣṇa; *yadi*—if; *tāte*—in those; *kare snāna*—takes a bath; *veṇura*—of the flute; *jhuṭa-adhara-rasa*—remnants of the juice of the lips; *hañā*—being; *lobhe*—by greed; *paravaśa*—controlled; *sei kāle*—at that time; *harṣe*—in jubilation; *kare pāna*—drink.

TRANSLATION

“ 'When Kṛṣṇa takes His bath in universally purifying rivers like the Yamunā and the Ganges of the celestial world, the great personalities of those rivers greedily and jubilantly drink the remnants of the nectarean juice from His lips.

antya.16.147

> *e-ta nārī rahu dūre, vṛkṣa saba tāra tīre,*
> *tapa kare para-upakārī*
> *nadīra śeṣa-rasa pāñā, mūla-dvāre ākarṣiyā,*
> *kene piye, bujhite nā pāri*

SYNONYMS

e-ta nārī—these women; *rahu dūre*—leaving aside; *vṛkṣa*—the trees; *saba*—all; *tāra tīre*—on their banks; *tapa kare*—perform

austerities; *para-upakārī*—benefactors of all other living entities; *nadīra*—of the rivers; *śeṣa-rasa*—the remnants of the nectarean juice; *pāñā*—getting; *mūla-dvāre*—by the roots; *ākarṣiyā*—drawing; *kene*—why; *piye*—drink; *bujhite nā pāri*—we cannot understand.

TRANSLATION

"Aside from the rivers, the trees standing on the banks like great ascetics and engaging in welfare activities for all living entities drink the nectar of Kṛṣṇa's lips by drawing water from the river with their roots. We cannot understand why they drink like that.

antya.16.148

> *nijāṅkure pulakita, puṣpe hāsya vikasita,*
> *madhu-miṣe vahe aśru-dhāra*
> *veṇure māni' nija-jāti, āryera yena putra-nāti,*
> *'vaiṣṇava' haile ānanda-vikāra*

SYNONYMS

nija-aṅkure—by their buds; *pulakita*—jubilant; *puṣpe*—by flowers; *hāsya*—smiling; *vikasita*—exhibited; *madhu-miṣe*—by the oozing of honey; *vahe*—flows; *aśru-dhāra*—showers of tears; *veṇure*—the flute; *māni'*—accepting; *nija-jāti*—as belonging to the same family; *āryera*—of forefathers; *yena*—as if; *putra-nāti*—son or grandson; *vaiṣṇava*—a Vaiṣṇava; *haile*—when becomes; *ānanda-vikāra*—transformation of transcendental bliss.

TRANSLATION

"The trees on the bank of the Yamunā and Ganges are always jubilant. They appear to be smiling with their flowers and shedding tears in the form of flowing honey. Just as the forefathers of a Vaiṣṇava son or grandson feel transcendental bliss, the trees feel blissful because the flute is a member of their family.'

antya.16.149

> *veṇura tapa jāni yabe, sei tapa kari tabe,*
> *e—a yogya, āmarā—yogyā nārī*
> *yā nā pāñā duḥkhe mari, ayogya piye sahite nāri,*
> *tāhā lāgi' tapasyā vicāri*

SYNONYMS

veṇura—of the flute; *tapa*—austerities; *jāni*—knowing; *yabe*—when; *sei*—those; *tapa*—austerities; *kari*—we perform; *tabe*—at that time; *e*—this (flute); *ayogya*—unfit; *āmarā*—we; *yogyā nārī*—fit women; *yā*—which; *nā pāñā*—not getting; *duḥkhe*—in unhappiness; *mari*—we die; *ayogya*—the most unfit; *piye*—drinks; *sahite nāri*—we cannot tolerate; *tāhā lāgi'*—for that reason; *tapasyā*—austerities; *vicāri*—we are considering.

TRANSLATION

"The gopīs considered, 'The flute is completely unfit for his position. We want to know what kind of austerities the flute executed, so that we may also perform the same austerities. Although the flute is unfit, he is drinking the nectar of Kṛṣṇa's lips. Seeing this, we qualified gopīs are dying of unhappiness. Therefore, we must consider the austerities the flute underwent in his past life.' "

antya.16.150

> *eteka pralāpa kari', premāveśe gaurahari,*
> *saṅge lañā svarūpa-rāma-rāya*
> *kabhu nāce, kabhu gāya, bhāvāveśe mūrcchā yāya,*
> *ei-rūpe rātri-dina yāya*

SYNONYMS

eteka—so much; *pralāpa kari'*—talking like a crazy man; *prema-āveśe*—in ecstatic love; *gaurahari*—Śrī Caitanya Mahāprabhu; *saṅge lañā*—taking with Him; *svarūpa-rāma-rāya*—Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya; *kabhu nāce*—sometimes dances; *kabhu gāya*—sometimes sings; *bhāva-āveśe*—in ecstatic love; *mūrcchā yāya*—becomes unconscious; *ei-rūpe*—in this way; *rātri-dina*—the whole night and day; *yāya*—passes.

TRANSLATION

While thus speaking like a madman, Śrī Caitanya Mahāprabhu became full of ecstatic emotion. In the company of His two friends, Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya, He sometimes danced, sometimes sang and sometimes became unconscious in ecstatic love. Śrī Caitanya Mahāprabhu passed His days and nights in this way.

antya.16.151

> *svarūpa, rūpa, sanātana, raghunāthera śrī-caraṇa,*
> *śire dhari' kari yāra āśa*
> *caitanya-caritāmṛta, amṛta haite parāmṛta,*
> *gāya dīna-hīna kṛṣṇadāsa*

SYNONYMS

svarūpa—Svarūpa Dāmodara Gosvāmī; *rūpa*—Śrīla Rūpa Gosvāmī; *sanātana*—Sanātana Gosvāmī; *raghunāthera*—of Raghunātha dāsa Gosvāmī; *śrī-caraṇa*—the lotus feet; *śire*—on the head; *dhari'*—taking; *kari yāra āśa*—hoping for their mercy; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *amṛta haite*—than nectar; *para-amṛta*—more nectarean; *gāya*—chants; *dīna-hīna*—the most wretched; *kṛṣṇadāsa*—Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Expecting the mercy of Svarūpa, Rūpa, Sanātana and Raghunātha dāsa, and taking their lotus feet on my head, I, the most fallen Kṛṣṇadāsa, continue chanting the epic Śrī Caitanya-caritāmṛta, which is sweeter than the nectar of transcendental bliss. ***Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Sixteenth Chapter, describing the nectar flowing from Śrī Kṛṣṇa's lotus lips.***

Chapter 17

antya.17.1

likhyate śrīla-gaurendor
atyadbhutam alaukikam
yair dṛṣṭaṁ tan-mukhāc chrutvā
divyonmāda-viceṣṭitam

SYNONYMS

likhyate—they are being written; *śrīla*—most opulent; *gaura*—of Śrī Caitanya Mahāprabhu; *indoḥ*—moonlike; *ati*—very; *adbhutam*—wonderful; *alaukikam*—uncommon; *yaiḥ*—by whom; *dṛṣṭam*—personally seen; *tat-mukhāt*—from their mouths; *śrutvā*—after hearing; *divya-unmāda*—in transcendental madness; *viceṣṭitam*—activities.

TRANSLATION

I am simply trying to write about Lord Gauracandra's transcendental activities and spiritual madness, which are very wonderful and uncommon. I dare to write of them only because I have heard from the mouths of those who have personally seen the Lord's activities.

antya.17.2

> *jaya jaya śrī-caitanya jaya nityānanda*
> *jayādvaita-candra jaya gaura-bhakta-vṛnda*

SYNONYMS

jaya jaya—all glories; *śrī-caitanya*—to Lord Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Lord Nityānanda; *jaya*—all glories; *advaita-candra*—to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaitacandra! All glories to all the devotees of the Lord!

antya.17.3

> *ei-mata mahāprabhu rātri-divase*
> *unmādera ceṣṭā, pralāpa kare premāveśe*

SYNONYMS

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *rātri-divase*—night and day; *unmādera*—of a madman; *ceṣṭā*—activities; *pralāpa kare*—talks insanely; *prema-āveśe*—in ecstatic love.

TRANSLATION

Absorbed in ecstasy, Śrī Caitanya Mahāprabhu acted and talked like a madman day and night.

antya.17.4

> *eka-dina prabhu svarūpa-rāmānanda-saṅge*
> *ardha-rātri goṅāilā kṛṣṇa-kathā-raṅge*

SYNONYMS

eka-dina—one day; *prabhu*—Śrī Caitanya Mahāprabhu; *svarūpa-rāmānanda-saṅge*—with Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya; *ardha-rātri*—half the night; *goṅāilā*—passed; *kṛṣṇa-kathā*—of discussing Kṛṣṇa's pastimes; *raṅge*—in the matter.

TRANSLATION

In the company of Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya, Śrī Caitanya Mahāprabhu once passed half the night talking about the pastimes of Lord Kṛṣṇa.

antya.17.5

> *yabe yei bhāva prabhura karaye udaya*
> *bhāvānurūpa gīta gāya svarūpa-mahāśaya*

SYNONYMS

yabe—whenever; *yei*—whatever; *bhāva*—ecstasy; *prabhura*—of Śrī Caitanya Mahāprabhu; *karaye udaya*—rises; *bhāva-anurūpa*—befitting the emotion; *gīta*—song; *gāya*—sings; *svarūpa*—Svarūpa Dāmodara; *mahāśaya*—the great personality.

TRANSLATION

As they talked of Kṛṣṇa, Svarūpa Dāmodara Gosvāmī would sing songs exactly suitable for Śrī Caitanya Mahāprabhu's transcendental emotions.

antya.17.6

> *vidyāpati, caṇḍīdāsa, śrī-gīta-govinda*
> *bhāvānurūpa śloka paḍena rāya-rāmānanda*

SYNONYMS

vidyāpati—the author Vidyāpati; *caṇḍīdāsa*—the author Caṇḍīdāsa; *śrī-gīta-govinda*—the famous book by Jayadeva Gosvāmī; *bhāva-anurūpa*—according to the ecstatic emotion; *śloka*—verses; *paḍena*—recites; *rāya-rāmānanda*—Rāmānanda Rāya.

TRANSLATION

Rāmānanda Rāya would quote verses from the books of Vidyāpati and Caṇḍīdāsa, and especially from the Gīta-

govinda by Jayadeva Gosvāmī, to complement the ecstasy of Śrī Caitanya Mahāprabhu.

antya.17.7

> *madhye madhye āpane prabhu śloka paḍiyā*
> *ślokera artha karena prabhu vilāpa kariyā*

SYNONYMS

madhye madhye—at intervals; *āpane*—personally; *prabhu*—Śrī Caitanya Mahāprabhu; *śloka*—a verse; *paḍiyā*—reciting; *ślokera*—of the verse; *artha*—meaning; *karena*—gives; *prabhu*—Śrī Caitanya Mahāprabhu; *vilāpa kariyā*—lamenting.

TRANSLATION

At intervals, Śrī Caitanya Mahāprabhu would also recite a verse. Then, in great lamentation, He would explain it.

antya.17.8

> *ei-mate nānā-bhāve ardha-rātri haila*
> *gosāñire śayana karāi' duṅhe ghare gela*

SYNONYMS

ei-mate—in this way; *nānā-bhāve*—in varieties of emotions; *ardha-rātri*—half the night; *haila*—passed; *gosāñire*—Śrī Caitanya

Mahāprabhu; *śayana karāi'*—making Him lie down; *duṅhe*—both; *ghare gela*—went home.

TRANSLATION

Śrī Caitanya Mahāprabhu passed half the night experiencing varieties of emotions. Finally, after making the Lord lie down on His bed, both Svarūpa Dāmodara and Rāmānanda Rāya returned to their homes.

antya.17.9

> *gambhīrāra dvāre govinda karilā śayana*
> *saba-rātri prabhu karena ucca-saṅkīrtana*

SYNONYMS

gambhīrāra—of Śrī Caitanya Mahāprabhu's room; *dvāre*—at the door; *govinda*—His personal servant; *karilā śayana*—lay down; *saba-rātri*—all night; *prabhu*—Śrī Caitanya Mahāprabhu; *karena*—performs; *ucca-saṅkīrtana*—loud chanting.

TRANSLATION

Śrī Caitanya Mahāprabhu's personal servant, Govinda, lay down at the door of His room, and the Lord very loudly chanted the Hare Kṛṣṇa mahā-mantra all night.

antya.17.10

> *ācambite śunena prabhu kṛṣṇa-veṇu-gāna*
> *bhāvāveśe prabhu tāhāṅ karilā prayāṇa*

SYNONYMS

ācambite—suddenly; *śunena*—hears; *prabhu*—Śrī Caitanya Mahāprabhu; *kṛṣṇa-veṇu*—of Kṛṣṇa's flute; *gāna*—the vibration; *bhāva-āveśe*—in ecstatic emotion; *prabhu*—Śrī Caitanya Mahāprabhu; *tāhāṅ*—there; *karilā prayāṇa*—departed.

TRANSLATION

Suddenly, Śrī Caitanya Mahāprabhu heard the vibration of Kṛṣṇa's flute. Then, in ecstasy, He began to depart to see Lord Kṛṣṇa.

antya.17.11

> *tina-dvāre kapāṭa aiche āche ta' lāgiyā*
> *bhāvāveśe prabhu gelā bāhira hañā*

SYNONYMS

tina-dvāre—in three doorways; *kapāṭa*—the doors; *aiche*—as previously; *āche*—are; *ta' lāgiyā*—being closed; *bhāva-āveśe*—in ecstatic emotion; *prabhu*—Śrī Caitanya Mahāprabhu; *gelā*—went; *bāhira*—out; *hañā*—being.

TRANSLATION

All three doors were fastened as usual, but Śrī Caitanya Mahāprabhu, in great ecstasy, nevertheless got out of the room and left the house.

antya.17.12

> *siṁha-dvāra-dakṣiṇe āche tailaṅgī-gābhī-gaṇa*
> *tāhāṅ yāi' paḍilā prabhu haññā acetana*

SYNONYMS

siṁha-dvāra—of the gate named Siṁha-dvāra; *dakṣiṇe*—on the southern side; *āche*—there are; *tailaṅgī-gābhī-gaṇa*—cows belonging to the Tailaṅga district; *tāhāṅ*—there; *yāi'*—going; *paḍilā*—fell down; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *haññā acetana*—becoming unconscious.

TRANSLATION

He went to a cow shed on the southern side of the Siṁha-dvāra. There the Lord fell down unconscious among cows from the district of Tailaṅga.

antya.17.13

> *ethā govinda mahāprabhura śabda nā pāñā*
> *svarūpere bolāila kapāṭa khuliyā*

SYNONYMS

ethā—here; *govinda*—Govinda; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *śabda*—sound; *nā pāñā*—not getting; *svarūpere*—Svarūpa Dāmodara Gosvāmī; *bolāila*—called for; *kapāṭa*—the doors; *khuliyā*—opening.

TRANSLATION

Meanwhile, not hearing any sounds from Śrī Caitanya Mahāprabhu, Govinda immediately sent for Svarūpa Dāmodara and opened the doors.

antya.17.14

> *tabe svarūpa-gosāñi saṅge lañā bhakta-gaṇa*
> *deuṭi jvāliyā karena prabhura anveṣaṇa*

SYNONYMS

tabe—thereafter; *svarūpa-gosāñi*—Svarūpa Dāmodara Gosvāmī; *saṅge*—with him; *lañā*—taking; *bhakta-gaṇa*—the devotees; *deuṭi*—lamp; *jvāliyā*—burning; *karena*—does; *prabhura*—for Śrī Caitanya Mahāprabhu; *anveṣaṇa*—searching.

TRANSLATION

Then Svarūpa Dāmodara Gosvāmī lit a torch, and went out with all the devotees to search for Śrī Caitanya Mahāprabhu.

antya.17.15

> *iti-uti anveṣiyā siṁha-dvāre gelā*
> *gābhī-gaṇa-madhye yāi' prabhure pāilā*

SYNONYMS

iti-uti—here and there; *anveṣiyā*—searching; *siṁha-dvāre*—to the gate named Siṁha-dvāra; *gelā*—went; *gābhī-gaṇa-madhye*—among the cows; *yāi'*—going; *prabhure pāilā*—found Śrī Caitanya Mahāprabhu.

TRANSLATION

After searching here and there, they finally came to the cow shed near the Siṁha-dvāra. There they saw Śrī Caitanya Mahāprabhu lying unconscious among the cows.

antya.17.16

> *peṭera bhitara hasta-pada—kūrmera ākāra*
> *mukhe phena, pulakāṅga, netre aśru-dhāra*

SYNONYMS

peṭera—the abdomen; *bhitara*—within; *hasta-pada*—the arms and legs; *kūrmera ākāra*—just like a tortoise; *mukhe*—in the mouth;

phena—foam; *pulaka-aṅga*—eruptions on the body; *netre*—in the eyes; *aśru-dhāra*—a flow of tears.

TRANSLATION

His arms and legs had entered the trunk of His body, exactly like those of a tortoise. His mouth was foaming, there were eruptions on His body, and tears flowed from His eyes.

antya.17.17

> *acetana paḍiyāchena,—yena kuṣmāṇḍa-phala*
> *bāhire jaḍimā, antare ānanda-vihvala*

SYNONYMS

acetana—unconscious; *paḍiyāchena*—was lying down; *yena*—as if; *kuṣmāṇḍa-phala*—a pumpkin; *bāhire*—externally; *jaḍimā*—complete inertia; *antare*—within; *ānanda-vihvala*—overwhelmed with transcendental bliss.

TRANSLATION

As the Lord lay there unconscious, His body resembled a large pumpkin. Externally He was completely inert, but within He felt overwhelming transcendental bliss.

antya.17.18

> *gābhī saba caudike śuṅke prabhura śrī-aṅga*
> *dūra kaile nāhi chāḍe prabhura śrī-aṅga-saṅga*

SYNONYMS

gābhī—cows; *saba*—all; *cau-dike*—around; *śuṅke*—sniff; *prabhura*—of Śrī Caitanya Mahāprabhu; *śrī-aṅga*—the transcendental body; *dūra kaile*—if they are taken away; *nāhi chāḍe*—they do not give up; *prabhura*—of Śrī Caitanya Mahāprabhu; *śrī-aṅga-saṅga*—association with the transcendental body.

TRANSLATION

All the cows around the Lord were sniffing His transcendental body. When the devotees tried to check them, they refused to give up their association with the transcendental body of Śrī Caitanya Mahāprabhu.

antya.17.19

> *aneka karilā yatna, nā haya cetana*
> *prabhure uṭhāñā ghare ānilā bhakta-gaṇa*

SYNONYMS

aneka—many; *karilā*—made; *yatna*—endeavors; *nā haya*—there was not; *cetana*—consciousness; *prabhure*—Śrī Caitanya

Mahāprabhu; *uṭhāñā*—lifting; *ghare*—home; *ānilā*—brought; *bhakta-gaṇa*—the devotees.

TRANSLATION

The devotees tried to rouse the Lord by various means, but His consciousness did not return. Therefore they all lifted Him and brought Him back home.

antya.17.20

> *ucca kari' śravaṇe kare nāma-saṅkīrtana*
> *aneka-kṣaṇe mahāprabhu pāilā cetana*

SYNONYMS

ucca kari'—very loudly; *śravaṇe*—in the ears; *kare*—perform; *nāma-saṅkīrtana*—chanting of the holy name; *aneka-kṣaṇe*—after a considerable time; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *pāilā cetana*—returned to consciousness.

TRANSLATION

All the devotees began to chant the Hare Kṛṣṇa mantra very loudly, and after a considerable time, Śrī Caitanya Mahāprabhu regained consciousness.

antya.17.21

> *cetana ha-ile hasta-pāda bāhire āila*
> *pūrvavat yathā-yogya śarīra ha-ila*

SYNONYMS

cetana ha-ile—when there was consciousness; *hasta-pāda*—the arms and legs; *bāhire*—outside; *āila*—came; *pūrvavat*—as before; *yathā-yogya*—in complete order; *śarīra*—the body; *ha-ila*—was.

TRANSLATION

When He regained consciousness, His arms and legs came out of His body, and His whole body returned to normal.

antya.17.22

> *uṭhiyā vasilena prabhu, cāhena iti-uti*
> *svarūpe kahena,—"tumi āmā ānilā kati?*

SYNONYMS

uṭhiyā—getting up; *vasilena*—sat down; *prabhu*—Śrī Caitanya Mahāprabhu; *cāhena*—looks; *iti-uti*—here and there; *svarūpe*—to Svarūpa Dāmodara; *kahena*—says; *tumi*—you; *āmā*—Me; *ānilā*—have brought; *kati*—where.

TRANSLATION

Śrī Caitanya Mahāprabhu stood up, and then sat down again. Looking here and there, He inquired from Svarūpa Dāmodara, "Where have you brought Me?

antya.17.23

> *veṇu-śabda śuni' āmi gelāṅa vṛndāvana*
> *dekhi,—goṣṭhe veṇu bājāya vrajendra-nandana*

SYNONYMS

veṇu-śabda—the vibration of the flute; *śuni'*—after hearing; *āmi*—I; *gelāṅa*—went; *vṛndāvana*—to Vṛndāvana; *dekhi*—I saw; *goṣṭhe*—in the pasturing field; *veṇu*—the flute; *bājāya*—played; *vrajendra-nandana*—Kṛṣṇa, the son of Nanda Mahārāja.

TRANSLATION

"After hearing the vibration of a flute, I went to Vṛndāvana, and there I saw that Kṛṣṇa, the son of Mahārāja Nanda, was playing on His flute in the pasturing grounds.

antya.17.24

> *saṅketa-veṇu-nāde rādhā āni' kuñja-ghare*
> *kuñjere calilā kṛṣṇa krīḍā karibāre*

SYNONYMS

saṅketa-veṇu-nāde—by the signal of the vibration of the flute; *rādhā*—Śrīmatī Rādhārāṇī; *āni'*—bringing; *kuñja-ghare*—to a bower; *kuñjere*—within the bower; *calilā*—went; *kṛṣṇa*—Lord Kṛṣṇa; *krīḍā karibāre*—to perform pastimes.

TRANSLATION

"He brought Śrīmatī Rādhārāṇī to a bower by signaling with His flute. Then He entered within that bower to perform pastimes with Her.

antya.17.25

> *tāṅra pāche pāche āmi karinu gamana*
> *tāṅra bhūṣā-dhvanite āmāra harila śravaṇa*

SYNONYMS

tāṅra pāche pāche—just behind Him; *āmi*—I; *karinu gamana*—went; *tāṅra*—His; *bhūṣā-dhvanite*—by the sound of ornaments; *āmāra*—My; *harila*—became captivated; *śravaṇa*—ears.

TRANSLATION

"I entered the bower just behind Kṛṣṇa, My ears captivated by the sound of His ornaments.

antya.17.26

> *gopī-gaṇa-saha vihāra, hāsa, parihāsa*
> *kaṇṭha-dhvani-ukti śuni' mora karṇollāsa*

SYNONYMS

gopī-gaṇa-saha—with the *gopīs*; *vihāra*—pastimes; *hāsa*—laughing; *pari-hāsa*—joking; *kaṇṭha-dhvani-ukti*—vocal expressions; *śuni'*—hearing; *mora*—My; *karṇa-ullāsa*—jubilation of the ears.

TRANSLATION

"I saw Kṛṣṇa and the gopīs enjoying all kinds of pastimes while laughing and joking together. Hearing their vocal expressions enhanced the joy of My ears.

antya.17.27

> *hena-kāle tumi-saba kolāhala kari'*
> *āmā iṅhā lañā āilā balātkāra kari'*

SYNONYMS

hena-kāle—at this time; *tumi-saba*—all of you; *kolāhala kari'*—making a tumultuous sound; *āmā*—Me; *iṅhā*—here; *lañā āilā*—brought back; *balātkāra kari'*—by force.

TRANSLATION

"Just then, all of you made a tumultuous sound and brought Me back here by force.

antya.17.28

> *śunite nā pāinu sei amṛta-sama vāṇī*
> *śunite nā pāinu bhūṣaṇa-muralīra dhvani"*

SYNONYMS

śunite nā pāinu—I could not hear; *sei*—those; *amṛta-sama*—exactly like nectar; *vāṇī*—voices; *śunite nā pāinu*—I could not hear; *bhūṣaṇa*—of ornaments; *muralīra*—of the flute; *dhvani*—vibration.

TRANSLATION

"Because you brought Me back here, I could no longer hear the nectarean voices of Kṛṣṇa and the gopīs, nor could I hear the sounds of their ornaments or the flute."

antya.17.29

> *bhāvāveśe svarūpe kahena gadgada-vāṇī*
> *'karṇa tṛṣṇāya mare, paḍa rasāyana, śuni'*

SYNONYMS

bhāva-āveśe—in great ecstasy; *svarūpe*—to Svarūpa Dāmodara; *kahena*—says; *gadgada-vāṇī*—in a faltering voice; *karṇa*—the ears; *tṛṣṇāya*—because of thirst; *mare*—dies; *paḍa*—recite; *rasa-āyana*—something relishable; *śuni'*—let Me hear.

TRANSLATION

In great ecstasy, Śrī Caitanya Mahāprabhu said to Svarūpa Dāmodara in a faltering voice, "My ears are dying of thirst. Please recite something to quench this thirst. Let me hear it."

antya.17.30

> *svarūpa-gosāñi prabhura bhāva jāniyā*
> *bhāgavatera śloka paḍe madhura kariyā*

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosāñi; *prabhura*—of Śrī Caitanya Mahāprabhu; *bhāva*—the emotion; *jāniyā*—understanding; *bhāgavatera*—of *Śrīmad-Bhāgavatam*; *śloka*—a verse; *paḍe*—recites; *madhura kariyā*—in a sweet voice.

TRANSLATION

Understanding the ecstatic emotions of Śrī Caitanya Mahāprabhu, Svarūpa Dāmodara, in a sweet voice, recited the following verse from Śrīmad-Bhāgavatam.

antya.17.31

> *kā stry aṅga te kala-padāmṛta-veṇu-gīta-*
> *sammohitārya-caritān na calet trilokyām*
> *trailokya-saubhagam idaṁ ca nirīkṣya rūpaṁ*
> *yad go-dvija-druma-mṛgāḥ pulakāny abibhran*

SYNONYMS

kā—what; *strī*—woman; *aṅga*—O Kṛṣṇa; *te*—of You; *kala-pada*—by the rhythms; *amṛta-veṇu-gīta*—of the sweet songs of the flute; *sammohitā*—being captivated; *ārya-caritāt*—from the path of chastity according to Vedic civilization; *na*—not; *calet*—would wander; *tri-lokyām*—in the three worlds; *trai-lokya-saubhagam*—which is the fortune of the three worlds; *idam*—this; *ca*—and; *nirīkṣya*—by observing; *rūpam*—beauty; *yat*—which; *go*—the cows; *dvija*—birds; *druma*—trees; *mṛgāḥ*—forest animals like the deer; *pulakāni*—transcendental jubilation; *abibhran*—manifested.

TRANSLATION

“ 'My dear Lord Kṛṣṇa, where is that woman within the three worlds who cannot be captivated by the rhythms

of the sweet songs coming from Your wonderful flute? Who cannot fall down from the path of chastity in this way? Your beauty is the most sublime within the three worlds. Upon seeing Your beauty, even cows, birds, animals and trees in the forest are stunned in jubilation.'

PURPORT

This verse is from *Śrīmad-Bhāgavatam* (10.29.40).

antya.17.32

> *śuni' prabhu gopī-bhāve āviṣṭa ha-ilā*
> *bhāgavatera ślokera artha karite lāgilā*

SYNONYMS

śuni'—hearing; *prabhu*—Śrī Caitanya Mahāprabhu; *gopī-bhāve*—in the emotion of the *gopīs*; *āviṣṭa ha-ilā*—became overwhelmed; *bhāgavatera*—of *Śrīmad-Bhāgavatam*; *ślokera*—of the verse; *artha*—the meaning; *karite lāgilā*—began to explain.

TRANSLATION

Upon hearing this verse, Śrī Caitanya Mahāprabhu, overwhelmed with the ecstasy of the gopīs, began to explain it.

antya.17.33

haila gopī-bhāvāveśa, kaila rāse paraveśa,
kṛṣṇera śuni' upekṣā-vacana
kṛṣṇera mukha-hāsya-vāṇī, tyāge tāhā satya māni',
roṣe kṛṣṇe dena olāhana

SYNONYMS

haila—there was; *gopī*—of the *gopīs*; *bhāva-āveśa*—ecstatic emotion; *kaila*—did; *rāse*—in the *rāsa* dance; *paraveśa*—entrance; *kṛṣṇera*—of Lord Kṛṣṇa; *śuni'*—hearing; *upekṣā-vacana*—the words of negligence; *kṛṣṇera*—of Lord Kṛṣṇa; *mukha*—face; *hāsya*—smiling; *vāṇī*—talking; *tyāge*—renounce; *tāhā*—that; *satya māni'*—taking as a fact; *roṣe*—in anger; *kṛṣṇe*—to Lord Kṛṣṇa; *dena*—give; *olāhana*—chastisement.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "The gopīs entered the arena of the rāsa dance in ecstasy, but after hearing Kṛṣṇa's words of negligence and detachment, they understood that He was going to renounce them. Thus they began to chastise Him in anger.

antya.17.34

> *"nāgara, kaha, tumi kariyā niścaya*
> *ei trijagat bhari', āche yata yogyā nāri,*
> *tomāra veṇu kāhāṅ nā ākarṣaya?*

SYNONYMS

nāgara—O lover; *kaha*—say; *tumi*—You; *kariyā*—making; *niścaya*—certain; *ei*—these; *tri-jagat*—three worlds; *bhari'*—filling; *āche*—there are; *yata*—as many; *yogyā*—suitable; *nārī*—women; *tomāra*—Your; *veṇu*—flute; *kāhāṅ*—where; *nā*—not; *ākarṣaya*—attracts.

TRANSLATION

“ 'O dear lover,' " they said, " 'please answer just one question. Who among all the youthful women within this universe is not attracted by the sound of Your flute?

antya.17.35

> *kailā jagate veṇu-dhvani, siddha-mantrā yoginī,*
> *dūtī hañā mohe nārī-mana*
> *mahotkaṇṭhā bāḍāñā, ārya-patha chāḍāñā,*
> *āni' tomāya kare samarpaṇa*

SYNONYMS

kailā—You have made; *jagate*—in the world; *veṇu-dhvani*—the vibration of the flute; *siddha-mantrā*—perfected in chanting *mantras*; *yoginī*—a female mystic; *dūtī*—a messenger; *hañā*—being; *mohe*—enchants; *nārī-mana*—the minds of women; *mahā-utkaṇṭhā*—great anxiety; *bāḍāñā*—increasing; *ārya-patha*—the regulative principles; *chāḍāñā*—inducing to give up; *āni'*—bringing; *tomāya*—to You; *kare samarpaṇa*—delivers.

TRANSLATION

“ 'When You play Your flute, it acts like a messenger in the form of a yoginī perfect in the art of chanting mantras. This messenger enchants all the women in the universe and attracts them to You. Then she increases their great anxiety and induces them to give up the regulative principle of obeying superiors. Finally, she forcibly brings them to You to surrender in amorous love.

antya.17.36

> *dharma chāḍāya veṇu-dvāre, hāne kaṭākṣa-kāma-śare,*
> *lajjā, bhaya, sakala chāḍāya*
> *ebe āmāya kari' roṣa, kahi' pati-tyāge 'doṣa',*
> *dhārmika hañā dharma śikhāya!*

SYNONYMS

dharma—religious principles; *chāḍāya*—induces to reject; *veṇu-dvāre*—through the flute; *hāne*—pierces; *kaṭākṣa*—glancing; *kāma-śare*—by the arrows of lust; *lajjā*—shame; *bhaya*—fear; *sakala*—all; *chāḍāya*—induces to give up; *ebe*—now; *āmāya*—at us; *kari' roṣa*—becoming angry; *kahi'*—saying; *pati-tyāge*—to give up one's husband; *doṣa*—fault; *dhārmika*—very religious; *hañā*—becoming; *dharma*—religious principles; *śikhāya*—You teach.

TRANSLATION

“ 'The vibration of Your flute, accompanied by Your glance, which pierces us forcibly with the arrows of lust, induces us to ignore the regulative principles of religious life. Thus we become excited by lusty desires and come to You, giving up all shame and fear. But now You are angry with us. You are finding fault with our violating religious principles and leaving our homes and husbands. And as You instruct us about religious principles, we become helpless.

antya.17.37

> *anya-kathā, anya-mana, bāhire anya ācaraṇa,*
> *ei saba śaṭha-paripāṭī*
> *tumi jāna parihāsa, haya nārīra sarva-nāśa,*
> *chāḍa ei saba kuṭīnāṭī*

SYNONYMS

anya—different; *kathā*—words; *anya*—different; *mana*—mind; *bāhire*—externally; *anya*—different; *ācaraṇa*—behavior; *ei*—these; *saba*—all; *śaṭha-paripāṭī*—well-planned cheating behavior; *tumi*—You; *jāna*—know; *parihāsa*—joking; *haya*—there is; *nārīra*—of women; *sarva-nāśa*—total annihilation; *chāḍa*—please give up; *ei*—these; *saba*—all; *kuṭīnāṭī*—clever tricks.

TRANSLATION

“ 'We know that this is all a well-planned trick. You know how to make jokes that cause the complete annihilation of women, but we can understand that Your real mind, words and behavior are different. Therefore please give up all these clever tricks.

antya.17.38

> *veṇu-nāda amṛta-ghole, amṛta-samāna miṭhā bole,*
> *amṛta-samāna bhūṣaṇa-śiñjita*
> *tina amṛte hare kāṇa, hare mana, hare prāṇa,*
> *kemane nārī dharibeka cita?"*

SYNONYMS

veṇu-nāda—the vibration of the flute; *amṛta-ghole*—like nectarean buttermilk; *amṛta-samāna*—equal to nectar; *miṭhā bole*—sweet talking; *amṛta-samāna*—exactly like nectar; *bhūṣaṇa-śiñjita*—the

vibration of ornaments; *tina*—three; *amṛte*—nectars; *hare*—attract; *kāṇa*—the ear; *hare*—attract; *mana*—the mind; *hare*—attract; *prāṇa*—the life; *kemane*—how; *nārī*—women; *dharibeka*—will keep; *cita*—patience or consciousness.

TRANSLATION

“ 'The nectarean buttermilk of Your flute's vibration, the nectar of Your sweet words and the nectarean sound of Your ornaments mix together to attract our ears, minds and lives. In this way You are killing us.' "

antya.17.39

> *eta kahi' krodhāveśe, bhāvera taraṅge bhāse,*
> *utkaṇṭhā-sāgare ḍube mana*
> *rādhāra utkaṇṭhā-vāṇī, paḍi' āpane vākhāni,*
> *kṛṣṇa-mādhurya kare āsvādana*

SYNONYMS

eta kahi'—saying this; *krodha-āveśe*—in the mood of anger; *bhāvera taraṅge*—in the waves of ecstatic love; *bhāse*—floats; *utkaṇṭhā*—of anxieties; *sāgare*—in the ocean; *ḍube mana*—merges the mind; *rādhāra*—of Śrīmatī Rādhārāṇī; *utkaṇṭhā-vāṇī*—words of anxiety; *paḍi'*—reciting; *āpane*—personally; *vākhāni*—explaining; *kṛṣṇa-mādhurya*—the sweetness of Kṛṣṇa; *kare āsvādana*—tastes.

TRANSLATION

Śrī Caitanya Mahāprabhu spoke these words in a mood of anger as He floated on waves of ecstatic love. Merged in an ocean of anxiety, He recited a verse spoken by Śrīmatī Rādhārāṇī expressing the same emotion. Then He personally explained the verse and thus tasted the sweetness of Kṛṣṇa.

antya.17.40

> *nadaj-jalada-nisvanaḥ śravaṇa-karṣi-sac-chiñjitaḥ*
> *sanarma-rasa-sūcakākṣara-padārtha-bhaṅgy-uktikaḥ*
> *ramādika-varāṅganā-hṛdaya-hāri-vaṁśī-kalaḥ*
> *sa me madana-mohanaḥ sakhi tanoti karṇa-spṛhām*

SYNONYMS

nadat—resounding; *jalada*—the cloud; *nisvanaḥ*—whose voice; *śravaṇa*—the ears; *karṣi*—attracting; *sat-śiñjitaḥ*—the tinkling of whose ornaments; *sa-narma*—with deep meaning; *rasa-sūcaka*—joking; *akṣara*—letters; *pada-artha*—meanings; *bhaṅgi*—indications; *uktikaḥ*—whose talk; *ramā-ādika*—beginning with the goddess of fortune; *vara-aṅganā*—of beautiful women; *hṛdaya-hāri*—attracting the hearts; *vaṁśī-kalaḥ*—the sound of whose flute; *saḥ*—that; *me*—My; *madana-mohanaḥ*—Madana-mohana; *sakhi*—My dear friend; *tanoti*—expands; *karṇa-spṛhām*—the desire of the ears.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "My dear friend, the Supreme Personality of Godhead, Kṛṣṇa, has a voice as deep as a cloud resounding in the sky. With the tinkling of His ornaments, He attracts the ears of the gopīs, and with the sound of His flute He attracts even the goddess of fortune and other beautiful women. That Personality of Godhead, known as Madana-mohana, whose joking words carry many indications and deep meanings, is increasing the lusty desires of My ears.'

PURPORT

This verse is found in the *Govinda-līlāmṛta* (8.5).

antya.17.41

> *"kaṇṭhera gambhīra dhvani, navaghana-dhvani jini',*
> *yāra guṇe kokila lājāya*
> *tāra eka śruti-kaṇe, ḍubāya jagatera kāṇe,*
> *punaḥ kāṇa bāhuḍi' nā āya*

SYNONYMS

kaṇṭhera—of the throat; *gambhīra*—deep; *dhvani*—sound; *nava-ghana*—of new clouds; *dhvani*—the resounding; *jini'*—conquering; *yāra*—of which; *guṇe*—the attributes; *kokila*—the cuckoo; *lājāya*—put to shame; *tāra*—of that; *eka*—one; *śruti-kaṇe*—particle of

sound; *ḍubāya*—inundates; *jagatera*—of the whole world; *kāṇe*—the ear; *punaḥ*—again; *kāṇa*—the ear; *bāhuḍi'*—getting out; *nā āya*—cannot come.

TRANSLATION

"Kṛṣṇa's deep voice is more resonant than newly arrived clouds, and His sweet song defeats even the sweet voice of the cuckoo. Indeed, His song is so sweet that even one particle of its sound can inundate the entire world. If such a particle enters one's ear, one is immediately bereft of all other types of hearing.

antya.17.42

> *kaha, sakhi, ki kari upāya?*
> *kṛṣṇera se śabda-guṇe, harile āmāra kāṇe,*
> *ebe nā pāya, tṛṣṇāya mari' yāya*

SYNONYMS

kaha—please say; *sakhi*—My dear friend; *ki*—what; *kari*—can I do; *upāya*—means; *kṛṣṇera*—of Kṛṣṇa; *se*—that; *śabda*—of the sound; *guṇe*—the qualities; *harile*—having attracted; *āmāra*—My; *kāṇe*—ears; *ebe*—now; *nā pāya*—do not get; *tṛṣṇāya*—from thirst; *mari' yāya*—I am dying.

TRANSLATION

"My dear friend, please tell me what to do. My ears have been plundered by the qualities of Kṛṣṇa's sound. Now, however, I cannot hear His transcendental sound, and I am almost dead for want of it.

antya.17.43

> *nūpura-kiṅkinī-dhvani, haṁsa-sārasa jini',*
> *kaṅkaṇa-dhvani caṭake lājāya*
> *eka-bāra yei śune, vyāpi rahe' tāra kāṇe,*
> *anya śabda se-kāṇe nā yāya*

SYNONYMS

nūpura—of the ankle bells; *kiṅkinī*—tinkling; *dhvani*—the sound; *haṁsa*—swans; *sārasa*—cranes; *jini'*—conquering; *kaṅkaṇa-dhvani*—the sound of bangles; *caṭake*—the *caṭaka bird*; *lājāya*—puts to shame; *eka-bāra*—once; *yei*—one who; *śune*—hears; *vyāpi*—expanding; *rahe'*—remains; *tāra kāṇe*—in his ear; *anya*—other; *śabda*—sound; *se-kāṇe*—in that ear; *nā yāya*—does not go.

TRANSLATION

"The tinkling of Kṛṣṇa's ankle bells surpasses the songs of even the swan and crane, and the sound of His bangles puts the singing of the caṭaka bird to shame.

Having allowed these sounds to enter the ears even once, one cannot tolerate hearing anything else.

antya.17.44

> *se śrī-mukha-bhāṣita, amṛta haite parāmṛta,*
> *smita-karpūra tāhāte miśrita*
> *śabda, artha,—dui-śakti, nānā-rasa kare vyakti,*
> *pratyakṣara—narma-vibhūṣita*

SYNONYMS

se—that; *śrī*—beautiful; *mukha*—by the mouth; *bhāṣita*—spoken; *amṛta*—nectar; *haite*—than; *para-amṛta*—more nectarean; *smita*—smiling; *karpūra*—camphor; *tāhāte*—in that; *miśrita*—mixed; *śabda*—sound; *artha*—meaning; *dui-śakti*—two energies; *nānā*—various; *rasa*—mellows; *kare vyakti*—express; *prati-akṣara*—every word; *narma-vibhūṣita*—full of meaning.

TRANSLATION

"Kṛṣṇa's speech is far sweeter than nectar. Each of His jubilant words is full of meaning, and when His speech mixes with His smile, which is like camphor, the resultant sound and the deep meaning of Kṛṣṇa's words create various transcendental mellows.

antya.17.45

> *se amṛtera eka-kaṇa, karṇa-cakora-jīvana,*
> *karṇa-cakora jīye sei āśe*
> *bhāgya-vaśe kabhu pāya, abhāgye kabhu nā pāya,*
> *nā pāile maraye piyāse*

SYNONYMS

se amṛtera—of that nectar; *eka-kaṇa*—one particle; *karṇa-cakora*—of the ear, which is like a *cakora* bird; *jīvana*—the life; *karṇa*—the ear; *cakora*—the *cakora* bird; *jīye*—lives; *sei āśe*—with that hope; *bhāgya-vaśe*—by good fortune; *kabhu*—sometimes; *pāya*—gets; *abhāgye*—by misfortune; *kabhu*—sometimes; *nā pāya*—does not get; *nā pāile*—if does not get; *maraye*—dies; *piyāse*—from thirst.

TRANSLATION

"One particle of that transcendental, blissful nectar is the life and soul of the ear, which is like a cakora bird that lives in hope of tasting that nectar. Sometimes, by good fortune, the bird can taste it, but at other times he unfortunately cannot and therefore almost dies of thirst.

antya.17.46

yebā veṇu-kala-dhvani, eka-bāra tāhā śuni',
jagan-nārī-citta āulāya
nīvi-bandha paḍe khasi', vinā-mūle haya dāsī,
bāulī hañā kṛṣṇa-pāśe dhāya

SYNONYMS

yebā—whoever; *veṇu*—of the flute; *kala-dhvani*—the sweet vibration; *eka-bāra*—once; *tāhā*—that; *śuni'*—hearing; *jagat*—of the universe; *nārī*—of the women; *citta*—hearts; *āulāya*—become disturbed; *nīvi-bandha*—the fastened belts; *paḍe*—fall; *khasi'*—becoming loosened; *vinā-mūle*—without a price; *haya*—they become; *dāsī*—maidservants; *bāulī*—mad; *hañā*—becoming; *kṛṣṇa-pāśe*—after Kṛṣṇa; *dhāya*—run.

TRANSLATION

"The transcendental vibration of Kṛṣṇa's flute disturbs the hearts of women all over the world, even if they hear it only once. Thus their fastened belts become loose, and these women become the unpaid maidservants of Kṛṣṇa. Indeed, they run toward Kṛṣṇa exactly like madwomen.

antya.17.47

yebā lakṣmī-ṭhākurāṇī, teṅho ye kākalī śuni',
kṛṣṇa-pāśa āise pratyāśāya
nā pāya kṛṣṇera saṅga, bāḍe tṛṣṇā-taraṅga,
tapa kare, tabu nāhi pāya

SYNONYMS

yebā—even; *lakṣmī-ṭhākurāṇī*—the goddess of fortune; *teṅho*—she; *ye*—which; *kākalī*—vibration of the flute; *śuni'*—hearing; *kṛṣṇa-pāśa*—to Lord Kṛṣṇa; *āise*—comes; *pratyāśāya*—with great hope; *nā pāya*—does not get; *kṛṣṇera saṅga*—association with Kṛṣṇa; *bāḍe*—increase; *tṛṣṇā*—of thirst; *taraṅga*—the waves; *tapa kare*—undergoes austerity; *tabu*—still; *nāhi pāya*—does not get.

TRANSLATION

"When she hears the vibration of Kṛṣṇa's flute, even the goddess of fortune comes to Him, greatly hoping for His association, but nevertheless she does not get it. When the waves of thirst for His association increase, she performs austerities, but still she cannot meet Him.

antya.17.48

ei śabdāmṛta cāri, yāra haya bhāgya bhāri,
sei karṇe ihā kare pāna

ihā yei nāhi śune, se kāṇa janmila kene,
kāṇākaḍi-sama sei kāṇa"

SYNONYMS

ei—these; *śabda-amṛta*—nectarean sound vibrations; *cāri*—four; *yāra*—of whom; *haya*—there is; *bhāgya bhāri*—great fortune; *sei*—such a person; *karṇe*—by the ears; *ihā*—these sounds; *kare pāna*—drinks; *ihā*—these sounds; *yei*—anyone who; *nāhi śune*—does not hear; *se*—those; *kāṇa*—ears; *janmila*—took birth; *kene*—why; *kāṇākaḍi*—a hole in a small conchshell; *sama*—just like; *sei kāṇa*—those ears.

TRANSLATION

"Only the most fortunate can hear these four nectarean sounds-Kṛṣṇa's words, the tinkling of His ankle bells and bangles, His voice and the vibration of His flute. If one does not hear these sounds, his ears are as useless as small conchshells with holes."

antya.17.49

karite aiche vilāpa, uṭhila udvega, bhāva,
mane kāho nāhi ālambana
udvega, viṣāda, mati, autsukya, trāsa, dhṛti, smṛti,
nānā-bhāvera ha-ila milana

SYNONYMS

karite—doing; *aiche*—such; *vilāpa*—lamentation; *uṭhila*—there arose; *udvega*—agitation; *bhāva*—ecstasy; *mane*—in the mind; *kāho*—anywhere; *nāhi*—there is not; *ālambana*—shelter; *udvega*—anxiety; *viṣāda*—lamentation; *mati*—attention; *autsukya*—eagerness; *trāsa*—fear; *dhṛti*—determination; *smṛti*—remembrance; *nānā-bhāvera*—of various ecstasies; *ha-ila*—there was; *milana*—combining.

TRANSLATION

While Śrī Caitanya Mahāprabhu lamented in this way, agitation and ecstasy awoke in His mind, and He became very restless. Many transcendental ecstasies combined in Him, including anxiety, lamentation, attention, eagerness, fear, determination and remembrance.

antya.17.50

> *bhāva-śābalye rādhāra ukti, līlā-śuke haila sphūrti,*
> *sei bhāve paḍe eka śloka*
> *unmādera sāmarthye, sei ślokera kare arthe,*
> *yei artha nāhi jāne loka*

SYNONYMS

bhāva-śābalye—in the aggregate of all ecstasies; *rādhāra*—of Śrīmatī Rādhārāṇī; *ukti*—statement; *līlā-śuke*—in Bilvamaṅgala Ṭhākura; *haila*—there was; *sphūrti*—awakening; *sei bhāve*—in that ecstasy; *paḍe*—recites; *eka*—one; *śloka*—verse; *unmādera*—of madness; *sāmarthye*—in the capacity; *sei ślokera*—of that verse; *kare arthe*—describes the meaning; *yei artha*—which meaning; *nāhi*—do not; *jāne*—know; *loka*—people.

TRANSLATION

The aggregate of all these ecstasies awoke a statement by Śrīmatī Rādhārāṇī in the mind of Bilvamaṅgala Ṭhākura [Līlā-śuka]. In the same ecstatic mood, Śrī Caitanya Mahāprabhu now recited that verse, and on the strength of madness, He described its meaning, which is unknown to people in general.

antya.17.51

> *kim iha kṛṇumaḥ kasya brūmaḥ kṛtaṁ kṛtam āśayā*
> *kathayata kathām anyāṁ dhanyām aho hṛdaye śayaḥ*
> *madhura-madhura-smerākāre mano-nayanotsave*
> *kṛpaṇa-kṛpaṇā kṛṣṇe tṛṣṇā ciraṁ bata lambate*

SYNONYMS

kim—what; *iha*—here; *kṛṇumaḥ*—shall I do; *kasya*—to whom; *brūmaḥ*—shall I speak; *kṛtam*—what is done; *kṛtam*—done; *āśayā*—in the hope; *kathayata*—please speak; *kathām*—words; *anyām*—other; *dhanyām*—auspicious; *aho*—alas; *hṛdaye*—within My heart; *śayaḥ*—lying; *madhura-madhura*—sweeter than sweetness; *smera*—smiling; *ākāre*—whose form; *manaḥ-nayana*—to the mind and eyes; *utsave*—who gives pleasure; *kṛpaṇa-kṛpaṇā*—the best of misers; *kṛṣṇe*—for Kṛṣṇa; *tṛṣṇā*—thirst; *ciram*—at every moment; *bata*—alas; *lambate*—is increasing.

TRANSLATION

Śrī Caitanya Mahāprabhu said, " 'Alas, what shall I do? To whom shall I speak? Let whatever I have done in hopes of meeting Kṛṣṇa be finished now. Please say something auspicious, but do not speak about Kṛṣṇa. Alas, Kṛṣṇa is lying within My heart like Cupid; therefore how can I possibly give up talking of Him? I cannot forget Kṛṣṇa, whose smile is sweeter than sweetness itself and who gives pleasure to My mind and eyes. Alas, My great thirst for Kṛṣṇa is increasing moment by moment!'

PURPORT

This statement by Śrīmatī Rādhārāṇī is quoted from *Kṛṣṇa-karṇāmṛta* (42).

antya.17.52

> *"ei kṛṣṇera virahe, udvege mana sthira nahe,*
> *prāpty-upāya-cintana nā yāya*
> *yebā tumi sakhī-gaṇa, viṣāde bāula mana,*
> *kāre puchoṅ, ke kahe upāya?*

SYNONYMS

ei—this; *kṛṣṇera*—of Kṛṣṇa; *virahe*—in separation; *udvege*—in anxiety; *mana*—mind; *sthira*—patient; *nahe*—is not; *prāpti-upāya*—the means for obtaining; *cintana nā yāya*—I cannot think of; *yebā*—all; *tumi*—you; *sakhī-gaṇa*—friends; *viṣāde*—in lamentation; *bāula*—maddened; *mana*—minds; *kāre*—whom; *puchoṅ*—shall I ask; *ke*—who; *kahe*—will speak; *upāya*—the means.

TRANSLATION

"The anxiety caused by separation from Kṛṣṇa has made Me impatient, and I can think of no way to meet Him. O My friends, you are also deranged by lamentation. Who, therefore, will tell Me how to find Him?

antya.17.53

hā hā sakhi, ki kari upāya!
kāṅhā karoṅ, kāhāṅ yāṅa, kāhāṅ gele kṛṣṇa pāṅa,
kṛṣṇa vinā prāṇa mora yāya"

SYNONYMS

hā hā—O; *sakhi*—friends; *ki*—what; *kari*—shall I do; *upāya*—means; *kāṅhā karoṅ*—what shall I do?; *kāhāṅ yāṅa*—where shall I go; *kāhāṅ gele*—where going; *kṛṣṇa pāṅa*—I can get Kṛṣṇa; *kṛṣṇa vinā*—without Kṛṣṇa; *prāṇa*—life; *mora*—My; *yāya*—is leaving.

TRANSLATION

"O My dear friends, how shall I find Kṛṣṇa? What shall I do? Where shall I go? Where can I meet Him? Because I cannot find Kṛṣṇa, My life is leaving Me."

antya.17.54

kṣaṇe mana sthira haya, tabe mane vicāraya,
balite ha-ila bhāvodgama
piṅgalāra vacana-smṛti, karāila bhāva-mati,
tāte kare artha-nirdhāraṇa

SYNONYMS

kṣaṇe—in a moment; *mana*—the mind; *sthira haya*—becomes patient; *tabe*—at that time; *mane*—within the mind; *vicāraya*—He considers; *balite*—to speak; *ha-ila*—there was; *bhāva-udgama*—awakening of ecstasy; *piṅgalāra*—of Piṅgalā; *vacana-smṛti*—remembering the words; *karāila*—caused; *bhāva-mati*—ecstatic mind; *tāte*—in that; *kare*—does; *artha-nirdhāraṇa*—ascertaining the meaning.

TRANSLATION

Suddenly, Śrī Caitanya Mahāprabhu became calm and considered His state of mind. He remembered the words of Piṅgalā, and this aroused an ecstasy that moved Him to speak. Thus He explained the meaning of the verse.

PURPORT

Piṅgalā was a prostitute who said, "To hope against hope produces only misery. Utter hopelessness is the greatest happiness." Remembering this statement, Śrī Caitanya Mahāprabhu became ecstatic. The story of Piṅgalā is found in *Śrīmad-Bhāgavatam,* Eleventh Canto, Eighth Chapter, verses 22-44, as well as in *Mahābhārata, Sānti-parva,* Chapter 174.

> *"dekhi ei upāye, kṛṣṇa-āśā chāḍi' diye,*
> *āśā chāḍile sukhī haya mana*
> *chāḍa' kṛṣṇa-kathā adhanya, kaha anya-kathā dhanya,*
> *yāte haya kṛṣṇa-vismaraṇa"*

SYNONYMS

dekhi—I see; *ei upāye*—this means; *kṛṣṇa-āśā*—hope for Kṛṣṇa; *chāḍi' diye*—I give up; *āśā*—hope; *chāḍile*—if I give up; *sukhī*—happy; *haya*—becomes; *mana*—the mind; *chāḍa'*—give up; *kṛṣṇa-kathā*—talks of Kṛṣṇa; *adhanya*—most inglorious; *kaha*—speak; *anya-kathā*—other topics; *dhanya*—glorious; *yāte*—by which; *haya*—there is; *kṛṣṇa-vismaraṇa*—forgetfulness of Kṛṣṇa.

TRANSLATION

Śrī Caitanya Mahāprabhu said, " 'If I give up hope of meeting Kṛṣṇa, I shall then be happy. Therefore, let us stop this most inglorious discussion of Kṛṣṇa. It would be better for us to talk of glorious topics and forget Him.'

antya.17.56

> *kahitei ha-ila smṛti, citte haila kṛṣṇa-sphūrti,*
> *sakhīre kahe hañā vismite*
> *"yāre cāhi chāḍite, sei śuñā āche citte,*
> *kona rīte nā pāri chāḍite"*

SYNONYMS

kahitei—while speaking; *ha-ila*—there was; *smṛti*—remembrance; *citte*—in the heart; *haila*—there was; *kṛṣṇa-sphūrti*—the appearance of Kṛṣṇa; *sakhīre*—to the friends; *kahe*—said; *hañā vismite*—being very astonished; *yāre*—He whom; *cāhi chāḍite*—I want to give up; *sei*—that person; *śuñā āche*—is lying; *citte*—in the heart; *kona rīte*—by any process; *nā pāri*—I am not able; *chāḍite*—to give up.

TRANSLATION

"While speaking in this way, Śrīmatī Rādhārāṇī suddenly remembered Kṛṣṇa. Indeed, He appeared within Her heart. Greatly astonished, She told Her friends, 'The person I want to forget is lying in My heart.'

antya.17.57

> *rādhā-bhāvera svabhāva āna, kṛṣṇe karāya 'kāma'-*
> *jñāna,*

kāma-jñāne trāsa haila citte
kahe—"ye jagat māre, se paśila antare,
ei vairī nā deya pāsarite"

SYNONYMS

rādhā-bhāvera—of the ecstasy of Śrīmatī Rādhārāṇī; *sva-bhāva*—characteristic; *āna*—another; *kṛṣṇe*—to Kṛṣṇa; *karāya*—causes Her to do; *kāma-jñāna*—understanding as Cupid; *kāma*—as Cupid; *jñāne*—in the understanding; *trāsa*—fear; *haila*—was; *citte*—in the mind; *kahe*—She says; *ye*—the person who; *jagat*—the whole world; *māre*—conquers; *se*—that person; *paśila*—entered; *antare*—within My heart; *ei vairī*—this enemy; *nā deya*—does not allow; *pāsarite*—to forget.

TRANSLATION

"Śrīmatī Rādhārāṇī's ecstasy also made Her think of Kṛṣṇa as Cupid, and this understanding frightened Her. She said, 'This Cupid, who has conquered the whole world and entered My heart, is My greatest enemy, for He does not allow Me to forget Him.'

antya.17.58

autsukyera prāvīṇye, jiti' anya bhāva-sainye,
udaya haila nija-rājya-mane

mane ha-ila lālasa, nā haya āpana-vaśa,
duḥkhe mane karena bhartsane

SYNONYMS

autsukyera—of eagerness; *prāvīṇye*—because of high development; *jiti'*—conquering; *anya*—other; *bhāva-sainye*—soldiers of ecstasy; *udaya*—arising; *haila*—there was; *nija-rājya-mane*—within the kingdom of Her own mind; *mane*—within the mind; *ha-ila*—there was; *lālasa*—greed; *nā*—not; *haya*—becomes; *āpana-vaśa*—within Her own control; *duḥkhe*—in unhappiness; *mane*—to the mind; *karena*—does; *bhartsane*—chastisement.

TRANSLATION

"Then great eagerness conquered all the other soldiers of ecstasy, and an uncontrollable desire arose in the kingdom of Śrīmatī Rādhārāṇī's mind. Greatly unhappy, She then chastised Her own mind.

antya.17.59

"mana mora vāma-dīna, jala vinā yena mīna,
kṛṣṇa vinā kṣaṇe mari' yāya
madhura-hāsya-vadane, mana-netra-rasāyane,
kṛṣṇa-tṛṣṇā dviguṇa bāḍāya

SYNONYMS

mana mora—My mind; *vāma-dīna*—unagreeably poor; *jala*—water; *vinā*—without; *yena*—as if; *mīna*—a fish; *kṛṣṇa*—Lord Kṛṣṇa; *vinā*—without; *kṣaṇe*—in a moment; *mari' yāya*—dies; *madhura*—sweet; *hāsya*—smiling; *vadane*—face; *mana*—the mind; *netra*—the eyes; *rasa-āyane*—very pleasing to; *kṛṣṇa-tṛṣṇa*—the thirst for Kṛṣṇa; *dvi-guṇa*—twice as much; *bāḍāya*—increases.

TRANSLATION

“ 'If I do not think of Kṛṣṇa, My impoverished mind will die within a moment like a fish out of water. But when I see Kṛṣṇa's sweetly smiling face, My mind and eyes are so pleased that My desire for Him redoubles.

antya.17.60

> *hā hā kṛṣṇa prāṇa-dhana, hā hā padma-locana,*
> *hā hā divya sad-guṇa-sāgara!*
> *hā hā śyāma-sundara, hā hā pītāmbara-dhara,*
> *hā hā rāsa-vilāsa nāgara*

SYNONYMS

hā hā—alas; *kṛṣṇa*—O Kṛṣṇa; *prāṇa-dhana*—the treasure of My life; *hā ha*—alas; *padma-locana*—the lotus-eyed one; *hā hā*—alas; *divya*—divine; *sat-guṇa-sāgara*—ocean of transcendental attributes; *hā hā*—alas; *śyāma-sundara*—the beautiful, blackish youth; *hā hā*—

alas; *pīta-ambara-dhara*—one who wears yellow garments; *hā hā*—alas; *rāsa-vilāsa*—of the *rāsa* dance; *nāgara*—the hero.

TRANSLATION

“ 'Alas! Where is Kṛṣṇa, the treasure of My life? Where is the lotus-eyed one? Alas! Where is the divine ocean of all transcendental qualities? Alas! Where is the beautiful, blackish youth dressed in yellow garments? Alas! Where is the hero of the rāsa dance?

antya.17.61

> *kāhāṅ gele tomā pāi, tumi kaha,—tāhāṅ yāi",*
> *eta kahi' calilā dhāñā*
> *svarūpa uṭhi' kole kari', prabhure ānila dhari',*
> *nija-sthāne vasāilā laiñā*

SYNONYMS

kāhāṅ—where; *gele*—going; *tomā*—You; *pāi*—I can get; *tumi*—You; *kaha*—please tell; *tāhāṅ*—there; *yāi*—I shall go; *eta kahi'*—saying this; *calilā dhāñā*—began to run; *svarūpa*—Svarūpa Dāmodara Gosvāmī; *uṭhi'*—getting up; *kole kari'*—taking on His lap; *prabhure*—Śrī Caitanya Mahāprabhu; *ānila*—brought back; *dhari'*—catching; *nija-sthāne*—in His own place; *vasāilā*—sat down; *laiñā*—taking.

TRANSLATION

“ 'Where shall I go? Where can I find You? Please tell Me. I shall go there.' " Speaking in this way, Śrī Caitanya Mahāprabhu began running. Svarūpa Dāmodara Gosvāmī, however, stood up, caught Him and took Him on his lap. Then Svarūpa Dāmodara brought Him back to His place and made Him sit down.

antya.17.62

> *kṣaṇeke prabhura bāhya haila, svarūpere ājñā dila,*
> *"svarūpa, kichu kara madhura gāna"*
> *svarūpa gāya vidyāpati, gīta-govinda-gīti,*
> *śuni' prabhura juḍāila kāṇa*

SYNONYMS

kṣaṇeke—within a moment; *prabhura*—of Śrī Caitanya Mahāprabhu; *bāhya*—external consciousness; *haila*—there was; *svarūpere ājñā dila*—He ordered Svarūpa Dāmodara Gosvāmī; *svarūpa*—My dear Svarūpa; *kichu*—some; *kara*—make; *madhura*—sweet; *gāna*—songs; *svarūpa*—Svarūpa Dāmodara; *gāya*—sings; *vidyāpati*—songs by Vidyāpati; *gīta-govinda-gīti*—songs from *Gīta-govinda*; *śuni'*—hearing; *prabhura*—of Śrī Caitanya Mahāprabhu; *juḍāila*—became satisfied; *kāṇa*—ears.

TRANSLATION

Suddenly Śrī Caitanya Mahāprabhu returned to external consciousness and said to Svarūpa Dāmodara Gosvāmī, "My dear Svarūpa, please sing some sweet songs." The Lord's ears were satisfied when He heard Svarūpa Dāmodara sing songs from Gīta-govinda and those by the poet Vidyāpati.

antya.17.63

> *ei-mata mahāprabhu prati-rātri-dine*
> *unmāda ceṣṭita haya pralāpa-vacane*

SYNONYMS

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *prati-rātri-dine*—every night and day; *unmāda*—mad; *ceṣṭita*—activities; *haya*—are; *pralāpa-vacane*—talking like a madman.

TRANSLATION

Each day and night, Śrī Caitanya Mahāprabhu would become deranged in this way and talk like a madman.

antya.17.64

> *eka-dine yata haya bhāvera vikāra*
> *sahasra-mukhe varṇe yadi, nāhi pāya pāra*

SYNONYMS

eka-dine—in one day; *yata haya*—as many as there are; *bhāvera*—of ecstasy; *vikāra*—transformations; *sahasra-mukhe*—possessing thousands of mouths; *varṇe yadi*—if describes; *nāhi pāya*—cannot reach; *pāra*—the limit.

TRANSLATION

Even Anantadeva, who possesses thousands of mouths, cannot fully describe the ecstatic transformations that Śrī Caitanya Mahāprabhu experienced in a single day.

antya.17.65

> *jīva dīna ki karibe tāhāra varṇana?*
> *śākhā-candra-nyāya kari' dig-daraśana*

SYNONYMS

jīva—a living entity; *dīna*—very poor; *ki*—what; *karibe*—will do; *tāhāra*—of that; *varṇana*—description; *śākhā-candra-nyāya*—the logic of showing the moon through the branches of a tree; *kari'*—I make; *dik-daraśana*—seeing the direction.

TRANSLATION

What can a poor creature like me describe of those transformations? I can give only a hint of them, as if showing the moon through the branches of a tree.

antya.17.66

> *ihā yei śune, tāra juḍāya mana-kāṇa*
> *alaukika gūḍha-prema-ceṣṭā haya jñāna*

SYNONYMS

ihā—this; *yei śune*—anyone who hears; *tāra*—his; *juḍāya*—become satisfied; *mana-kāṇa*—mind and ears; *alaukika*—uncommon; *gūḍha-prema*—of deep ecstatic love for Kṛṣṇa; *ceṣṭā*—activities; *haya jñāna*—he can understand.

TRANSLATION

This description, however, will satisfy the mind and ears of anyone who hears it, and he will be able to understand these uncommon activities of deep ecstatic love for Kṛṣṇa.

antya.17.67

> *adbhuta nigūḍha premera mādhurya-mahimā*
> *āpani āsvādi' prabhu dekhāilā sīmā*

SYNONYMS

adbhuta—wonderful; *nigūḍha*—deep; *premera*—of ecstatic love for Kṛṣṇa; *mādhurya-mahimā*—the glories of the sweetness; *āpani*—

personally; *āsvādi'*—tasting; *prabhu*—Śrī Caitanya Mahāprabhu; *dekhāilā*—showed; *sīmā*—the extreme limit.

TRANSLATION

Ecstatic love for Kṛṣṇa is wonderfully deep. By personally tasting the glorious sweetness of that love, Śrī Caitanya Mahāprabhu showed us its extreme limit.

antya.17.68

> *adbhuta-dayālu caitanya—adbhuta-vadānya!*
> *aiche dayālu dātā loke nāhi śuni anya*

SYNONYMS

adbhuta—wonderfully; *dayālu*—merciful; *caitanya*—Śrī Caitanya Mahāprabhu; *adbhuta-vadānya*—wonderfully magnanimous; *aiche*—such; *dayālu*—merciful; *dātā*—charitable person; *loke*—within this world; *nāhi*—not; *śuni*—we have heard of; *anya*—other.

TRANSLATION

Śrī Caitanya Mahāprabhu is wonderfully merciful and wonderfully magnanimous. We have heard of no one else within this world so merciful and charitable.

antya.17.69

> *sarva-bhāve bhaja, loka, caitanya-caraṇa*
> *yāhā haite pāibā kṛṣṇa-premāmṛta-dhana*

SYNONYMS

sarva-bhāve—in all respects; *bhaja*—worship; *loka*—O entire world; *caitanya-caraṇa*—the lotus feet of Śrī Caitanya Mahāprabhu; *yāhā haite*—by which; *pāibā*—you will get; *kṛṣṇa-prema*—of love of Kṛṣṇa; *amṛta*—of the nectar; *dhana*—the treasure.

TRANSLATION

Worship the lotus feet of Śrī Caitanya Mahāprabhu in all respects. Only in this way will you achieve the nectarean treasure of ecstatic love for Kṛṣṇa.

antya.17.70

> *ei ta' kahiluṅ 'kūrmākṛti'-anubhāva*
> *unmāda-ceṣṭita tāte unmāda-pralāpa*

SYNONYMS

ei ta' kahiluṅ—thus I have described; *kūrma-ākṛti*—of becoming like a tortoise; *anubhāva*—the ecstatic symptom; *unmāda-ceṣṭita*—enacted in madness; *tāte*—in that; *unmāda-pralāpa*—talking like a madman.

TRANSLATION

Thus I have described Śrī Caitanya Mahāprabhu's ecstatic transformation of becoming like a tortoise. In that ecstasy, He talked and acted like a madman.

antya.17.71

> *ei līlā sva-granthe raghunātha-dāsa*
> *gaurāṅga-stava-kalpavṛkṣe kairāchena prakāśa*

SYNONYMS

ei līlā—this pastime; *sva-granthe*—in his book; *raghunātha-dāsa*—Raghunātha dāsa Gosvāmī; *gaurāṅga-stava-kalpa-vṛkṣe*—named *Gaurāṅga-stava-kalpavṛkṣa*; *kairāchena prakāśa*—has fully described.

TRANSLATION

Śrīla Raghunātha dāsa Gosvāmī has fully described this pastime in his book Gaurāṅga-stava-kalpavṛkṣa.

antya.17.72

> *anudghāṭya dvāra-trayam uru ca bhitti-trayam aho*
> *vilaṅghyoccaiḥ kāliṅgika-surabhi-madhye nipatitaḥ*
> *tanūdyat-saṅkocāt kamaṭha iva kṛṣṇoru-virahād*
> *virājan gaurāṅgo hṛdaya udayan māṁ madayati*

SYNONYMS

anudghāṭya—without opening; *dvāra-trayam*—the three doors; *uru*—strong; *ca*—and; *bhitti-trayam*—three walls; *aho*—how wonderful; *vilaṅghya*—crossing over; *uccaiḥ*—very high; *kāliṅgika*—of Kāliṅga-deśa, which is in the district of Tailaṅga; *surabhi-madhye*—among the cows; *nipatitaḥ*—fallen down; *tanu-udyat-saṅkocāt*—by contracting within the body; *kamaṭhaḥ*—a tortoise; *iva*—like; *kṛṣṇa-uru-virahāt*—because of strong feelings of separation from Kṛṣṇa; *virājan*—appearing; *gaurāṅgaḥ*—Lord Śrī Caitanya Mahāprabhu; *hṛdaye*—in my heart; *udayan*—rising; *mām*—me; *madayati*—maddens.

TRANSLATION

"How wonderful it is! Śrī Caitanya Mahāprabhu left His residence without opening the three strongly bolted doors. Then He crossed over three high walls, and later, because of strong feelings of separation from Kṛṣṇa, He fell down amidst the cows of the Tailaṅga district and retracted all the limbs of His body like a tortoise. Śrī Caitanya Mahāprabhu, who appeared in that way, rises in my heart and maddens me."

antya.17.73

> *śrī-rūpa-raghunātha-pade yāra āśa*
> *caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps. *Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Seventeenth Chapter, describing Śrī Caitanya Mahāprabhu's pastime of retracting His limbs like a tortoise.*

Chapter 18

antya.18.1

> *śaraj-jyotsnā-sindhor avakalanayā jāta-yamunā-*
> *bhramād dhāvan yo 'smin hari-viraha-tāpārṇava iva*
> *nimagno mūrcchālaḥ payasi nivasan rātrim akhilāṁ*
> *prabhāte prāptaḥ svair avatu sa śacī-sūnur iha naḥ*

SYNONYMS

śarat-jyotsnā—in the moonlight of autumn; *sindhoḥ*—of the sea; *avakalanayā*—by sight; *jāta*—appeared; *yamunā*—the River Yamunā; *bhramāt*—by mistake; *dhāvan*—running; *yaḥ*—He who; *asmin*—in this; *hari-viraha*—due to separation from Hari; *tāpa*—of suffering; *arṇave*—in the ocean; *iva*—as if; *nimagnaḥ*—dove; *mūrcchālaḥ*—unconscious; *payasi*—in the water; *nivasan*—staying; *rātrim*—the night; *akhilām*—whole; *prabhāte*—in the morning; *prāptaḥ*—was gotten; *svaiḥ*—by His personal associates; *avatu*—may protect; *saḥ*—He; *śacī-sūnuḥ*—the son of mother Śacī; *iha*—here; *naḥ*—us.

TRANSLATION

In the brilliant autumn moonlight, Śrī Caitanya Mahāprabhu mistook the sea for the River Yamunā.

Greatly afflicted by separation from Kṛṣṇa, He ran and dove into the sea and remained unconscious in the water the entire night. In the morning, He was found by His personal devotees. May that Śrī Caitanya Mahāprabhu, the son of mother Śacī, protect us by His transcendental pastimes.

antya.18.2

> *jaya jaya śrī-caitanya jaya nityānanda*
> *jayādvaita-candra jaya gaura-bhakta-vṛnda*

SYNONYMS

jaya jaya—all glories; *śrī-caitanya*—to Lord Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Nityānanda Prabhu; *jaya*—all glories; *advaita-candra*—to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Nityānanda Prabhu! All glories to Advaita Ācārya! And all glories to all the devotees of Śrī Caitanya Mahāprabhu!

antya.18.3

> *ei-mate mahāprabhu nīlācale vaise*
> *rātri-dine kṛṣṇa-vicchedārṇave bhāse*

SYNONYMS

ei-mate—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *nīlācale*—at Jagannātha Purī; *vaise*—resides; *rātri-dine*—night and day; *kṛṣṇa-viccheda*—of separation from Kṛṣṇa; *arṇave*—in the ocean; *bhāse*—floats.

TRANSLATION

While thus living at Jagannātha Purī, Śrī Caitanya Mahāprabhu floated all day and night in an ocean of separation from Kṛṣṇa.

antya.18.4

> *śarat-kālera rātri, saba candrikā-ujjvala*
> *prabhu nija-gaṇa lañā beḍāna rātri-sakala*

SYNONYMS

śarat-kālera—of autumn; *rātri*—night; *saba*—all; *candrikā-ujjvala*—brightened by the moonlight; *prabhu*—Śrī Caitanya Mahāprabhu; *nija-gaṇa*—His own associates; *lañā*—taking; *beḍāna*—walks; *rātri-sakala*—the whole night.

TRANSLATION

During a night of the autumn season when a full moon brightened everything, Śrī Caitanya Mahāprabhu wandered all night long with His devotees.

antya.18.5

> *udyāne udyāne bhramena kautuka dekhite*
> *rāsa-līlāra gīta-śloka paḍite śunite*

SYNONYMS

udyāne udyāne—from garden to garden; *bhramena*—He walks; *kautuka dekhite*—seeing the fun; *rāsa-līlāra*—of the *rāsa* dance; *gīta-śloka*—songs and verses; *paḍite śunite*—reciting and hearing.

TRANSLATION

He walked from garden to garden, seeing the pastimes of Lord Kṛṣṇa and hearing and reciting songs and verses concerning the rāsa-līlā.

antya.18.6

> *prabhu premāveśe karena gāna, nartana*
> *kabhu bhāvāveśe rāsa-līlānukaraṇa*

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *prema-āveśe*—in ecstatic love; *karena*—does; *gāna*—singing; *nartana*—dancing; *kabhu*—sometimes; *bhāva-āveśe*—in ecstatic emotion; *rāsa-līlā*—the *rāsa-līlā* dance; *anukaraṇa*—imitating.

TRANSLATION

He sang and danced in ecstatic love and sometimes imitated the rāsa dance in emotional ecstasy.

antya.18.7

> *kabhu bhāvonmāde prabhu iti-uti dhāya*
> *bhūme paḍi' kabhu mūrcchā, kabhu gaḍi' yāya*

SYNONYMS

kabhu—sometimes; *bhāva-unmāde*—in the madness of ecstatic love; *prabhu*—Śrī Caitanya Mahāprabhu; *iti-uti*—here and there; *dhāya*—runs; *bhūme paḍi'*—falling on the ground; *kabhu mūrcchā*—sometimes unconscious; *kabhu*—sometimes; *gaḍi' yāya*—rolls on the ground.

TRANSLATION

He sometimes ran here and there in the madness of ecstasy and sometimes fell and rolled on the ground. Sometimes He became completely unconscious.

antya.18.8

> *rāsa-līlāra eka śloka yabe paḍe, śune*
> *pūrvavat tabe artha karena āpane*

SYNONYMS

rāsa-līlāra—of the *rāsa-līlā*; *eka*—one; *śloka*—verse; *yabe*—when; *paḍe*—recites; *śune*—hears; *pūrva-vat*—as previously; *tabe*—then; *artha karena*—explains; *āpane*—personally.

TRANSLATION

When He heard Svarūpa Dāmodara recite a verse concerning the rāsa-līlā or He Himself recited one, He would personally explain it, as He had previously done.

antya.18.9

> *ei-mata rāsa-līlāya haya yata śloka*
> *sabāra artha kare, pāya kabhu harṣa-śoka*

SYNONYMS

ei-mata—in this way; *rāsa-līlāya*—in the pastimes of the *rāsa-līlā*; *haya*—there are; *yata śloka*—as many verses; *sabāra*—of all of them; *artha kare*—He explains the meaning; *pāya*—gets; *kabhu*—sometimes; *harṣa-śoka*—happiness and lamentation.

TRANSLATION

In this way, He explained the meaning of all the verses concerning the rāsa-līlā. Sometimes He would be very sad and sometimes very happy.

antya.18.10

> *se saba ślokera artha, se saba 'vikāra'*
> *se saba varṇite grantha haya ati-vistāra*

SYNONYMS

se saba—all those; *ślokera*—of verses; *artha*—meanings; *se*—those; *saba*—all; *vikāra*—transformations; *se saba*—all of them; *varṇite*—to describe; *grantha haya*—the book becomes; *ati-vistāra*—very, very large.

TRANSLATION

To explain fully all those verses and all the transformations that took place in the Lord's body would require a very large volume.

antya.18.11

> *dvādaśa vatsare ye ye līlā kṣaṇe-kṣaṇe*
> *ati-bāhulya-bhaye grantha nā kailuṅ likhane*

SYNONYMS

dvādaśa vatsare—in twelve years; *ye ye*—whatever; *līlā*—pastimes; *kṣaṇe-kṣaṇe*—moment after moment; *ati-bāhulya*—too abundant; *bhaye*—being afraid of; *grantha*—book; *nā*—not; *kailuṅ likhane*—I have written.

TRANSLATION

So as not to increase the size of this book, I have not written about all the Lord's pastimes, for He performed them every moment of every day for twelve years.

antya.18.12

> *pūrve yei dekhāñāchi dig-daraśana*
> *taiche jāniha 'vikāra' 'pralāpa' varṇana*

SYNONYMS

pūrve—previously; *yei*—as; *dekhāñāchi*—I have shown; *dik-daraśana*—only an indication; *taiche*—similarly; *jāniha*—you may know; *vikāra*—transformations; *pralāpa*—crazy talks; *varṇana*—description.

TRANSLATION

As I have previously indicated, I am describing the mad speeches and bodily transformations of the Lord only in brief.

antya.18.13

> *sahasra-vadane yabe kahaye 'ananta'*
> *eka-dinera līlāra tabu nāhi pāya anta*

SYNONYMS

sahasra-vadane—in thousands of mouths; *yabe*—when; *kahaye*—says; *ananta*—Lord Ananta; *eka-dinera*—of one day; *līlāra*—of pastimes; *tabu*—still; *nāhi*—does not; *pāya*—reach; *anta*—the limit.

TRANSLATION

If Ananta, with His one thousand hoods, tried to describe even one day's pastimes of Śrī Caitanya Mahāprabhu, He would find them impossible to describe fully.

antya.18.14

> *koṭi-yuga paryanta yadi likhaye gaṇeśa*
> *eka-dinera līlāra tabu nāhi pāya śeṣa*

SYNONYMS

koṭi-yuga—millions of millenniums; *paryanta*—to the extent of; *yadi*—if; *likhaye*—writes; *gaṇeśa*—the demigod Gaṇeśa (son of Lord Śiva); *eka-dinera*—of one day; *līlāra*—of pastimes; *tabu*—still; *nāhi pāya*—can not reach; *śeṣa*—the limit.

TRANSLATION

If Gaṇeśa, Lord Śiva's son and the expert scribe of the demigods, tried for millions of millenniums to fully describe one day of the Lord's pastimes, he would be unable to find their limit.

antya.18.15

> *bhaktera prema-vikāra dekhi' kṛṣṇera camatkāra!*
> *kṛṣṇa yāra nā pāya anta, kebā chāra āra?*

SYNONYMS

bhaktera—of a devotee; *prema-vikāra*—transformations of ecstatic emotion; *dekhi'*—seeing; *kṛṣṇera*—of Lord Kṛṣṇa; *camatkāra*—wonder; *kṛṣṇa*—Lord Kṛṣṇa; *yāra*—of which; *nā pāya*—cannot get; *anta*—the limit; *kebā*—who; *chāra*—insignificant; *āra*—others.

TRANSLATION

Even Lord Kṛṣṇa is struck with wonder at seeing the transformations of ecstasy in His devotees. If Kṛṣṇa Himself cannot estimate the limits of such emotions, how could others?

bhakta-premāra yata daśā, ye gati prakāra
yata duḥkha, yata sukha, yateka vikāra

kṛṣṇa tāhā samyak nā pāre jānite
bhakta-bhāva aṅgīkare tahā āsvādite

SYNONYMS

bhakta-premāra—of the ecstatic emotion of the devotee; *yata*—all; *daśa*—conditions; *ye*—which; *gati prakāra*—mode of progress; *yata*—all; *duḥkha*—unhappiness; *yata*—all; *sukha*—happiness; *yateka*—all; *vikāra*—transformation; *kṛṣṇa*—Lord Kṛṣṇa; *tāhā*—that; *samyak*—fully; *nā pāre jānite*—cannot understand; *bhakta-bhāva*—the mood of a devotee; *aṅgīkare*—He accepts; *tāhā*—that; *āsvādite*—to taste.

TRANSLATION

Kṛṣṇa Himself cannot fully understand the conditions, the mode of progress, the happiness and unhappiness, and the moods of ecstatic love of His devotees. He therefore accepts the role of a devotee to taste these emotions fully.

antya.18.18

> *kṛṣṇere nācāya premā, bhaktere nācāya*
> *āpane nācaye,—tine nāce eka-ṭhāñi*

SYNONYMS

kṛṣṇere—Kṛṣṇa; *nācāya*—causes to dance; *premā*—love of Kṛṣṇa; *bhaktere*—the devotee; *nācāya*—causes to dance; *āpane*—personally; *nācaye*—dances; *tine*—all three; *nāce*—dance; *eka-ṭhāñi*—in one place.

TRANSLATION

Ecstatic love of Kṛṣṇa makes Kṛṣṇa and His devotees dance, and it also dances personally. In this way, all three dance together in one place.

antya.18.19

> *premāra vikāra varṇite cāhe yei jana*
> *cānda dharite cāhe, yena hañā 'vāmana'*

SYNONYMS

premāra—of ecstatic love of Kṛṣṇa; *vikāra*—transformations; *varṇite*—to describe; *cāhe*—wants; *yei jana*—which person; *cānda dharite*—to catch the moon; *cāhe*—he wants; *yena*—as if; *hañā*—being; *vāmana*—a dwarf.

TRANSLATION

One who wants to describe the transformations of ecstatic love of Kṛṣṇa is like a dwarf trying to catch the moon in the sky.

antya.18.20

> *vāyu yaiche sindhu-jalera hare eka 'kaṇa'*
> *kṛṣṇa-prema-kaṇa taiche jīvera sparśana*

SYNONYMS

vāyu—the wind; *yaiche*—as; *sindhu-jalera*—of the water of the ocean; *hare*—takes away; *eka kaṇa*—one particle; *kṛṣṇa-prema-kaṇa*—one particle of love of Kṛṣṇa; *taiche*—similarly; *jīvera sparśana*—a living entity can touch.

TRANSLATION

As the wind can carry away but a drop of the water in the ocean, a living entity can touch only a particle of the ocean of love of Kṛṣṇa.

antya.18.21

> *kṣaṇe kṣaṇe uṭhe premāra taraṅga ananta*
> *jīva chāra kāhāṅ tāra pāibeka anta?*

SYNONYMS

kṣaṇe kṣaṇe—moment after moment; *uṭhe*—rise; *premāra*—of love of Kṛṣṇa; *taraṅga*—waves; *ananta*—unlimited; *jīva*—a living entity; *chāra*—insignificant; *kāhāṅ*—where; *tāra*—of that; *pāibeka*—will get; *anta*—the limit.

TRANSLATION

Endless waves arise moment after moment in that ocean of love. How could an insignificant living entity estimate their limits?

antya.18.22

> *śrī-kṛṣṇa-caitanya yāhā karena āsvādana*
> *sabe eka jāne tāhā svarūpādi 'gaṇa'*

SYNONYMS

śrī-kṛṣṇa-caitanya—Lord Śrī Caitanya Mahāprabhu; *yāhā*—whatever; *karena*—does; *āsvādana*—tasting; *sabe*—fully; *eka*—one; *jāne*—knows; *tāhā*—that; *svarūpa-ādi gaṇa*—devotees like Svarūpa Dāmodara Gosvāmī.

TRANSLATION

Only a person on the level of Svarūpa Dāmodara Gosvāmī can fully know what Lord Śrī Caitanya Mahāprabhu tastes in His love for Kṛṣṇa.

antya.18.23

> *jīva hañā kare yei tāhāra varṇana*
> *āpanā śodhite tāra choṅye eka 'kaṇa'*

SYNONYMS

jīva hañā—being an ordinary living entity; *kare*—makes; *yei*—whoever; *tāhāra*—of that; *varṇana*—description; *āpanā*—himself; *śodhite*—to purify; *tāra*—of that; *choṅye*—touches; *eka kaṇa*—one particle.

TRANSLATION

When an ordinary living entity describes the pastimes of Śrī Caitanya Mahāprabhu, he purifies himself by touching one drop of that great ocean.

antya.18.24

> *ei-mata rāsera śloka-sakala-i paḍilā*
> *śeṣe jala-kelira śloka paḍite lāgilā*

SYNONYMS

ei-mata—in this way; *rāsera*—of the *rāsa* dance; *śloka*—verses; *sakala-i*—all; *paḍilā*—recited; *śeṣe*—at the end; *jala-kelira*—of pastimes in the water; *śloka*—verse; *paḍite lāgilā*—began to recite.

TRANSLATION

Thus all the verses about the rāsa-līlā dance were recited. Then finally the verse concerning the pastimes in the water was recited.

antya.18.25

> *tābhir yutaḥ śramam apohitum aṅga-saṅga-*
> *ghṛṣṭa-srajaḥ sa kuca-kuṅkuma-rañjitāyāḥ*
> *gandharva-pālibhir anudruta āviśad vāḥ*
> *śrānto gajībhir ibha-rāḍ iva bhinna-setuḥ*

SYNONYMS

tābhiḥ—by them (the *gopīs*); *yutaḥ*—accompanied; *śramam*—fatigue; *apohitum*—to remove; *aṅga-saṅga*—by touching of the bodies; *ghṛṣṭa*—crushed; *srajaḥ*—from the flower garland; *saḥ*—He; *kuca-kuṅkuma*—by *kuṅkuma* on the breasts; *rañjitāyāḥ*—colored; *gandharva-pa*—like celestial beings of Gandharvaloka; *alibhiḥ*—by bees; *anudrutaḥ*—followed; *āviśat*—entered; *vāḥ*—the water; *śrāntaḥ*—being fatigued; *gajībhiḥ*—by she-elephants; *ibha*—of elephants; *rāṭ*—the king; *iva*—like; *bhinna-setuḥ*—beyond the Vedic principles of morality.

TRANSLATION

"As an independent leader among elephants enters the water with its female elephants, Kṛṣṇa, who is

transcendental to the Vedic principles of morality, entered the water of the Yamunā with the gopīs. His chest had brushed against their breasts, crushing His flower garland and coloring it with red kuṅkuma powder. Attracted by the fragrance of that garland, humming bumblebees followed Kṛṣṇa like celestial beings of Gandharvaloka. In this way, Lord Kṛṣṇa mitigated the fatigue of the rāsa dance."

PURPORT

This verse is from *Śrīmad-Bhāgavatam* (10.33.22).

antya.18.26

> *ei-mata mahāprabhu bhramite bhramite*
> *āiṭoṭā haite samudra dekhena ācambite*

SYNONYMS

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *bhramite bhramite*—while wandering; *āiṭoṭā haite*—from the temple of Āiṭoṭā; *samudra*—the sea; *dekhena*—sees; *ācambite*—suddenly.

TRANSLATION

While thus wandering near the temple of Āiṭoṭā, Śrī Caitanya Mahāprabhu suddenly saw the sea.

antya.18.27

> *candra-kāntye uchalita taraṅga ujjvala*
> *jhalamala kare,—yena 'yamunāra jala'*

SYNONYMS

candra-kāntye—by the shining of the moon; *uchalita*—swollen high; *taraṅga*—waves; *ujjvala*—very bright; *jhalamala kare*—glitter; *yena*—as if; *yamunāra jala*—the water of the River Yamunā.

TRANSLATION

Brightened by the shining light of the moon, the high waves of the sea glittered like the waters of the River Yamunā.

antya.18.28

> *yamunāra bhrame prabhu dhāñā calilā*
> *alakṣite yāi' sindhu-jale jhāṅpa dilā*

SYNONYMS

yamunāra bhrame—by mistaking for the Yamunā; *prabhu*—Śrī Caitanya Mahāprabhu; *dhāñā calilā*—began to run very swiftly; *alakṣite*—without being seen; *yāi'*—going; *sindhu-jale*—into the water of the sea; *jhāṅpa dilā*—He jumped.

TRANSLATION

Mistaking the sea for the Yamunā, the Lord ran swiftly and jumped into the water, unseen by the others.

antya.18.29

> *paḍitei haila mūrcchā, kichui nā jāne*
> *kabhu ḍubāya, kabhu bhāsāya taraṅgera gaṇe*

SYNONYMS

paḍitei—falling down; *haila mūrcchā*—He became unconscious; *kichui*—anything; *nā jāne*—did not understand; *kabhu*—sometimes; *ḍubāya*—cause to sink; *kabhu*—sometimes; *bhāsāya*—float; *taraṅgera gaṇe*—the waves.

TRANSLATION

Falling into the sea, He lost consciousness and could not understand where He was. Sometimes He sank beneath the waves, and sometimes He floated above them.

antya.18.30

> *taraṅge vahiyā phire,—yena śuṣka kāṣṭha*
> *ke bujhite pāre ei caitanyera nāṭa?*

SYNONYMS

taraṅge—the waves; *vahiyā phire*—carry here and there; *yena*—like; *śuṣka kāṣṭha*—a piece of dry wood; *ke*—who; *bujhite pāre*—can understand; *ei*—this; *caitanyera nāṭa*—dramatic performance of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

The waves carried Him here and there like a piece of dry wood. Who can understand this dramatic performance by Śrī Caitanya Mahāprabhu?

antya.18.31

> *koṇārkera dike prabhure taraṅge lañā yāya*
> *kabhu ḍubāñā rākhe, kabhu bhāsāñā lañā yāya*

SYNONYMS

koṇārkera dike—toward the Koṇārka temple; *prabhure*—Śrī Caitanya Mahāprabhu; *taraṅge*—the waves; *lañā yāya*—take away; *kabhu*—sometimes; *ḍubāñā*—causing to sink; *rākhe*—keep; *kabhu*—sometimes; *bhāsāñā*—floating; *lañā yāya*—take away.

TRANSLATION

Keeping the Lord sometimes submerged and sometimes afloat, the waves carried Him toward the Koṇārka temple.

PURPORT

Koṇārka, generally known as Arka-tīrtha, is a temple of Lord Sūrya, the sun-god. It is situated on the seashore, nineteen miles north of Jagannātha Purī. It was constructed of black stone in the beginning of the thirteenth century of the Śaka Era, and it shows expert craftsmanship and architecture.

antya.18.32

> *yamunāte jala-keli gopī-gaṇa-saṅge*
> *kṛṣṇa karena—mahāprabhu magna sei raṅge*

SYNONYMS

yamunāte—in the River Yamunā; *jala-keli*—pastimes in the water; *gopī-gaṇa-saṅge*—with the *gopīs*; *kṛṣṇa karena*—Kṛṣṇa performs; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *magna*—fully merged; *sei raṅge*—in those pastimes.

TRANSLATION

Lord Kṛṣṇa performed pastimes with the gopīs in the waters of the Yamunā, and Śrī Caitanya Mahāprabhu fully merged in those pastimes.

antya.18.33

> *ihāṅ svarūpādi-gaṇa prabhu nā dekhiyā*
> *'kāhāṅ gelā prabhu?' kahe camakita hañā*

SYNONYMS

ihāṅ—here; *svarūpa-ādi-gaṇa*—the devotees headed by Svarūpa Dāmodara; *prabhu*—Śrī Caitanya Mahāprabhu; *nā dekhiyā*—not seeing; *kāhāṅ*—where; *gelā*—has gone; *prabhu*—Śrī Caitanya Mahāprabhu; *kahe*—say; *camakita hañā*—being astonished.

TRANSLATION

Meanwhile, all the devotees, headed by Svarūpa Dāmodara, lost sight of Śrī Caitanya Mahāprabhu. Astonished, they began searching for Him, asking, "Where has the Lord gone?"

antya.18.34

> *mano-vege gelā prabhu, dekhite nārilā*
> *prabhure nā dekhiyā saṁśaya karite lāgilā*

SYNONYMS

manaḥ-vege—at the speed of mind; *gelā*—went; *prabhu*—Śrī Caitanya Mahāprabhu; *dekhite nārilā*—no one could see; *prabhure*

—the Lord; *nā dekhiyā*—not seeing; *saṁśaya*—doubts; *karite lāgilā*—began to feel.

TRANSLATION

Śrī Caitanya Mahāprabhu had run off at the speed of mind. No one could see Him. Thus everyone was puzzled as to His whereabouts.

antya.18.35

> *'jagannātha dekhite kibā devālaye gelā?*
> *anya udyāne kibā unmāde paḍilā?*

SYNONYMS

jagannātha—Lord Jagannātha; *dekhite*—to see; *kibā*—whether; *devālaye*—to the temple; *gelā*—went; *anya*—other; *udyāne*—in a garden; *kibā*—or; *unmāde*—in madness; *paḍilā*—fell down.

TRANSLATION

"Has the Lord gone to the temple of Jagannātha, or has He fallen down in madness in some garden?

antya.18.36

> *guṇḍicā-mandire gelā, kibā narendrere?*
> *caṭaka-parvate gelā, kibā koṇārkere?'*

SYNONYMS

guṇḍicā-mandire—to the Guṇḍicā temple; *gelā*—has gone; *kibā*—or; *narendrere*—to the Narendra Lake; *caṭaka-parvate*—to Caṭaka-parvata; *gelā*—has gone; *kibā*—or; *koṇārkere*—to the Koṇārka temple.

TRANSLATION

"Perhaps He went to the Guṇḍicā temple, or to Lake Narendra, or to the Caṭaka-parvata. Maybe He went to the temple at Koṇārka."

antya.18.37

> *eta bali' sabe phire prabhure cāhiyā*
> *samudrera tīre āilā kata jana lañā*

SYNONYMS

eta bali'—saying this; *sabe*—all of them; *phire*—wander; *prabhure cāhiyā*—looking for Śrī Caitanya Mahāprabhu; *samudrera tīre*—on the seashore; *āilā*—arrived; *kata*—many; *jana*—people; *lañā*—accompanied by.

TRANSLATION

Talking like this, the devotees wandered here and there looking for the Lord. Finally they came to the shore, accompanied by many others.

antya.18.38

> *cāhiye beḍāite aiche rātri-śeṣa haila*
> *'antardhāna ha-ilā prabhu',—niścaya karila*

SYNONYMS

cāhiye—looking; *beḍāite*—wandering; *aiche*—in this way; *rātri-śeṣa haila*—the night ended; *antardhāna ha-ilā*—has disappeared; *prabhu*—the Lord; *niścaya karila*—they decided.

TRANSLATION

While they were searching for the Lord, the night ended, and thus they all decided, "Lord Śrī Caitanya Mahāprabhu has now disappeared."

antya.18.39

> *prabhura vicchede kāra dehe nāhi prāṇa*
> *aniṣṭā-śaṅkā vinā kāra mane nāhi āna*

SYNONYMS

prabhura—from the Lord; *vicchede*—due to separation; *kāra*—of all of them; *dehe*—in the body; *nāhi prāṇa*—there was practically no life; *aniṣṭā-śaṅkā*—doubts of some mishap; *vinā*—besides; *kāra*—of all of them; *mane*—in the mind; *nāhi āna*—there is nothing else.

TRANSLATION

In separation from the Lord, everyone felt as though he had lost his very life. They concluded that there must have been some mishap. They could not think of anything else.

antya.18.40

> *"aniṣṭa-śaṅkīni bandhu-hṛdayāni bhavanti hi"*

SYNONYMS

aniṣṭa—of some mishap; *śaṅkīni*—possessing doubts; *bandhu*—of friends or relatives; *hṛdayāni*—hearts; *bhavanti*—become; *hi*—certainly.

TRANSLATION

"A relative or intimate friend is always fearful of some injury to his beloved."

PURPORT

This is a quotation from the *Abhijñāna-śakuntala-nāṭaka*.

antya.18.41

> *samudrera tīre āsi' yukati karilā*
> *cirāyu-parvata-dike kata-jana gelā*

SYNONYMS

samudrera tīre—on the seashore; *āsi'*—coming; *yukati karilā*—they consulted among themselves; *cirāyu-parvata*—of Caṭaka-parvata; *dike*—in the direction; *kata-jana*—some of them; *gelā*—went.

TRANSLATION

When they arrived at the seashore, they conferred among themselves. Then some of them sought out Śrī Caitanya Mahāprabhu at Caṭaka-parvata.

antya.18.42

> *pūrva-diśāya cale svarūpa lañā kata jana*
> *sindhu-tīre-nīre karena prabhura anveṣaṇa*

SYNONYMS

pūrva-diśāya—in the eastern direction; *cale*—goes; *svarūpa*—Svarūpa Dāmodara Gosvāmī; *lañā*—taking; *kata jana*—some persons; *sindhu-tīre*—on the seashore; *nīre*—in the water; *karena*—does; *prabhura*—of Śrī Caitanya Mahāprabhu; *anveṣaṇa*—searching.

TRANSLATION

Svarūpa Dāmodara proceeded east with others, looking for the Lord on the beach or in the water.

antya.18.43

> *viṣāde vihvala sabe, nāhika 'cetana'*
> *tabu preme bule kari' prabhura anveṣaṇa*

SYNONYMS

viṣāde—in great moroseness; *vihvala*—overwhelmed; *sabe*—in everyone; *nāhika*—there was not; *cetana*—consciousness; *tabu*—still; *preme*—in love; *bule*—wander; *kari'*—doing; *prabhura*—Śrī Caitanya Mahāprabhu; *anveṣaṇa*—searching for.

TRANSLATION

Everyone was overwhelmed with moroseness and almost unconscious, but out of ecstatic love they continued to wander here and there, searching for the Lord.

antya.18.44

> *dekhena—eka jāliyā āise kāndhe jāla kari'*
> *hāse, kānde, nāce, gāya, bale 'hari' 'hari'*

SYNONYMS

dekhena—they see; *eka jāliyā*—one fisherman; *āise*—comes; *kāndhe*—on the shoulder; *jāla kari'*—carrying a net; *hāse*—laughs; *kānde*—cries; *nāce*—dances; *gāya*—sings; *bale*—says; *hari hari*—Hari, Hari.

TRANSLATION

Passing along the beach, they saw a fisherman approaching with his net over his shoulder. Laughing, crying, dancing and singing, he kept repeating the holy name"Hari, Hari."

antya.18.45

> *jāliyāra ceṣṭā dekhi' sabāra camatkāra*
> *svarūpa-gosāñi tāre puchena samācāra*

SYNONYMS

jāliyāra—of the fisherman; *ceṣṭā*—activity; *dekhi'*—seeing; *sabāra*—of everyone; *camatkāra*—astonishment; *svarūpa-gosāñi*—Svarūpa Dāmodara Gosāñi; *tāre*—unto him; *puchena*—inquires; *samācāra*—news.

TRANSLATION

Seeing the activities of the fisherman, everyone was astonished. Svarūpa Dāmodara Gosvāmī, therefore, asked him for information.

antya.18.46

> *"kaha, jāliyā, ei dike dekhilā eka-jana?*
> *tomāra ei daśā kene,—kahata' kāraṇa?"*

SYNONYMS

kaha—please say; *jāliyā*—O fisherman; *ei dike*—in this direction; *dekhilā*—did you see; *eka-jana*—someone; *tomāra*—your; *ei*—this; *daśā*—condition; *kene*—why; *kahata'*—kindly speak; *kāraṇa*—the cause.

TRANSLATION

"My dear fisherman," he said, "why are you behaving like this? Have you seen someone hereabouts? What is the cause of your behavior? Please tell us."

antya.18.47

> *jāliyā kahe,—"ihāṅ eka manuṣya nā dekhila*
> *jāla vāhite eka mṛtaka mora jāle āila*

SYNONYMS

jāliyā kahe—the fisherman said; *ihāṅ*—here; *eka*—one; *manuṣya*—man; *nā dekhila*—I did not see; *jāla vāhite*—while I was working with the net; *eka*—one; *mṛtaka*—dead body; *mora jāle*—in my net; *āila*—came.

TRANSLATION

The fisherman replied, "I have not seen a single person here, but while casting my net in the water, I captured a dead body.

antya.18.48

> *baḍa matsya bali' āmi uṭhāiluṅ yatane*
> *mṛtaka dekhite mora bhaya haila mane*

SYNONYMS

baḍa—great; *matsya*—fish; *bali'*—thinking to be; *āmi*—I; *uṭhāiluṅ*—lifted; *yatane*—with care; *mṛtaka*—the dead body; *dekhite*—seeing; *mora*—my; *bhaya*—fear; *haila*—there was; *mane*—in the mind.

TRANSLATION

"I lifted it with great care, thinking it a big fish, but as soon as I saw that it was a corpse, great fear arose in my mind.

antya.18.49

> *jāla khasāite tāra aṅga-sparśa ha-ila*
> *sparśa-mātre sei bhūta hṛdaye paśila*

SYNONYMS

jāla—the net; *khasāite*—releasing; *tāra*—his; *aṅga-sparśa*—touch of the body; *ha-ila*—there was; *sparśa-mātre*—as soon as I touched it; *sei*—that; *bhūta*—ghost; *hṛdaye*—in my heart; *paśila*—entered.

TRANSLATION

"As I tried to release the net, I touched the body, and as soon as I touched it, a ghost entered my heart.

antya.18.50

> *bhaye kampa haila, mora netre vahe jala*
> *gadgada vāṇī, roma uṭhila sakala*

SYNONYMS

bhaye—out of fear; *kampa*—shivering; *haila*—there was; *mora*—my; *netre*—in the eyes; *vahe*—flow; *jala*—tears; *gadgada*—faltering; *vāṇī*—voice; *roma*—body hair; *uṭhila*—stood up; *sakala*—all.

TRANSLATION

"I shivered in fear and shed tears. My voice faltered, and all the hairs on my body stood up.

antya.18.51

> *kibā brahma-daitya, kibā bhūta, kahane nā yāya*
> *darśana-mātre manuṣyera paiśe sei kāya*

SYNONYMS

kibā—whether; *brahma-daitya*—a *brāhmaṇa* ghost; *kibā*—or; *bhūta*—an ordinary ghost; *kahane nā yāya*—I cannot say; *darśana-*

mātre—as soon as one sees; *manuṣyera*—of a man; *paiśe*—enters; *sei kāya*—that body.

TRANSLATION

"I do not know whether it was the ghost of a dead brāhmaṇa or an ordinary man, but as soon as one looks upon it, it enters his body.

antya.18.52

> *śarīra dīghala tāra—hāta pāṅca-sāta*
> *ekeka-hasta-pada tāra, tina tina hāta*

SYNONYMS

śarīra—body; *dīghala*—long; *tāra*—his; *hāta*—cubits (one cubit approximately equals a foot and a half); *pāṅca-sāta*—five to seven; *ekeka*—each and every; *hasta-pada*—arm and leg; *tāra*—of that; *tina*—three; *tina*—three; *hāta*—cubits.

TRANSLATION

"The body of this ghost is very long, five to seven cubits. Each of its arms and legs is as much as three cubits long.

antya.18.53

> *asthi-sandhi chuṭile carma kare naḍa-baḍe*
> *tāhā dekhi' prāṇa kā'ra nāhi rahe dhaḍe*

SYNONYMS

asthi-sandhi—the joints of the bones; *chuṭile*—being separated; *carma*—the skin; *kare*—does; *naḍa-baḍe*—hanging; *tāhā*—that; *dekhi'*—seeing; *prāṇa*—life; *kā'ra*—whose; *nāhi*—does not; *rahe*—remain; *dhaḍe*—in the body.

TRANSLATION

"Its joints are all separated beneath the skin, which is completely slack. No one could see it and remain alive in his body.

antya.18.54

> *maḍā-rūpa dhari' rahe uttāna-nayana*
> *kabhu goṅ-goṅ kare, kabhu rahe acetana*

SYNONYMS

maḍā—of a dead body; *rūpa*—the form; *dhari'*—accepting; *rahe*—remains; *uttāna-nayana*—with open eyes; *kabhu*—sometimes; *goṅ-goṅ*—the sound *goṅ-goṅ*; *kare*—makes; *kabhu*—sometimes; *rahe*—remains; *acetana*—unconscious.

TRANSLATION

"That ghost has taken the form of a corpse, but he keeps his eyes open. Sometimes he utters the sounds'goṅ-goṅ,' and sometimes he remains unconscious.

antya.18.55

> *sākṣāt dekhechoṅ,—more pāila sei bhūta*
> *mui maile mora kaiche jīve strī-put*

SYNONYMS

sākṣāt—directly; *dekhechoṅ*—I have seen; *more*—me; *pāila*—has entered; *sei*—that; *bhūta*—ghost; *mui maile*—if I die; *mora*—my; *kaiche*—how; *jīve*—will live; *strī-put*—wife and children.

TRANSLATION

"I have seen that ghost directly, and he is haunting me. But if I die, who will take care of my wife and children?

antya.18.56

> *sei ta' bhūtera kathā kahana nā yāya*
> *ojhā-ṭhāñi yāichoṅ,—yadi se bhūta chāḍāya*

SYNONYMS

sei—that; *ta'*—certainly; *bhūtera*—of the ghost; *kathā*—topics; *kahana*—to speak; *nā yāya*—is not possible; *ojhā-ṭhāñi*—to the exorcist; *yāichoṅ*—I am going; *yadi*—if; *se*—that; *bhūta*—the ghost; *chāḍāya*—he can cause to leave.

TRANSLATION

"The ghost is certainly very difficult to talk about, but I am going to find an exorcist and ask him if he can release me from it.

antya.18.57

> *ekā rātrye buli' matsya māriye nirjane*
> *bhūta-preta āmāra nā lāge 'nṛsiṁha'-smaraṇe*

SYNONYMS

ekā—alone; *rātrye*—at night; *buli'*—wandering; *matsya*—fish; *māriye*—I kill; *nirjane*—in solitary places; *bhūta-preta*—ghosts; *āmāra*—me; *nā lāge*—cannot touch; *nṛsiṁha-smaraṇe*—by remembering Nṛsiṁha.

TRANSLATION

"I wander alone at night killing fish in solitary places, but because I remember the hymn to Lord Nṛsiṁha, ghosts do not touch me.

antya.18.58

> *ei bhūta nṛsiṁha-nāme cāpaye dviguṇe*
> *tāhāra ākāra dekhite bhaya lāge mane*

SYNONYMS

ei bhūta—this ghost; *nṛsiṁha-nāme*—by the holy name of Lord Nṛsiṁha; *cāpaye*—comes over me; *dvi-guṇe*—with doubled strength; *tāhāra*—his; *ākāra*—form; *dekhite*—seeing; *bhaya*—fear; *lāge mane*—arises in the mind.

TRANSLATION

"This ghost, however, overcomes me with redoubled strength when I chant the Nṛsiṁha mantra. When I even see the form of this ghost, great fear arises in my mind.

antya.18.59

> *othā nā yāiha, āmi niṣedhi tomāre*
> *tāhāṅ gele sei bhūta lāgibe sabāre"*

SYNONYMS

othā—there; *nā yāiha*—do not go; *āmi*—I; *niṣedhi*—forbid; *tomāre*—you; *tāhāṅ*—there; *gele*—if you go; *sei bhūta*—that ghost; *lāgibe*—will catch; *sabāre*—all of you.

TRANSLATION

"Do not go near there. I forbid you. If you go, that ghost will catch you all."

antya.18.60

> *eta śuni' svarūpa-gosāñi saba tattva jāni'*
> *jāliyāre kichu kaya sumadhura vāṇī*

SYNONYMS

eta śuni'—hearing this; *svarūpa-gosāñi*—Svarūpa Dāmodara Gosvāmī; *saba*—all; *tattva*—truth; *jāni'*—understanding; *jāliyāre*—unto the fisherman; *kichu*—some; *kaya*—said; *su-madhura*—sweet; *vāṇī*—words.

TRANSLATION

Hearing this, Svarūpa Dāmodara could understand the full truth of the matter. He spoke sweetly to the fisherman.

antya.18.61

> *'āmi—baḍa ojhā jāni bhūta chāḍāite'*
> *mantra paḍi' śrī-hasta dilā tāhāra māthāte*

SYNONYMS

āmi—I; *baḍa*—big; *ojhā*—exorcist; *jāni*—I know; *bhūta*—ghost; *chāḍāite*—how to exorcise; *mantra paḍi'*—chanting hymns; *śrī-hasta*—his hand; *dilā*—placed; *tāhāra māthāte*—on his head.

TRANSLATION

"I am a famous exorcist," he said, "and I know how to rid you of this ghost." He then chanted some mantras and placed his hand on the top of the fisherman's head.

antya.18.62

> *tina cāpaḍa māri' kahe,—'bhūta palāila*
> *bhaya nā pāiha'—bali' susthira karila*

SYNONYMS

tina cāpaḍa māri'—slapping three times; *kahe*—says; *bhūta*—the ghost; *palāila*—has gone away; *bhaya nā pāiha*—do not be afraid; *bali'*—saying; *su-sthira karila*—pacified him.

TRANSLATION

He slapped the fisherman three times and said, "Now the ghost has gone away. Do not be afraid." By saying this, he pacified the fisherman.

antya.18.63

> *eke prema, āre bhaya,—dviguṇa asthira*
> *bhaya-aṁśa gela,—se haila kichu dhīra*

SYNONYMS

eke—on one hand; *prema*—ecstatic love; *āre*—on the other hand; *bhaya*—fear; *dvi-guṇa*—doubly; *asthira*—agitated; *bhaya-aṁśa*—the fear part; *gela*—disappeared; *se*—he; *haila*—became; *kichu*—somewhat; *dhīra*—sober.

TRANSLATION

The fisherman was affected by ecstatic love, but he was also fearful. He had thus become doubly agitated. Now that his fear had subsided, however, he had become somewhat normal.

antya.18.64

> *svarūpa kahe,—"yāṅre tumi kara 'bhūta'-jñāna*
> *bhūta nahe—teṅho kṛṣṇa-caitanya bhagavān*

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara Gosvāmī said; *yāṅre*—the person whom; *tumi*—you; *kara bhūta-jñāna*—consider a ghost; *bhūta nahe*—is not a ghost; *teṅho*—He; *kṛṣṇa-caitanya*—Lord Śrī

Caitanya Mahāprabhu; *bhagavān*—the Supreme Personality of Godhead.

TRANSLATION

Svarūpa Dāmodara said to the fisherman, "My dear sir, the person whom you are thinking a ghost is not actually a ghost but the Supreme Personality of Godhead, Śrī Kṛṣṇa Caitanya Mahāprabhu.

antya.18.65

> *premāveśe paḍilā teṅho samudrera jale*
> *tāṅre tumi uṭhāilā āpanāra jāle*

SYNONYMS

prema-āveśe—out of ecstatic emotion; *paḍilā*—fell down; *teṅho*—He; *samudrera jale*—in the water of the sea; *tāṅre*—Him; *tumi*—you; *uṭhāilā*—brought out; *āpanāra jāle*—in your net.

TRANSLATION

"Because of ecstatic love, the Lord fell into the sea, and you have caught Him in your net and rescued Him.

antya.18.66

> *tāṅra sparśe ha-ila tomāra kṛṣṇa-premodaya*
> *bhūta-preta-jñāne tomāra haila mahā-bhaya*

SYNONYMS

tāṅra sparśe—by His touch; *ha-ila*—there was; *tomāra*—your; *kṛṣṇa-prema-udaya*—awakening of ecstatic love for Kṛṣṇa; *bhūta-preta-jñāne*—by thinking to be a ghost; *tomāra*—your; *haila*—there was; *mahā-bhaya*—great fear.

TRANSLATION

"Simply touching Him has awakened your dormant love of Kṛṣṇa, but because you thought Him a ghost, you were very much afraid of Him.

antya.18.67

> *ebe bhaya gela, tomāra mana haila sthire*
> *kāhāṅ tāṅre uṭhāñācha, dekhāha āmāre"*

SYNONYMS

ebe—now; *bhaya*—fear; *gela*—has gone; *tomāra*—your; *mana*—mind; *haila*—has become; *sthire*—pacified; *kāhāṅ*—where; *tāṅre*—Him; *uṭhāñācha*—have you lifted; *dekhāha*—please show; *āmāre*—me.

TRANSLATION

"Now that your fear has gone and your mind is peaceful, please show me where He is."

antya.18.68

> *jāliyā kahe,—"prabhure dekhyāchoṅ bāra-bāra*
> *teṅho nahena, ei ati-vikṛta ākāra"*

SYNONYMS

jāliyā kahe—the fisherman said; *prabhure*—Lord Śrī Caitanya Mahāprabhu; *dekhyāchoṅ*—I have seen; *bāra-bāra*—many times; *teṅho*—He; *nahena*—it is not; *ei*—this; *ati-vikṛta*—very deformed; *ākāra*—body.

TRANSLATION

The fisherman replied, "I have seen the Lord many times, but this is not He. This body is very deformed."

antya.18.69

> *svarūpa kahe,—"tāṅra haya premera vikāra*
> *asthi-sandhi chāḍe, haya ati dīrghākāra"*

SYNONYMS

svarūpa kahe—Svarūpa Dāmodara said; *tāṅra*—of Him; *haya*—there are; *premera*—of love of Godhead; *vikāra*—transformations of the body; *asthi-sandhi*—the joints of the bones; *chāḍe*—become separated; *haya*—there is; *ati*—very; *dīrgha-ākāra*—elongated body.

TRANSLATION

Svarūpa Dāmodara said, "The Lord's body becomes transformed in His love for God. Sometimes the joints of His bones separate, and His body becomes very elongated."

antya.18.70

> *śuni, sei jāliyā ānandita ha-ila*
> *sabā lañā gela, mahāprabhure dekhāila*

SYNONYMS

śuni'—hearing; *sei*—that; *jāliyā*—fisherman; *ānandita ha-ila*—became very happy; *sabā lañā*—taking everyone; *gela*—went; *mahāprabhure*—Śrī Caitanya Mahāprabhu; *dekhāila*—showed.

TRANSLATION

Hearing this, the fisherman was very happy. He brought all the devotees with him and showed them the body of Śrī Caitanya Mahāprabhu.

antya.18.71

> *bhūmite paḍi' āche prabhu dīrgha saba kāya*
> *jale śveta-tanu, vālu lāgiyāche gāya*

SYNONYMS

bhūmite—on the ground; *paḍi'*—lying; *āche*—was; *prabhu*—Śrī Caitanya Mahāprabhu; *dīrgha*—elongated; *saba kāya*—the whole body; *jale*—by the water; *śveta-tanu*—white body; *vālu*—sand; *lāgiyāche gāya*—was smeared over the body.

TRANSLATION

The Lord was lying on the ground, His body elongated and bleached white by the water. He was covered from head to foot with sand.

antya.18.72

> *ati-dīrgha śithila tanu-carma naṭkāya*
> *dūra patha uṭhāñā ghare ānāna nā yāya*

SYNONYMS

ati-dīrgha—very elongated; *śithila*—slackened; *tanu*—body; *carma*—skin; *naṭkāya*—hanging; *dūra patha*—long distance; *uṭhāñā*—lifting; *ghare*—home; *ānāna*—bringing; *nā yāya*—was not possible.

TRANSLATION

The Lord's body was stretched, and His skin was slack and hanging loose. To lift Him and take Him the long distance home would have been impossible.

antya.18.73

> *ārdra kaupīna dūra kari' śuṣka parāñā*
> *bahirvāse śoyāilā vālukā chāḍāñā*

SYNONYMS

ārdra—wet; *kaupīna*—underwear; *dūra kari'*—removing; *śuṣka*—dry; *parāñā*—putting on; *bahirvāse*—on a covering cloth; *śoyāilā*—put down; *vālukā*—sand; *chāḍāñā*—removing.

TRANSLATION

The devotees removed His wet undergarment and replaced it with a dry one. Then, laying the Lord on an outer cloth, they cleaned the sand from His body.

antya.18.74

> *sabe meli' ucca kari' karena saṅkīrtane*
> *ucca kari' kṛṣṇa-nāma kahena prabhura kāṇe*

SYNONYMS

sabe meli'—all together; *ucca kari'*—very loudly; *karena*—performed; *saṅkīrtane*—chanting of the holy name; *ucca kari'*—loudly; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *kahena*—said; *prabhura kāṇe*—in the ear of Śrī Caitanya Mahāprabhu.

TRANSLATION

They all performed saṅkīrtana, loudly chanting the holy name of Kṛṣṇa into the Lord's ear.

antya.18.75

> *kata-kṣaṇe prabhura kāṇe śabda paraśila*
> *huṅkāra kariyā prabhu tabahi uṭhila*

SYNONYMS

kata-kṣaṇe—after some time; *prabhura*—of Śrī Caitanya Mahāprabhu; *kāṇe*—within the ear; *śabda*—the sound; *paraśila*—entered; *huṅkāra kariyā*—making a loud sound; *prabhu*—Śrī Caitanya Mahāprabhu; *tabahi*—immediately; *uṭhila*—got up.

TRANSLATION

After some time, the sound of the holy name entered the ear of the Lord, who immediately got up, making a great noise.

antya.18.76

> *uṭhitei asthi saba lāgila nija-sthāne*
> *'ardha-bāhye' iti-uti karena daraśane*

SYNONYMS

uṭhitei—as soon as He got up; *asthi*—bones; *saba*—all; *lāgila*—contracted; *nija-sthāne*—in their own places; *ardha-bāhye*—in half-external consciousness; *iti-uti*—here and there; *karena daraśane*—looks.

TRANSLATION

As soon as He got up, His bones assumed their proper places. With half-external consciousness, the Lord looked here and there.

antya.18.77

> *tina-daśāya mahāprabhu rahena sarva-kāla*
> *'antar-daśā', 'bāhya-daśā', 'ardha-bāhya' āra*

SYNONYMS

tina-daśāya—in three conditions; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *rahena*—remains; *sarva-kāla*—at all times; *antaḥ-daśā*—internal condition; *bāhya-daśā*—external condition; *ardha-bāhya*—half-external consciousness; *āra*—and.

TRANSLATION

The Lord remains in one of three different states of consciousness at all times: internal, external, and half-external.

antya.18.78

> *antar-daśāra kichu ghora, kichu bāhya-jñāna*
> *sei daśā kahe bhakta 'ardha-bāhya'-nāma*

SYNONYMS

antaḥ-daśāra—of the internal condition; *kichu*—some; *ghora*—deep state; *kichu*—some; *bāhya-jñāna*—external consciousness; *sei daśā*—that condition; *kahe*—say; *bhakta*—devotees; *ardha-bāhya*—half-external consciousness; *nāma*—name.

TRANSLATION

When the Lord is deeply absorbed in internal consciousness but He nevertheless exhibits some

external consciousness, devotees call His condition ardha-bāhya, or half-external consciousness.

antya.18.79

> *'ardha-bāhye' kahena prabhu pralāpa-vacane*
> *ākāśe kahena prabhu, śunena bhakta-gaṇe*

SYNONYMS

ardha-bāhye—in half-external consciousness; *kahena*—says; *prabhu*—Śrī Caitanya Mahāprabhu; *pralāpa-vacane*—crazy words; *ākāśe*—to the sky; *kahena*—speaks; *prabhu*—Śrī Caitanya Mahāprabhu; *śunena*—hear; *bhakta-gaṇe*—the devotees.

TRANSLATION

In this half-external consciousness, Śrī Caitanya Mahāprabhu talked like a madman. The devotees could distinctly hear Him speaking to the sky.

antya.18.80

> *"kālindī dekhiyā āmi gelāṅa vṛndāvana*
> *dekhi,—jala-krīḍā karena vrajendra-nandana*

SYNONYMS

kālindī—River Yamunā; *dekhiyā*—seeing; *āmi*—I; *gelāṅa*—went; *vṛndāvana*—to Vṛndāvana; *dekhi*—I see; *jala-krīḍā*—pastimes in the water; *karena*—performs; *vrajendra-nandana*—Kṛṣṇa, the son of Nanda Mahārāja.

TRANSLATION

"Seeing the River Yamunā," He said, "I went to Vṛndāvana. There I saw the son of Nanda Mahārāja performing His sporting pastimes in the water.

antya.18.81

> *rādhikādi gopī-gaṇa-saṅge ekatra meli'*
> *yamunāra jale mahā-raṅge karena keli*

SYNONYMS

rādhikā-ādi—headed by Śrīmatī Rādhārāṇī; *gopī-gaṇa-saṅge*—with the *gopīs*; *ekatra meli'*—meeting together; *yamunāra*—of the River Yamunā; *jale*—in the water; *mahā-raṅge*—in a great sporting attitude; *karena keli*—performs pastimes.

TRANSLATION

"Lord Kṛṣṇa was in the water of the Yamunā in the company of the gopīs, headed by Śrīmatī Rādhārāṇī.

They were performing pastimes in a great sporting manner.

antya.18.82

> *tīre rahi' dekhi āmi sakhī-gaṇa-saṅge*
> *eka-sakhī sakhī-gaṇe dekhāya sei raṅge*

SYNONYMS

tīre—on the bank; *rahi'*—standing; *dekhi*—see; *āmi*—I; *sakhī-gaṇa-saṅge*—with the *gopīs*; *eka-sakhī*—one *gopī*; *sakhī-gaṇe*—to other *gopīs*; *dekhāya*—shows; *sei raṅge*—that pastime.

TRANSLATION

"I saw this pastime as I stood on the bank of the Yamunā in the company of the gopīs. One gopī was showing some other gopīs the pastimes of Rādhā and Kṛṣṇa in the water.

antya.18.83

> *paṭṭa-vastra, alaṅkāre, samarpiyā sakhī-kare,*
> *sūkṣma-śukla-vastra-paridhāna*
> *kṛṣṇa lañā kāntā-gaṇa, kailā jalāvagāhana,*
> *jala-keli racilā suṭhāma*

SYNONYMS

paṭṭa-vastra—silk garments; *alaṅkāre*—ornaments; *samarpiyā*—entrusting; *sakhī-kare*—in the hands of their *gopī* friends; *sūkṣma*—very fine; *śukla-vastra*—white cloth; *paridhāna*—putting on; *kṛṣṇa*—Lord Kṛṣṇa; *lañā*—taking; *kāntā-gaṇa*—the beloved *gopīs*; *kailā*—performed; *jala-avagāhana*—bathing in the water; *jala-keli*—pastimes in the water; *racilā*—planned; *su-ṭhāma*—very nice.

TRANSLATION

"All the gopīs entrusted their silken garments and ornaments to the care of their friends and then put on fine white cloth. Taking His beloved gopīs with Him, Lord Kṛṣṇa bathed and performed very nice pastimes in the water of the Yamunā.

antya.18.84

> *sakhi he, dekha kṛṣṇera jala-keli-raṅge*
> *kṛṣṇa matta kari-vara, cañcala kara-puṣkara,*
> *gopī-gaṇa kariṇīra saṅge*

SYNONYMS

sakhi he—O my dear friends; *dekha*—just see; *kṛṣṇera*—of Lord Kṛṣṇa; *jala-keli*—of the pastimes in the water; *raṅge*—the sporting mood; *kṛṣṇa*—Lord Kṛṣṇa; *matta*—maddened; *kari-vara*—chief

elephant; *cañcala*—restless; *kara-puṣkara*—lotus palms; *gopī-gaṇa*—the *gopīs*; *kariṇīra*—of the she-elephants; *saṅge*—in the company.

TRANSLATION

"My dear friends, just see Lord Kṛṣṇa's sporting pastimes in the water. Kṛṣṇa's restless palms resemble lotus flowers. He is just like a chief of mad elephants, and the gopīs who accompany Him are like she-elephants.

antya.18.85

> *ārambhilā jala-keli, anyo 'nye jala phelāpheli,*
> *huḍāhuḍi, varṣe jala-dhāra*
> *sabe jaya-parājaya, nāhi kichu niścaya,*
> *jala-yuddha bāḍila apāra*

SYNONYMS

ārambhilā—began; *jala-keli*—pastimes in the water; *anyo 'nye*—at one another; *jala*—water; *phelāpheli*—throwing back and forth; *huḍāhuḍi*—tumultuous activities; *varṣe*—in rains; *jala-dhāra*—showers of water; *sabe*—all of them; *jaya-parājaya*—victory and defeat; *nāhi*—not; *kichu*—any; *niścaya*—certainty; *jala-yuddha*—the fight in the water; *bāḍila*—increased; *apāra*—unlimitedly.

TRANSLATION

"The sporting pastimes in the water began, and everyone started splashing water back and forth. In the tumultuous showers of water, no one could be certain which party was winning and which was losing. This sporting water fight increased unlimitedly.

antya.18.86

> *varṣe sthira taḍid-gaṇa, siñce śyāma nava-ghana,*
> *ghana varṣe taḍit-upare*
> *sakhī-gaṇera nayana, tṛṣita cātaka-gaṇa,*
> *sei amṛta sukhe pāna kare*

SYNONYMS

varṣe—in that shower; *sthira*—fixed; *taḍit-gaṇa*—streaks of lightning; *siñce*—sprinkle; *śyāma*—blackish; *nava-ghana*—new cloud; *ghana*—the cloud; *varṣe*—rains; *taḍit-upare*—upon the streaks of lightning; *sakhī-gaṇera*—of the *gopīs*; *nayana*—the eyes; *tṛṣita*—thirsty; *cātaka-gaṇa*—*cātaka* birds; *sei amṛta*—that nectar; *sukhe*—in happiness; *pāna kare*—drink.

TRANSLATION

"The gopīs were like steady streaks of lightning, and Kṛṣṇa resembled a blackish cloud. The lightning began sprinkling water upon the cloud, and the cloud upon

the lightning. Like thirsty cātaka birds, the eyes of the gopīs joyously drank the nectarean water from the cloud.

antya.18.87

> *prathame yuddha jalājali', tabe yuddha 'karākari',*
> *tāra pāche yuddha 'mukhāmukhi'*
> *tabe yuddha 'hṛdāhṛdi', tabe haila 'radāradi',*
> *tabe haila yuddha 'nakhānakhi'*

SYNONYMS

prathame—in the beginning; *yuddha*—the fight; *jalājali*—throwing water upon one another; *tabe*—thereafter; *yuddha*—the fight; *karākari*—hand to hand; *tāra pāche*—after that; *yuddha*—the fight; *mukhāmukhi*—face to face; *tabe*—thereafter; *yuddha*—the fight; *hṛdāhṛdi*—chest to chest; *tabe*—thereafter; *haila*—was; *radāradi*—teeth to teeth; *tabe*—thereafter; *haila*—there was; *yuddha*—the fight; *nakhānakhi*—nail to nail.

TRANSLATION

"As the fight began, they splashed water on one another. Then they fought hand to hand, then face to face, then chest to chest, teeth to teeth and finally nail to nail.

antya.18.88

> *sahasra-kare jala seke, sahasra netre gopī dekhe,*
> *sahasra-pade nikaṭa gamane*
> *sahasra-mukha-cumbane, sahasra-vapu-saṅgame,*
> *gopī-narma śune sahasra-kāṇe*

SYNONYMS

sahasra—thousands; *kare*—with hands; *jala*—water; *seke*—throw; *sahasra*—thousands; *netre*—with eyes; *gopī*—the *gopīs*; *dekhe*—see; *sahasra*—thousands; *pade*—with legs; *nikaṭa*—near; *gamane*—in going; *sahasra*—thousands; *mukha*—faces; *cumbane*—kissing; *sahasra*—thousands; *vapu*—bodies; *saṅgame*—in embracing; *gopī*—the *gopīs*; *narma*—joking; *śune*—hear; *sahasra*—thousands; *kāṇe*—in ears.

TRANSLATION

"Thousands of hands splashed water, and the gopīs saw Kṛṣṇa with thousands of eyes. With thousands of legs they came near Him and kissed Him with thousands of faces. Thousands of bodies embraced Him. The gopīs heard His joking words with thousands of ears.

antya.18.89

> *kṛṣṇa rādhā lañā bale, gelā kaṇṭha-daghna jale,*
> *chāḍilā tāhāṅ, yāhāṅ agādha pānī*
> *teṅho kṛṣṇa-kaṇṭha dhari', bhāse jalera upari,*
> *gajotkhāte yaiche kamalinī*

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *rādhā*—Śrīmatī Rādhārāṇī; *lañā*—taking; *bale*—forcibly; *gelā*—went; *kaṇṭha-daghna*—up to the neck; *jale*—in water; *chāḍilā*—let go; *tāhāṅ*—there; *yāhāṅ*—where; *agādha*—very deep; *pānī*—water; *teṅho*—She; *kṛṣṇa-kaṇṭha*—the neck of Kṛṣṇa; *dhari'*—capturing; *bhāse*—floats; *jalera upari*—on the water; *gaja-utkhāte*—plucked by an elephant; *yaiche*—as; *kamalinī*—a lotus flower.

TRANSLATION

"Kṛṣṇa forcibly swept Rādhārāṇī away and took Her into water up to Her neck. Then He released Her where the water was very deep. She grasped Kṛṣṇa's neck, however, and floated on the water like a lotus flower plucked by the trunk of a elephant.

antya.18.90

> *yata gopa-sundarī, kṛṣṇa tata rūpa dhari',*
> *sabāra vastra karilā haraṇe*
> *yamunā-jala nirmala, aṅga kare jhalamala,*
> *sukhe kṛṣṇa kare daraśane*

SYNONYMS

yata—as many; *gopa-sundarī*—beautiful *gopīs*; *kṛṣṇa*—Lord Kṛṣṇa; *tata*—that many; *rūpa*—forms; *dhari'*—accepting; *sabāra*—of all; *vastra*—covering cloths; *karilā haraṇe*—took away; *yamunā-jala*—the water of the Yamunā; *nirmala*—very clear; *aṅga*—bodies; *kare jhalamala*—glitter; *sukhe*—happily; *kṛṣṇa*—Lord Kṛṣṇa; *kare daraśane*—sees.

TRANSLATION

"Kṛṣṇa expanded Himself into as many forms as there were gopīs and then took away all the garments that covered them. The water of the River Yamunā was crystal clear, and Kṛṣṇa saw the glittering bodies of the gopīs in great happiness.

antya.18.91

> *padminī-latā—sakhī-caya, kaila kāro sahāya,*
> *taraṅga-haste patra samarpila*

keha mukta-keśa-pāśa, āge kaila adhovāsa,
haste keha kañculi dharila

SYNONYMS

padminī-latā—the stems of lotus flowers; *sakhī-caya*—friends of the *gopīs*; *kaila*—gave; *kāro*—to some of the *gopīs*; *sahāya*—help; *taraṅga-haste*—by the waves of the Yamunā, which are compared to hands; *patra*—the lotus leaves; *samarpila*—supplied; *keha*—someone; *mukta*—released; *keśa-pāśa*—the bunches of hair; *āge*—in front; *kaila*—made; *adhovāsa*—a lower dress; *haste*—the hands; *keha*—some; *kañculi*—as a top dress; *dharila*—held.

TRANSLATION

"The lotus stems were friends of the gopīs and therefore helped them by offering them lotus leaves. The lotuses pushed their large, round leaves over the surface of the water with their hands, the waves of the Yamunā, to cover the gopīs' bodies. Some gopīs undid their hair and kept it in front of them as dresses to cover the lower portions of their bodies and used their hands as bodices to cover their breasts.

antya.18.92

kṛṣṇera kalaha rādhā-sane, gopī-gaṇa sei-kṣaṇe,
hemābja-vane gelā lukāite

ākaṇṭha-vapu jale paiśe, mukha-mātra jale bhāse,
padme-mukhe nā pāri cinite

SYNONYMS

kṛṣṇera—of Kṛṣṇa; *kalaha*—quarrel; *rādhā-sane*—with Rādhā; *gopī-gaṇa*—the *gopīs*; *sei-kṣaṇe*—at that moment; *hema-abja*—of white lotus flowers; *vane*—in the forest; *gelā*—went; *lukāite*—to hide; *ākaṇṭha*—up to the neck; *vapu*—body; *jale*—into the water; *paiśe*—enter; *mukha-mātra*—only the lotus flowers and the faces; *jale*—in the water; *bhāse*—float; *padme-mukhe*—between the lotus flowers and the faces; *nā pāri*—not able; *cinite*—to discern.

TRANSLATION

"Then Kṛṣṇa quarreled with Rādhārāṇī, and all the gopīs hid themselves in a cluster of white lotus flowers. They submerged their bodies up to their necks in the water. Only their faces floated above the surface, and the faces were indistinguishable from the lotuses.

antya.18.93

ethā kṛṣṇa rādhā-sane, kailā ye āchila mane,
gopī-gaṇa anveṣite gelā
tabe rādhā sūkṣma-mati, jāniyā sakhīra sthiti,
sakhī-madhye āsiyā mililā

SYNONYMS

ethā—here; *kṛṣṇa*—Lord Kṛṣṇa; *rādhā-sane*—with Śrīmatī Rādhārāṇī; *kailā*—performed; *ye*—what; *āchila*—was; *mane*—in the mind; *gopī-gaṇa*—all the *gopīs*; *anveṣite*—to search out; *gelā*—went; *tabe*—at that time; *rādhā*—Śrīmatī Rādhārāṇī; *sūkṣma-mati*—very finely intelligent; *jāniyā*—knowing; *sakhīra*—of the *gopīs*; *sthiti*—situation; *sakhī-madhye*—among the friends; *āsiyā*—coming; *mililā*—mixed.

TRANSLATION

"In the absence of the other gopīs, Lord Kṛṣṇa behaved with Śrīmatī Rādhārāṇī as freely as He desired. When the gopīs began searching for Kṛṣṇa, Śrīmatī Rādhārāṇī, being of very fine intelligence and thus knowing the situation of Her friends, immediately mingled in their midst.

antya.18.94

> *yata hemābja jale bhāse, tata nīlābja tāra pāśe,*
> *āsi' āsi' karaye milana*
> *nīlābje hemābje ṭheke, yuddha haya pratyeke,*
> *kautuke dekhe tīre sakhī-gaṇa*

SYNONYMS

yata—as many as there were; *hema-abja*—white lotus flowers; *jale*—on the water; *bhāse*—float; *tata*—that many; *nīla-abja*—bluish lotus flowers; *tāra pāśe*—by their side; *āsi' āsi'*—coming closer; *karaye milana*—they meet; *nīla-abje*—the bluish lotus flowers; *hema-abje*—with the white lotus flowers; *ṭheke*—collide; *yuddha*—a fight; *haya*—there is; *prati-eke*—with one another; *kautuke*—in great fun; *dekhe*—see; *tīre*—on the bank; *sakhī-gaṇa*—the *gopīs*.

TRANSLATION

"Many white lotus flowers were floating in the water, and as many bluish lotus flowers came nearby. As they came close together, the white and blue lotuses collided and began fighting with one another. The gopīs on the bank of the Yamunā watched with great amusement.

antya.18.95

> *cakravāka-maṇḍala, pṛthak pṛthak yugala,*
> *jala haite karila udgama*
> *uṭhila padma-maṇḍala, pṛthak pṛthak yugala,*
> *cakravāke kaila ācchādana*

SYNONYMS

cakravāka-maṇḍala—the globes of *cakravāka* birds; *pṛthak pṛthak*—separate; *yugala*—couples; *jala haite*—from the water; *karila*—

made; *udgama*—appearance; *uṭhila*—arose; *padma-maṇḍala*—the circle of lotus flowers; *pṛthak pṛthak*—separate; *yugala*—couples; *cakravāke*—the *cakravāka* birds; *kaila*—did; *ācchādana*—covering.

TRANSLATION

"When the raised breasts of the gopīs, which resembled the globelike bodies of cakravāka birds, emerged from the water in separate couples, the bluish lotuses of Kṛṣṇa's hands rose to cover them.

antya.18.96

> *uṭhila bahu raktotpala, pṛthak pṛthak yugala,*
> *padma-gaṇera kaila nivāraṇa*
> *'padma' cāhe luṭi' nite, 'utpala' cāhe rākhite',*
> *'cakravāka' lāgi' duṅhāra raṇa*

SYNONYMS

uṭhila—arose; *bahu*—many; *rakta-utpala*—red lotus flowers; *pṛthak pṛthak*—separate; *yugala*—couples; *padma-gaṇera*—of the bluish lotus flowers; *kaila*—did; *nivāraṇa*—obstruction; *padma*—the blue lotus flowers; *cāhe*—want; *luṭi'*—stealing; *nite*—to take; *utpala*—the red lotus flowers; *cāhe rākhite'*—wanted to protect; *cakravāka lāgi'*—for the *cakravāka* birds; *duṅhāra*—between the two, (the red and blue lotus flowers); *raṇa*—fight.

TRANSLATION

"The hands of the gopīs, which resembled red lotus flowers, arose from the water in pairs to obstruct the bluish flowers. The blue lotuses tried to plunder the white cakravāka birds, and the red lotuses tried to protect them. Thus there was a fight between the two.

antya.18.97

> *padmotpala—acetana, cakravāka—sacetana,*
> *cakravāke padma āsvādaya*
> *ihāṅ duṅhāra ulṭā sthiti, dharma haila viparīti,*
> *kṛṣṇera rājye aiche nyāya haya*

SYNONYMS

padma-utpala—the blue and red lotus flowers; *acetana*—unconscious; *cakravāka*—the *cakravāka* birds; *sa-cetana*—conscious; *cakravāke*—the *cakravāka* birds; *padma*—the blue lotus flowers; *āsvādaya*—taste; *ihāṅ*—here; *duṅhāra*—of both of them; *ulṭā sthiti*—the reverse situation; *dharma*—characteristic nature; *haila*—became; *viparīti*—reversed; *kṛṣṇera*—of Lord Kṛṣṇa; *rājye*—in the kingdom; *aiche*—such; *nyāya*—principle; *haya*—there is.

TRANSLATION

"Blue and red lotus flowers are unconscious objects, whereas cakravākas are conscious and alive.

Nevertheless, in ecstatic love, the blue lotuses began to taste the cakravākas. This is a reversal of their natural behavior, but in Lord Kṛṣṇa's kingdom such reversals are a principle of His pastimes.

PURPORT

Generally the *cakravāka* bird tastes the lotus flower, but in Kṛṣṇa's pastimes the lotus, which is usually lifeless, tastes the *cakravāka* bird.

antya.18.98

> *mitrera mitra saha-vāsī, cakravāke luṭe āsi',*
> *kṛṣṇera rājye aiche vyavahāra*
> *aparicita śatrura mitra, rākhe utpala,—e baḍa citra,*
> *ei baḍa 'virodha-alaṅkāra'*

SYNONYMS

mitrera—of the sun-god; *mitra*—the friend; *saha-vāsī*—living together with the *cakravāka* birds; *cakravāke*—the *cakravāka* birds; *luṭe*—plunder; *āsi'*—coming; *kṛṣṇera rājye*—in the kingdom of Kṛṣṇa; *aiche*—such; *vyavahāra*—behavior; *aparicita*—unacquainted; *śatrura mitra*—the friend of the enemy; *rākhe*—protects; *utpala*—the red lotus flower; *e*—this; *baḍa citra*—very wonderful; *ei*—this; *baḍa*—great; *virodha-alaṅkāra*—metaphor of contradiction.

TRANSLATION

"The blue lotuses are friends of the sun-god, and though they all live together, the blue lotuses plunder the cakravākas. The red lotuses, however, blossom at night and are therefore strangers or enemies to the cakravākas. Yet in Kṛṣṇa's pastimes the red lotuses, which are the hands of the gopīs, protect their cakravāka breasts. This is a metaphor of contradiction."

PURPORT

Because the blue lotus flower blossoms with the rising of the sun, the sun is the friend of the blue lotus. The *cakravāka* birds also appear when the sun rises, and therefore the *cakravākas* and blue lotuses meet. Although the blue lotus is a friend of the sun, in Kṛṣṇa's pastimes it nevertheless plunders their mutual friend the *cakravāka*. Normally, *cakravākas* move about whereas lotuses stand still, but herein Kṛṣṇa's hands, which are compared to blue lotuses, attack the breasts of the *gopīs,* which are compared to *cakravākas*. This is called a reverse analogy. At night the red lotus blossoms, whereas in sunlight it closes. Therefore the red lotus is an enemy to the sun and is unknown to the sun's friend the *cakravāka*. The *gopīs'* breasts, however, are compared to *cakravākas* and their hands to red lotuses protecting them. This is a wonderful instance of reverse analogy.

antya.18.99

atiśayokti, virodhābhāsa, dui alaṅkāra prakāśa,
kari' kṛṣṇa prakaṭa dekhāila
yāhā kari' āsvādana, ānandita mora mana,
netra-karṇa-yugma juḍāila

SYNONYMS

atiśaya-ukti—exaggerated language; *virodha-ābhāsa*—incongruent analogy; *dui alaṅkāra*—two metaphors; *prakāśa*—manifestations; *kari'*—making; *kṛṣṇa*—Lord Kṛṣṇa; *prakaṭa*—exhibited; *dekhāila*—showed; *yāhā*—which; *kari' āsvādana*—tasting; *ānandita*—pleased; *mora mana*—My mind; *netra-karṇa*—of eyes and ears; *yugma*—the couples; *juḍāila*—became satisfied.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "In His pastimes, Kṛṣṇa displayed the two ornaments of hyperbole and reverse analogy. Tasting them brought gladness to My mind and fully satisfied My ears and eyes.

antya.18.100

aiche vicitra krīḍā kari', tīre āilā śrī-hari,
saṅge lañā saba kāntā-gaṇa

gandha-taila-mardana, āmalakī-udvartana,
sevā kare tīre sakhī-gaṇa

SYNONYMS

aiche—such; *vicitra*—wonderful; *krīḍā*—pastimes; *kari'*—performing; *tīre*—on the bank; *āilā*—arrived; *śrī-hari*—Lord Śrī Kṛṣṇa; *saṅge*—with Him; *lañā*—taking; *saba kāntā-gaṇa*—all the beloved *gopīs*; *gandha*—scented; *taila*—oil; *mardana*—massaging; *āmalakī*—of the *āmalakī* fruit; *udvartana*—anointing with paste; *sevā kare*—render service; *tīre*—on the bank of the Yamunā; *sakhī-gaṇa*—all the *gopīs*.

TRANSLATION

"After performing such wonderful pastimes, Lord Śrī Kṛṣṇa got up on the shore of the Yamunā River, taking with Him all His beloved gopīs. Then the gopīs on the riverbank rendered service by massaging Kṛṣṇa and the other gopīs with scented oil and smearing paste of āmalakī fruit on their bodies.

antya.18.101

punarapi kaila snāna, śuṣka-vastra paridhāna,
ratna-mandire kailā āgamana
vṛndā-kṛta sambhāra, gandha-puṣpa-alaṅkāra,
vanya-veśa karila racana

SYNONYMS

punarapi—again; *kaila*—took; *snāna*—bath; *śuṣka-vastra*—dry cloth; *paridhāna*—putting on; *ratna-mandire*—in a small house of jewels; *kailā*—did; *āgamana*—arrival; *vṛndā-kṛta*—arranged by the *gopī* Vṛndā; *sambhāra*—all kinds of articles; *gandha-puṣpa-alaṅkāra*—scented flowers and ornaments; *vanya-veśa*—forest dress; *karila*—did; *racana*—arrangement.

TRANSLATION

"Then they all bathed again, and after putting on dry clothing, they went to a small jeweled house, where the gopī Vṛndā arranged to dress them in forest clothing by decorating them with fragrant flowers, green leaves and all kinds of other ornaments.

antya.18.102

> *vṛndāvane taru-latā, adbhuta tāhāra kathā,*
> *bāra-māsa dhare phula-phala*
> *vṛndāvane devī-gaṇa, kuñja-dāsī yata jana,*
> *phala pāḍi' āniyā sakala*

SYNONYMS

vṛndāvane—at Vṛndāvana; *taru-latā*—trees and creepers; *adbhuta*—wonderful; *tāhāra kathā*—their story; *bāra-māsa*—twelve months; *dhare*—produce; *phula-phala*—fruits and flowers;

vṛndāvane—at Vṛndāvana; *devī-gaṇa*—all the *gopīs*; *kuñja-dāsī*—maidservants in the bowers; *yata jana*—as many persons as there are; *phala pāḍi'*—picking fruits; *āniyā*—bringing; *sakala*—all varieties.

TRANSLATION

"In Vṛndāvana, the trees and creepers are wonderful because throughout the entire year they produce all kinds of fruits and flowers. The gopīs and maidservants in the bowers of Vṛndāvana pick these fruits and flowers and bring them before Rādhā and Kṛṣṇa.

antya.18.103

> *uttama saṁskāra kari', baḍa baḍa thālī bhari',*
> *ratna-mandire piṇḍāra upare*
> *bhakṣaṇera krama kari', dhariyāche sāri sāri,*
> *āge āsana vasibāra tare*

SYNONYMS

uttama—topmost; *saṁskāra*—cleaning; *kari'*—doing; *baḍa baḍa*—big; *thālī*—plates; *bhari'*—filling up; *ratna-mandire*—in the house of jewels; *piṇḍāra upare*—on the platform; *bhakṣaṇera krama kari'*—making arrangements for eating; *dhariyāche*—have kept; *sāri sāri*—one after another; *āge*—in front; *āsana*—sitting place; *vasibāra tare*—to sit down.

TRANSLATION

"The gopīs peeled all the fruits and placed them together on large plates on a platform in the jeweled cottage. They arranged the fruit in orderly rows for eating, and in front of it they made a place to sit.

antya.18.104

> *eka nārikela nānā-jāti, eka āmra nānā bhāti,*
> *kalā, koli—vividha-prakāra*
> *panasa, kharjura, kamalā, nāraṅga, jāma, santarā,*
> *drākṣā, bādāma, meoyā yata āra*

SYNONYMS

eka—one item; *nārikela*—coconut; *nānā-jāti*—of many varieties; *eka*—one; *āmra*—mango; *nānā bhāti*—of many different qualities; *kalā*—banana; *koli*—berries; *vividha-prakāra*—of different varieties; *panasa*—jackfruit; *kharjura*—dates; *kamalā*—tangerines; *nāraṅga*—oranges; *jāma*—blackberries; *santarā*—another type of tangerine; *drākṣā*—grapes; *bādāma*—almonds; *meoyā*—dried fruits; *yata*—as many as there are; *āra*—and.

TRANSLATION

"Among the fruits were many varieties of coconut and mango, bananas, berries, jackfruits, dates, tangerines,

oranges, blackberries, santarās, grapes, almonds and all kinds of dried fruit.

antya.18.105

> *kharamujā, kṣīrikā, tāla, keśura, pānī-phala, mṛṇāla,*
> *bilva, pīlu, dāḍimbādi yata*
> *kona deśe kāra khyāti, vṛndāvane saba-prāpti,*
> *sahasra-jāti, lekhā yāya kata?*

SYNONYMS

kharamujā—cantaloupe; *kṣīrikā*—*kṣīrikā* fruit; *tāla*—palm or palmyra fruit; *keśura*—*keśura* fruit; *pānī-phala*—a fruit produced in the water of rivers; *mṛṇāla*—a fruit from lotus flowers; *bilva*—bel fruit; *pīlu*—a special fruit in Vṛndāvana; *dāḍimba-ādi*—the pomegranate and other similar fruits; *yata*—as many as there are; *kona deśe*—in some country; *kāra*—of which; *khyāti*—of fame; *vṛndāvane*—in Vṛndāvana; *saba-prāpti*—obtainment of all; *sahasra-jāti*—thousands of varieties; *lekhā yāya*—one is able to write; *kata*—how much.

TRANSLATION

"There were cantaloupes, kṣirikās, palmfruits, keśuras, waterfruits, lotus fruits, bel, pīlu, pomegranate and many others. Some of them are variously known in different places, but in Vṛndāvana they are always

available in so many thousands of varieties that no one can fully describe them.

antya.18.106

> *gaṅgājala, amṛtakeli, pīyūṣagranthi, karpūrakeli,*
> *sarapūrī, amṛti, padmacini*
> *khaṇḍa-kṣīrisāra-vṛkṣa, ghare kari' nānā bhakṣya,*
> *rādhā yāhā kṛṣṇa lāgi' āni*

SYNONYMS

gaṅgā-jala—the sweetmeat *gaṅgājala*; *amṛta-keli*—a sweetmeat made of milk; *pīyūṣa-granthi*—*pīyūṣagranthi*; *karpūra-keli*—*karpūrakeli*; *sara-pūrī*—a sweet made from milk; *amṛti*—a sweet prepared from rice flour; *padma-cini*—a sweet preparation made from lotus flowers; *khaṇḍa-kṣīri-sāra-vṛkṣa*—sugar sweets made in the shape of trees; *ghare*—at home; *kari'*—making; *nānā bhakṣya*—varieties of eatables; *rādhā*—Śrīmatī Rādhārāṇī; *yāhā*—which; *kṛṣṇa lāgi'*—for Kṛṣṇa; *āni*—brought.

TRANSLATION

"At home Śrīmatī Rādhārāṇī had made various types of sweetmeats from milk and sugar, such as gaṅgājala, amṛtakeli, pīyūṣagranthi, karpūrakeli, sarapūrī, amṛti, padmacini and khaṇḍa-kṣīrisāra-vṛkṣa. She had then brought them all for Kṛṣṇa.

antya.18.107

bhakṣyera paripāṭī dekhi', kṛṣṇa hailā mahā-sukhī,
vasi' kaila vanya bhojana
saṅge lañā sakhī-gaṇa, rādhā kailā bhojana,
duṅhe kailā mandire śayana

SYNONYMS

bhakṣyera—of eatables; *paripāṭī*—the arrangements; *dekhi'*—seeing; *kṛṣṇa*—Lord Kṛṣṇa; *hailā*—became; *mahā-sukhī*—very happy; *vasi'*—sitting down; *kaila*—performed; *vanya bhojana*—a picnic in the forest; *saṅge*—in association; *lañā*—taking; *sakhī-gaṇa*—all the *gopīs*; *rādhā*—Śrīmatī Rādhārāṇī; *kailā bhojana*—took the remnants; *duṅhe*—both of them; *kailā*—did; *mandire*—in the jeweled house; *śayana*—lying down.

TRANSLATION

"When Kṛṣṇa saw the very nice arrangement of food, He happily sat down and had a forest picnic. Then, after Śrīmatī Rādhārāṇī and Her gopī friends partook of the remnants, Rādhā and Kṛṣṇa lay down together in the jeweled house.

antya.18.108

keha kare vījana, keha pāda-samvāhana,
keha karāya tāmbūla bhakṣaṇa
rādhā-kṛṣṇa nidrā gelā, sakhī-gaṇa śayana kailā,
dekhi' āmāra sukhī haila mana

SYNONYMS

keha—someone; *kare*—does; *vījana*—fanning; *keha*—someone; *pāda-samvāhana*—massaging of the feet; *keha*—someone; *karāya*—made them do; *tāmbūla bhakṣaṇa*—eating a preparation of betel leaves; *rādhā-kṛṣṇa*—Rādhā and Kṛṣṇa; *nidrā gelā*—went to sleep; *sakhī-gaṇa*—all the *gopīs*; *śayana kailā*—lay down; *dekhi'*—seeing; *āmāra*—My; *sukhī*—happy; *haila*—became; *mana*—mind.

TRANSLATION

"Some of the gopīs fanned Rādhā and Kṛṣṇa, others massaged Their feet, and some fed Them betel leaves to chew. When Rādhā and Kṛṣṇa fell asleep, all the other gopīs also lay down. When I saw this, My mind was very happy.

antya.18.109

hena-kāle more dhari, mahā-kolāhala kari;,
tumi-saba ihāṅ lañā āilā

kāṅhā yamunā, vṛndāvana, kāṅhā kṛṣṇa, gopī-gaṇa,
sei sukha bhaṅga karāilā!"

SYNONYMS

hena-kāle—at that time; *more dhari'*—picking Me up; *mahā-kolāhala kari'*—and making a great tumult; *tumi-saba*—all of you; *ihāṅ*—here; *lañā āilā*—brought; *kāṅhā*—where; *yamunā*—the Yamunā River; *vṛndāvana*—Vṛndāvana; *kāṅhā*—where; *kṛṣṇa*—Kṛṣṇa; *gopī-gaṇa*—the *gopīs*; *sei sukha*—that happiness; *bhaṅga karāilā*—you have broken.

TRANSLATION

"Suddenly, all of you created a great tumult and picked Me up and brought Me back here. Where now is the River Yamunā? Where is Vṛndāvana? Where are Kṛṣṇa and the gopīs? You have broken My happy dream!"

antya.18.110

eteka kahite prabhura kevala 'bāhya' haila
svarūpa-gosāñire dekhi' tāṅhāre puchila

SYNONYMS

eteka—this; *kahite*—while speaking; *prabhura*—of Śrī Caitanya Mahāprabhu; *kevala*—only; *bāhya*—external consciousness; *haila*—

there was; *svarūpa-gosāñire*—Svarūpa Gosāñi; *dekhi'*—seeing; *tāṅhāre puchila*—He asked him.

TRANSLATION

Speaking in this way, Śrī Caitanya Mahāprabhu fully returned to external consciousness. Seeing Svarūpa Dāmodara Gosvāmī, the Lord questioned him.

antya.18.111

> *'ihāṅ kene tomarā āmāre lañā āilā?'*
> *svarūpa-gosāñi tabe kahite lāgilā*

SYNONYMS

ihāṅ—here; *kene*—why; *tomarā*—you; *āmāre*—Me; *lañā āilā*—have brought; *svarūpa-gosāñi*—Svarūpa Dāmodara Gosāñi; *tabe*—at that time; *kahite lāgilā*—began to speak.

TRANSLATION

"Why have you brought Me here?" He asked. Then Svarūpa Dāmodara answered Him.

antya.18.112

> *"yamunāra bhrame tumi samudre paḍilā*
> *samudreṇa taraṅge āsi, eta dūra āilā!*

SYNONYMS

yamunāra bhrame—in mistaking for the Yamunā; *tumi*—You; *samudre*—in the sea; *paḍilā*—fell; *samudrera taraṅge*—by the waves of the sea; *āsi*—coming; *eta*—this; *dūra*—far; *āilā*—You have come.

TRANSLATION

"You mistook the sea for the Yamunā River," he said, "and You jumped into it. You have been carried this far by the waves of the sea.

antya.18.113

> *ei jāliyā jāle kari' tomā uṭhāila*
> *tomāra paraśe ei preme matta ha-ila*

SYNONYMS

ei jāliyā—this fisherman; *jāle*—in the net; *kari'*—catching; *tomā*—You; *uṭhāila*—rescued from the water; *tomāra paraśe*—by Your touch; *ei*—this man; *preme*—in ecstatic love; *matta ha-ila*—became maddened.

TRANSLATION

"This fisherman caught You in his net and rescued You from the water. Because of Your touch, he is now mad with ecstatic love for Kṛṣṇa.

antya.18.114

> *saba rātri sabe beḍāi tomāre anveṣiyā*
> *jāliyāra mukhe śuni' pāinu āsiyā*

SYNONYMS

saba rātri—the whole night; *sabe*—all of us; *beḍāi*—walked; *tomāre*—You; *anveṣiyā*—searching for; *jāliyāra mukhe*—from the mouth of this fisherman; *śuni'*—hearing; *pāinu*—we found; *āsiyā*—coming.

TRANSLATION

"Throughout the night, we all walked about in search of You. After hearing from this fisherman, we came here and found You.

antya.18.115

> *tumi mūrcchā-chale vṛndāvane dekha krīḍā*
> *tomāra mūrcchā dekhi' sabe mane pāi pīḍā*

SYNONYMS

tumi—You; *mūrcchā-chale*—pretending to be unconscious; *vṛndāvane*—at Vṛndāvana; *dekha*—see; *krīḍā*—the pastimes; *tomāra mūrcchā dekhi'*—seeing Your unconsciousness; *sabe*—all of us; *mane*—in the mind; *pāi*—get; *pīḍā*—agony.

TRANSLATION

"While apparently unconscious, You witnessed the pastimes in Vṛndāvana, but when we saw You unconscious, we suffered great agony in our minds.

antya.18.116

> *kṛṣṇa-nāma la-ite tomāra 'ardha-bāhya' ha-ila*
> *tāte ye pralāpa kailā, tāhā ye śunila"*

SYNONYMS

kṛṣṇa-nāma la-ite—chanting the holy name of Kṛṣṇa; *tomāra*—Your; *ardha-bāhya*—half-consciousness; *ha-ila*—there was; *tāte*—thereafter; *ye*—whatever; *pralāpa*—crazy talks; *kailā*—You did; *tāhā*—that; *ye*—which; *śunila*—have heard.

TRANSLATION

"When we chanted the holy name of Kṛṣṇa, however, You came to semiconsciousness, and we have all been hearing You speak like a madman."

antya.18.117

> *prabhu kahe,—"svapne dekhi' gelāṅa vṛndāvane*
> *dekhi,—kṛṣṇa rāsa karena gopīgaṇa-sane*

SYNONYMS

prabhu kahe—Śrī Caitanya Mahāprabhu said; *svapne dekhi'*—dreaming; *gelāṅa vṛndāvane*—I went to Vṛndāvana; *dekhi*—I see; *kṛṣṇa*—Lord Kṛṣṇa; *rāsa karena*—performs the *rāsa* dance; *gopī-gaṇa-sane*—with the *gopīs*.

TRANSLATION

Śrī Caitanya Mahāprabhu said, "In My dream I went to Vṛndāvana, where I saw Lord Kṛṣṇa perform the rāsa dance with all the gopīs.

antya.18.118

> *jala-krīḍā kari' kailā vanya-bhojane*
> *dekhi' āmi pralāpa kailuṅ—hena laya mane"*

SYNONYMS

jala-krīḍā—sports in the water; *kari'*—performing; *kailā*—had; *vanya-bhojane*—a picnic; *dekhi'*—seeing; *āmi*—I; *pralāpa kailuṅ*—talked crazily; *hena*—such; *laya*—takes; *mane*—in My mind.

TRANSLATION

"After sporting in the water, Kṛṣṇa enjoyed a picnic. I can understand that after seeing this, I must certainly have talked like a madman."

antya.18.119

> *tabe svarūpa-gosāñi taṅre snāna karāñā*
> *prabhure lañā ghara āilā ānandita hañā*

SYNONYMS

tabe—thereafter; *svarūpa-gosāñi*—Svarūpa Dāmodara Gosāñi; *tāṅre*—Him; *snāna karāñā*—causing to bathe; *prabhure*—Śrī Caitanya Mahāprabhu; *lañā*—taking; *ghara āilā*—came back to His house; *ānandita hañā*—being very happy.

TRANSLATION

Thereafter, Svarūpa Dāmodara Gosvāmī had Lord Śrī Caitanya Mahāprabhu bathe in the sea, and then he very happily brought Him back home.

antya.18.120

> *ei ta' kahiluṅ prabhura samudra-patana*
> *ihā yei śune, pāya caitanya-caraṇa*

SYNONYMS

ei ta'—thus; *kahiluṅ*—I have described; *prabhura*—of Śrī Caitanya Mahāprabhu; *samudra-patana*—the falling into the sea; *ihā*—this story; *yei śune*—anyone who hears; *pāya*—obtains; *caitanya-caraṇa*—shelter at the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

Thus I have described the incident of Lord Śrī Caitanya Mahāprabhu's falling into the ocean. Anyone who listens to this pastime will certainly attain shelter at the lotus feet of Śrī Caitanya Mahāprabhu.

antya.18.121

> *śrī-rūpa-raghunātha pade yāra āśa*
> *caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps. *Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Eighteenth Chapter, describing Lord Śrī Caitanya Mahāprabhu's falling into the water of the sea.*

Chapter 19

antya.19.1

vande taṁ kṛṣṇa-caitanyaṁ
mātṛ-bhakta-śiromaṇim
pralapya mukha-saṅgharṣī
madhūdyāne lalāsa yaḥ

SYNONYMS

vande—I offer my respectful obeisances; *tam*—unto Him; *kṛṣṇa-caitanyam*—Lord Śrī Caitanya Mahāprabhu; *mātṛ-bhakta*—of great devotees of mothers; *śiromaṇim*—the crown jewel; *pralapya*—talking like a madman; *mukha-saṅgharṣī*—who used to rub His face; *madhu-udyāne*—in the garden known as Jagannātha-vallabha; *lalāsa*—enjoyed; *yaḥ*—who.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu, the most exalted of all devotees of mothers, spoke like a madman and rubbed His face against the walls. Overwhelmed by emotions of ecstatic love, He would sometimes enter the Jagannātha-vallabha garden to perform His pastimes. I offer my respectful obeisances unto Him.

antya.19.2

> *jaya jaya śrī-caitanya jaya nityānanda*
> *jayādvaita-candra jaya gaura-bhakta-vṛnda*

SYNONYMS

jaya jaya—all glories; *śrī-caitanya*—to Lord Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Nityānanda Prabhu; *jaya*—all glories; *advaita-candra*—to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Lord Gaurāṅga.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaita Ācārya! And all glories to all the devotees of Lord Caitanya Mahāprabhu!

antya.19.3

> *ei-mate mahāprabhu kṛṣṇa-premāveśe*
> *unmāda-pralāpa kare rātri-divase*

SYNONYMS

ei-mate—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *kṛṣṇa-prema-āveśe*—in ecstatic emotional love of Kṛṣṇa; *unmāda*—

madness; *pralāpa*—and crazy talk; *kare*—performs; *rātri-divase*—throughout the entire day and night.

TRANSLATION

In the ecstasy of love of Kṛṣṇa, Śrī Caitanya Mahāprabhu thus behaved like a madman, talking insanely all day and night.

antya.19.4

> *prabhura atyanta priya paṇḍita-jagadānanda*
> *yāhāra caritre prabhu pāyena ānanda*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *atyanta*—very; *priya*—affectionate; *paṇḍita-jagadānanda*—Jagadānanda Paṇḍita; *yāhāra caritre*—in whose activities; *prabhu*—Śrī Caitanya Mahāprabhu; *pāyena*—gets; *ānanda*—great pleasure.

TRANSLATION

Jagadānanda Paṇḍita was a very dear devotee of Śrī Caitanya Mahāprabhu. The Lord derived great pleasure from his activities.

antya.19.5

> *prati-vatsara prabhu tāṅre pāṭhāna nadīyāte*
> *viccheda-duḥkhitā jāni' jananī āśvāsite*

SYNONYMS

prati-vatsara—every year; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—him; *pāṭhāna*—sends; *nadīyāte*—to Navadvīpa; *viccheda-duḥkhitā jāni'*—knowing her affliction due to separation; *jananī*—His mother; *āśvāsite*—to console.

TRANSLATION

Knowing His mother to be greatly afflicted by separation, the Lord would send Jagadānanda Paṇḍita to Navadvīpa every year to console her.

antya.19.6

> *"nadīyā calaha, mātāre kahiha namaskāra*
> *āmāra nāme pāda-padma dhariha tāṅhāra*

SYNONYMS

nadīyā calaha—start for Nadia; *mātāre*—unto My mother; *kahiha*—tell; *namaskāra*—My obeisances; *āmāra nāme*—in My name; *pāda-padma*—the lotus feet; *dhariha*—catch; *tāṅhāra*—her.

TRANSLATION

Śrī Caitanya Mahāprabhu told Jagadānanda Paṇḍita, "Go to Nadia and offer My obeisances to My mother. Touch her lotus feet in My name.

antya.19.7

> *kahiha tāṅhāre—'tumi karaha smaraṇa*
> *nitya āsi' āmi tomāra vandiye caraṇa*

SYNONYMS

kahiha tāṅhāre—inform her; *tumi karaha smaraṇa*—please remember; *nitya āsi'*—coming daily; *āmi*—I; *tomāra*—your; *vandiye caraṇa*—offer respect to the lotus feet.

TRANSLATION

"Tell her for Me, 'Please remember that I come here every day and offer My respects to your lotus feet.

antya.19.8

> *ye-dine tomāra icchā karāite bhojana*
> *se-dine āsi' avaśya kariye bhakṣaṇa*

SYNONYMS

ye-dine—any day; *tomāra*—your; *icchā*—desire; *karāite bhojana*—to feed Me; *se-dine*—on that day; *āsi'*—coming; *avaśya*—certainly; *kariye bhakṣaṇa*—I eat.

TRANSLATION

"Any day you desire to feed Me, I certainly come and accept what you offer.

antya.19.9

> *tomāra sevā chāḍi' āmi kariluṅ sannyāsa*
> *'bāula' hañā āmi kailuṅ dharma-nāśa*

SYNONYMS

tomāra sevā chāḍi'—giving up your service; *āmi*—I; *kariluṅ*—accepted; *sannyāsa*—the renounced order of life; *bāula hañā*—becoming mad; *āmi*—I; *kailuṅ*—did; *dharma-nāśa*—destruction of religion.

TRANSLATION

“ 'I have given up service to you and have accepted the vow of sannyāsa. I have thus become mad and have destroyed the principles of religion.

antya.19.10

> *ei aparādha tumi nā la-iha āmāra*
> *tomāra adhīna āmi—putra se tomāra*

SYNONYMS

ei aparādha—this offense; *tumi*—you; *nā*—do not; *la-iha*—take; *āmāra*—of Me; *tomāra*—your; *adhīna*—dependent; *āmi*—I; *putra*—son; *se*—that; *tomāra*—of you.

TRANSLATION

"Mother, please do not take this as an offense, for I, your son, am completely dependent upon you.

antya.19.11

> *nīlācale āchi āmi tomāra ājñāte*
> *yāvat jība, tāvat āmi nāriba chāḍite'*

SYNONYMS

nīlācale—Jagannātha Purī, Nīlācala; *āchi āmi*—I am; *tomāra ājñāte*—on the basis of your order; *yāvat jība*—as long as I live; *tāvat*—so long; *āmi*—I; *nāriba*—shall not be able; *chāḍite*—to leave.

TRANSLATION

"I am staying here at Nīlācala, Jagannātha Purī, according to your order. As long as I live, I shall not leave this place.' "

antya.19.12

> *gopa-līlāya pāilā yei prasāda-vasane*
> *mātāre pāṭhāna tāhā purīra vacane*

SYNONYMS

gopa-līlāya—in His pastimes as a cowherd boy; *pāilā*—got; *yei*—whatever; *prasāda*—remnant; *vasane*—clothing; *mātāre*—unto His mother; *pāṭhāna*—sent; *tāhā*—that; *purīra vacane*—on the order of Paramānanda Purī.

TRANSLATION

Following the order of Paramānanda Purī, Śrī Caitanya Mahāprabhu sent His mother the prasāda clothing left by Lord Jagannātha after His pastimes as a cowherd boy.

antya.19.13

> *jagannāthera uttama prasāda āniyā yatane*
> *mātāre pṛthak pāṭhāna, āra bhakta-gaṇe*

SYNONYMS

jagannāthera—of Lord Jagannātha; *uttama*—first class; *prasāda*—remnants of food; *āniyā yatane*—bringing very carefully; *mātāre*—unto His mother; *pṛthak*—separately; *pāṭhāna*—sends; *āra bhakta-gaṇe*—and to the other devotees.

TRANSLATION

Śrī Caitanya Mahāprabhu very carefully brought first-class prasāda from Lord Jagannātha and sent it in separate packages to His mother and the devotees at Nadia.

antya.19.14

> *mātṛ-bhakta-gaṇera prabhu hana śiromaṇi*
> *sannyāsa kariyā sadā sevena jananī*

SYNONYMS

mātṛ-bhakta-gaṇera—of the devotees of mothers; *prabhu*—Śrī Caitanya Mahāprabhu; *hana*—is; *śiromaṇi*—the topmost jewel; *sannyāsa kariyā*—even after taking the *sannyāsa* order; *sadā*—always; *sevena*—renders service; *jananī*—to His mother.

TRANSLATION

Śrī Caitanya Mahāprabhu is the topmost gem of all devotees of mothers. He rendered service to His mother even after He had accepted the vow of sannyāsa.

antya.19.15

> *jagadānanda nadīyā giyā mātāre mililā*
> *prabhura yata nivedana, sakala kahilā*

SYNONYMS

jagadānanda—Jagadānanda; *nadīyā*—to Navadvīpa; *giyā*—going; *mātāre*—mother Śacī; *mililā*—met; *prabhura*—of Śrī Caitanya Mahāprabhu; *yata nivedana*—all kinds of salutations; *sakala*—everything; *kahilā*—he told.

TRANSLATION

Jagadānanda Paṇḍita thus returned to Nadia, and when he met Śacīmātā, he conveyed to her all the Lord's salutations.

antya.19.16

> *ācāryādi bhakta-gaṇe mililā prasāda diyā*
> *mātā-ṭhāñi ājñā la-ilā māseka rahiyā*

SYNONYMS

ācārya-ādi—beginning with Advaita Ācārya; *bhakta-gaṇe*—all the devotees; *mililā*—he met; *prasāda diyā*—delivering the *prasāda* of Lord Jagannātha; *mātā-ṭhāñi*—from mother Śacī; *ājñā la-ilā*—took permission to leave; *māseka rahiyā*—remaining for one month.

TRANSLATION

He then met all the other devotees, headed by Advaita Ācārya, and gave them the prasāda of Jagannātha. After staying for one month, he took permission from mother Śacī to leave.

antya.19.17

> *ācāryera ṭhāñi giyā ājñā māgilā*
> *ācārya-gosāñi prabhure sandeśa kahilā*

SYNONYMS

ācāryera ṭhāñi—to Advaita Ācārya; *giyā*—going; *ājñā māgilā*—begged for permission to leave; *ācārya-gosāñi*—Advaita Ācārya; *prabhure*—unto Śrī Caitanya Mahāprabhu; *sandeśa kahilā*—sent a message.

TRANSLATION

When he went to Advaita Ācārya and also asked His permission to return, Advaita Prabhu gave him a message to deliver to Śrī Caitanya Mahāprabhu.

antya.19.18

> *tarajā-prahelī ācārya kahena ṭhāre-ṭhore*
> *prabhu mātra bujhena, keha bujhite nā pāre*

SYNONYMS

tarajā-prahelī—a sonnet in equivocal language; *ācārya*—Advaita Ācārya; *kahena*—spoke; *ṭhāre-ṭhore*—making some indications; *prabhu*—Śrī Caitanya Mahāprabhu; *mātra*—only; *bujhena*—could understand; *keha bujhite nā pāre*—others could not understand.

TRANSLATION

Advaita Ācārya had written a sonnet in equivocal language with an import that Śrī Caitanya Mahāprabhu could understand but others could not.

antya.19.19

> *"prabhure kahiha āmāra koṭi namaskāra*
> *ei nivedana tāṅra caraṇe āmāra*

SYNONYMS

prabhure kahiha—just inform Lord Caitanya; *āmāra*—My; *koṭi namaskāra*—hundreds and thousands of obeisances; *ei nivedana*—this is the submission; *tāṅra*—His; *caraṇe*—unto the lotus feet; *āmāra*—My.

TRANSLATION

In His sonnet, Advaita Prabhu first offered His obeisances hundreds and thousands of times unto the lotus feet of Lord Śrī Caitanya Mahāprabhu. He then submitted the following statement at His lotus feet.

antya.19.20

> *bāulake kahiha,—loka ha-ila bāula*
> *bāulake kahiha,—hāṭe nā vikāya cāula*

SYNONYMS

bāulake kahiha—please inform Śrī Caitanya Mahāprabhu, who is playing the part of a madman in ecstatic love; *loka*—the people in general; *ha-ila*—have become; *bāula*—also mad in ecstatic love; *bāulake kahiha*—again inform Lord Śrī Caitanya Mahāprabhu, the *bāula*; *hāṭe*—in the market; *nā*—not; *vikāya*—sells; *cāula*—rice.

TRANSLATION

"Please inform Śrī Caitanya Mahāprabhu, who is acting like a madman, that everyone here has become mad like Him. Inform Him also that in the marketplace, rice is no longer in demand.

antya.19.21

> *bāulake kahiha,—kāye nāhika āula*
> *bāulake kahiha,—ihā kahiyāche bāula"*

SYNONYMS

bāulake kahiha—again inform the *bāula,* Śrī Caitanya Mahāprabhu; *kāye*—in business; *nāhika*—there is not; *āula*—persons who have become mad in ecstatic love; *bāulake kahiha*—again inform the *bāula,* Śrī Caitanya Mahāprabhu; *ihā*—this; *kahiyāche*—has spoken; *bāula*—another madman, Śrī Advaita Prabhu Himself.

TRANSLATION

"Those now mad in ecstatic love are no longer interested in the material world. Tell Śrī Caitanya Mahāprabhu that Advaita Prabhu, who has also become a madman in ecstatic love, has spoken these words."

antya.19.22

> *eta śuni' jagadānanda hāsite lāgilā*
> *nīlācale āsi' tabe prabhure kahilā*

SYNONYMS

eta śuni'—hearing this; *jagadānanda*—Jagadānanda Paṇḍita; *hāsite lāgilā*—began to laugh; *nīlācale*—to Jagannātha Purī; *āsi'*—returning; *tabe*—then; *prabhure kahilā*—he told all this to Śrī Caitanya Mahāprabhu.

TRANSLATION

When he heard Advaita Ācārya's statement, Jagadānanda Paṇḍita began to laugh, and when he returned to Jagannātha Purī, Nīlācala, he informed Caitanya Mahāprabhu of everything.

antya.19.23

> *tarajā śuni' mahāprabhu īṣat hāsilā*
> *'tāṅra yei ājñā'—bali' mauna dharilā*

SYNONYMS

tarajā śuni'—hearing the sonnet; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *īṣat hāsilā*—quietly smiled; *tāṅra yei ājñā*—that is His order; *bali'*—saying; *mauna dharilā*—became silent.

TRANSLATION

After hearing the equivocal sonnet by Advaita Ācārya, Śrī Caitanya Mahāprabhu quietly smiled. "That is His order," He said. Then He fell silent.

antya.19.24

> *jāniyāo svarūpa gosāñi prabhure puchila*
> *'ei tarajāra artha bujhite nārila'*

SYNONYMS

jāniyāo—although knowing; *svarūpa gosāñi*—Svarūpa Dāmodara Gosvāmī; *prabhure puchila*—inquired from Śrī Caitanya Mahāprabhu; *ei tarajāra artha*—the meaning of this sonnet; *bujhite*—to understand; *nārila*—I was not able.

TRANSLATION

Although he knew the secret, Svarūpa Dāmodara Gosvāmī inquired from the Lord, "What is the meaning of this sonnet? I could not understand it."

antya.19.25

> *prabhu kahena,—'ācārya haya pūjaka prabala*
> *āgama-śāstrera vidhi-vidhāne kuśala*

SYNONYMS

prabhu kahena—Śrī Caitanya Mahāprabhu said; *ācārya haya pūjaka prabala*—Advaita Ācārya is a great worshiper; *āgama-śāstrera*—of the Vedic literature; *vidhi-vidhāne kuśala*—very expert in the regulative principles.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "Advaita Ācārya is a great worshiper of the Lord and is very expert in the regulative principles enjoined in the Vedic literatures.

antya.19.26

> *upāsanā lāgi' devera karena āvāhana*
> *pūjā lāgi' kata kāla karena nirodhana*

SYNONYMS

upāsanā lāgi'—for worshiping the Deity; *devera*—of the Lord; *karena āvāhana*—invites to come; *pūjā lāgi'*—to perform the worship; *kata kāla*—for some time; *karena nirodhana*—He keeps the Deity.

TRANSLATION

"Advaita Ācārya invites the Lord to come and be worshiped, and to perform the worship He keeps the Deity for some time.

antya.19.27

> *pūjā-nirvāhaṇa haile pāche karena visarjana*
> *tarajāra nā jāni artha, kibā tāṅra mana*

SYNONYMS

pūjā-nirvāhaṇa—finishing of the worship; *haile*—when there is; *pāche*—at last; *karena visarjana*—sends back the Deity; *tarajāra*—of the sonnet; *nā jāni*—I do not know; *artha*—the meaning; *kibā tāṅra mana*—what is in His mind.

TRANSLATION

"After the worship is completed, He sends the Deity somewhere else. I do not know the meaning of this sonnet, nor do I know what is in Advaita Prabhu's mind.

antya.19.28

> *mahā-yogeśvara ācārya—tarajāte samartha*
> *āmiha bujhite nāri tarajāra artha'*

SYNONYMS

mahā-yogeśvara—the greatest mystic; *ācārya*—Advaita Ācārya; *tarajāte samartha*—very expert in writing sonnets; *āmiha*—and yet

I; *bujhite*—to understand; *nāri*—am not able; *tarajāra*—of the sonnet; *artha*—the meaning.

TRANSLATION

"Advaita Ācārya is a great mystic. No one can understand Him. He is expert in writing sonnets that even I Myself cannot understand."

antya.19.29

> *śuniyā vismita ha-ilā saba bhakta-gaṇa*
> *svarūpa-gosāñi kichu ha-ilā vimana*

SYNONYMS

śuniyā—hearing; *vismita*—astonished; *ha-ilā*—became; *saba*—all; *bhakta-gaṇa*—the devotees; *svarūpa-gosāñi*—Svarūpa Dāmodara Gosvāmī; *kichu*—somewhat; *ha-ilā*—became; *vimana*—morose.

TRANSLATION

Hearing this, all the devotees were astonished, especially Svarūpa Dāmodara, who became somewhat morose.

antya.19.30

> *sei dina haite prabhura āra daśā ha-ila*
> *kṛṣṇera viccheda-daśā dviguṇa bāḍila*

SYNONYMS

sei dine haite—from that day on; *prabhura*—of Śrī Caitanya Mahāprabhu; *āra*—another; *daśā*—condition; *ha-ila*—there was; *kṛṣṇera*—from Lord Kṛṣṇa; *viccheda-daśā*—the condition of separation; *dvi-guṇa*—twice; *bāḍila*—increased.

TRANSLATION

From that day on, Śrī Caitanya Mahāprabhu's emotional state changed markedly; His feelings of separation from Kṛṣṇa doubled in intensity.

antya.19.31

> *unmāda-pralāpa-ceṣṭā kare rātri-dine*
> *rādhā-bhāvāveśe viraha bāḍe anukṣaṇe*

SYNONYMS

unmāda—madness; *pralāpa*—craziness; *ceṣṭā*—activities; *kare rātri-dine*—He performed day and night; *rādhā-bhāva-āveśe*—in the ecstatic emotion of Śrīmatī Rādhārāṇī; *viraha*—separation; *bāḍe*—increases; *anukṣaṇe*—every moment.

TRANSLATION

As His feelings of separation in the ecstasy of Śrīmatī Rādhārāṇī increased at every moment, the Lord's activities, both day and night, were now wild, insane performances.

antya.19.32

> *ācambite sphure kṛṣṇera mathurā-gamana*
> *udghūrṇā-daśā haila unmāda-lakṣaṇa*

SYNONYMS

ācambite—suddenly; *sphure*—there awoke; *kṛṣṇera*—of Lord Kṛṣṇa; *mathurā-gamana*—the departure for Mathurā; *udghūrṇā-daśā*—the ecstatic condition known as *udghūrṇā*; *haila*—there was; *unmāda-lakṣaṇa*—the symptom of madness.

TRANSLATION

Suddenly there awoke within Śrī Caitanya Mahāprabhu the scene of Lord Kṛṣṇa's departure to Mathurā, and He began exhibiting the symptom of ecstatic madness known as udghūrṇā.

antya.19.33

> *rāmānandera galā dhari' karena pralāpana*
> *svarūpe puchena māni' nija-sakhī-gaṇa*

SYNONYMS

rāmānandera—of Rāmānanda Rāya; *galā dhari'*—holding the neck; *karena pralāpana*—begins talking like a crazy man; *svarūpe puchena*—inquired from Svarūpa Dāmodara; *māni'*—accepting; *nija-sakhī-gaṇa*—as a *gopī* friend.

TRANSLATION

Śrī Caitanya Mahāprabhu spoke like a madman, holding Rāmānanda Rāya by the neck, and He questioned Svarūpa Dāmodara, thinking him to be His gopī friend.

antya.19.34

> *pūrve yena viśākhāre rādhikā puchilā*
> *sei śloka paḍi' pralāpa karite lāgilā*

SYNONYMS

pūrve—formerly; *yena*—as; *viśākhāre*—unto Viśākhā; *rādhikā*—Śrīmatī Rādhārāṇī; *puchilā*—inquired; *sei śloka*—that verse; *paḍi'*—

reading; *pralāpa*—talking like a crazy man; *karite lāgilā*—began to do.

TRANSLATION

Just as Śrīmatī Rādhārāṇī inquired from Her personal friend Viśākhā, Śrī Caitanya Mahāprabhu, reading that very verse, began speaking like a madman.

antya.19.35

> *kva nanda-kula-candramāḥ kva śikhi-candrakālaṅkṛtiḥ*
> *kva mandra-muralī-ravaḥ kva nu surendra-nīla-dyutiḥ*
> *kva rāsa-rasa-tāṇḍavī kva sakhi jīva-rakṣauṣadhir*
> *nidhir mama suhṛttamaḥ kva bata hanta hā dhig-vidhim*

SYNONYMS

kva—where; *nanda-kula-candramāḥ*—Kṛṣṇa, who has arisen like the moon in the ocean of the dynasty of Nanda Mahārāja; *kva*—where; *śikhi-candraka-alaṅkṛtiḥ*—Kṛṣṇa, whose head is decorated with a peacock feather; *kva*—where; *mandra-muralī-ravaḥ*—Kṛṣṇa, whose flute produces a deep sound; *kva*—where; *nu*—certainly; *surendra-nīla-dyutiḥ*—Kṛṣṇa, whose bodily luster is like the jewel called *indranīla*; *kva*—where; *rāsa-rasa-tāṇḍavī*—Kṛṣṇa, who is

expert in dancing in the *rāsa dance*; *kva*—where; *sakhi*—O My dear friend; *jīva-rakṣa-auṣadhiḥ*—Kṛṣṇa, who is the medicine that can save one's life; *nidhiḥ*—treasure; *mama*—My; *suhṛt-tamaḥ*—best of friends; *kva*—where; *bata*—I am so sorry; *hanta*—alas; *hā*—oh; *dhik-vidhim*—condemnation to Vidhi, the maker of my destiny.

TRANSLATION

"My dear friend, where is Kṛṣṇa, who is like the moon rising from the ocean of Mahārāja Nanda's dynasty? Where is Kṛṣṇa, His head decorated with a peacock feather? Where is He? Where is Kṛṣṇa, whose flute produces such a deep sound? Oh, where is Kṛṣṇa, whose bodily luster is like the luster of the blue indranīla jewel? Where is Kṛṣṇa, who is so expert in rāsa dancing? Oh, where is He who can save My life? Kindly tell Me where to find Kṛṣṇa, the treasure of My life and best of My friends. Feeling separation from Him, I hereby condemn Providence, the shaper of My destiny.'

PURPORT

This verse is found in the *Lalita-mādhava* (3.25) of Śrīla Rūpa Gosvāmī.

antya.19.36

> *"vrajendra-kula—dugdha-sindhu, kṛṣṇa tāhe pūrṇa indu,*
> *janmi' kailā jagat ujora*
> *kānty-amṛta yebā piye, nirantara piyā jiye,*
> *vraja-janera nayana-cakora*

SYNONYMS

vrajendra-kula—the dynasty of Mahārāja Nanda in Vrajabhūmi; *dugdha-sindhu*—like the ocean of milk; *kṛṣṇa*—Lord Kṛṣṇa; *tāhe*—in that; *pūrṇa*—full; *indu*—moon; *janmi*—arising; *kailā*—has made; *jagat*—the whole world; *ujora*—illuminated; *kānti-amṛta*—the nectar of His bodily luster; *yebā piye*—anyone who drinks; *nirantara*—always; *piyā*—drinking; *jiye*—sustains life; *vraja-janera*—of the inhabitants of Vṛndāvana; *nayana-cakora*—eyes that are like *cakora* birds.

TRANSLATION

"The family of Mahārāja Nanda is just like an ocean of milk, wherein Lord Kṛṣṇa has arisen like the full moon to illuminate the entire universe. The eyes of the residents of Vraja are like cakora birds that continuously drink the nectar of His bodily luster and thus live peacefully.

antya.19.37

sakhi he, kothā kṛṣṇa, karāha daraśana
kṣaṇeke yāhāra mukha, nā dekhile phāṭe buka,
śīghra dekhāha, nā rahe jīvana

SYNONYMS

sakhi he—O My dear friend; *kothā kṛṣṇa*—where is Lord Kṛṣṇa; *karāha daraśana*—please let Me see Him; *kṣaṇeke*—within a moment; *yāhāra*—whose; *mukha*—face; *nā dekhile*—if not seeing; *phāṭe buka*—My heart is breaking; *śīghra*—quickly; *dekhāha*—show; *nā rahe jīvana*—My life is expiring.

TRANSLATION

"My dear friend, where is Kṛṣṇa? Kindly let Me see Him. My heart breaks at not seeing His face even for a moment. Kindly show Him to Me immediately; otherwise I cannot live.

antya.19.38

ei vrajera ramaṇī, kāmārka-tapta-kumudinī,
nija-karāmṛta diyā dāna
praphullita kare yei, kāhāṅ mora candra sei,
dekhāha, sakhi, rākha mora prāṇa

SYNONYMS

ei—these; *vrajera ramaṇī*—women of Vṛndāvana; *kāma-arka-tapta-kumudinī*—exactly like lilies becoming very hot in the sun of lusty desire; *nija*—own; *kara-amṛta*—nectar of hands; *diyā*—giving; *dāna*—charity; *praphullita*—jubilant; *kare*—makes; *yei*—one who; *kāhāṅ*—where; *mora*—My; *candra*—moon; *sei*—that; *dekhāha*—please show; *sakhi*—O My dear friend; *rākha*—please save; *mora prāṇa*—My life.

TRANSLATION

"The women of Vṛndāvana are just like lilies growing hot in the sun of lusty desires. But moonlike Kṛṣṇa makes them all jubilant by bestowing upon them the nectar of His hands. O My dear friend, where is My moon now? Save My life by showing Him to Me!

antya.19.39

> *kāhāṅ se cūḍāra ṭhāma, śikhi-piñchera uḍāna,*
> *nava-meghe yena indra-dhanu*
> *pītāmbara—taḍid-dyuti, muktā-mālā—baka-pāṅti,*
> *navāmbuda jini' śyāma-tanu*

SYNONYMS

kāhāṅ—where; *se*—that; *cūḍāra ṭhāma*—beauty of the helmet; *śikhi-piñchera uḍāna*—upon which there is a peacock feather;

nava-meghe—in a new cloud; *yena*—just like; *indra-dhanu*—the rainbow; *pīta-ambara*—yellow garments; *taḍit-dyuti*—like the illumination of lightning; *muktā-mālā*—pearl necklace; *baka-pāṅti*—like rows of ducks; *nava-ambuda*—a new rain cloud; *jini'*—conquering; *śyāma-tanu*—the blackish body.

TRANSLATION

"My dear friend, where is that beautiful helmet with a peacock feather upon it like a rainbow upon a new cloud? Where are those yellow garments, shining like lightning? And where is that necklace of pearls that resemble flocks of ducks flying in the sky? The blackish body of Kṛṣṇa triumphs over the new blackish rain cloud.

antya.19.40

> *eka-bāra yāra nayane lāge, sadā tāra hṛdaye jāge,*
> *kṛṣṇa-tanu—yena āmra-āṭhā*
> *nārī-mane paiśe hāya, yatne nāhi bāhirāya,*
> *tanu nahe,—seyā-kulera kāṅṭā*

SYNONYMS

eka-bāra—once; *yāra*—whose; *nayane*—eyes; *lāge*—capture; *sadā*—always; *tāra*—his; *hṛdaye*—in the heart; *jāge*—remains prominent; *kṛṣṇa-tanu*—the body of Kṛṣṇa; *yena*—like; *āmra-āṭhā*—the sap of the mango tree; *nārī-mane*—in the minds of women;

paiśe—enters; *hāya*—alas; *yatne*—even with great endeavor; *nāhi*—does not; *bāhirāya*—come out; *tanu nahe*—is not an ordinary body; *seyā-kulera kāṅṭā*—it is like the thorn of the *seyā* berry tree.

TRANSLATION

"If a person's eyes even once capture that beautiful body of Kṛṣṇa's, it remains always prominent within his heart. Kṛṣṇa's body resembles the sap of the mango tree, for when it enters the minds of women, it will not come out, despite great endeavor. Thus Kṛṣṇa's extraordinary body is like a thorn of the seyā berry tree.

antya.19.41

> *jiniyā tamāla-dyuti, indranīla-sama kānti,*
> *se kāntite jagat mātāya*
> *śṛṅgāra-rasa-sāra chāni', tāte candra-jyotsnā sāni',*
> *jāni vidhi niramilā tāya*

SYNONYMS

jiniyā—being victorious over; *tamāla-dyuti*—the luster of the *tamāla* tree; *indra-nīla*—the gem known as *indranīla*; *sama kānti*—the luster like; *se kāntite*—by that luster; *jagat mātāya*—the whole world becomes maddened; *śṛṅgāra-rasa*—of the mellow of conjugal love; *sāra*—essence; *chāni'*—filtering; *tāte*—in that; *candra-jyotsnā*—the illumination of the full moon; *sāni'*—mixing; *jāni*—I know; *vidhi*—Providence; *niramilā*—made very clear; *tāya*—that.

TRANSLATION

"Kṛṣṇa's bodily luster shines like the indranīla gem and surpasses the luster of the tamāla tree. The luster of His body drives the entire world mad because Providence has made it transparent by refining the essence of the mellow of conjugal love and mixing it with moonshine.

antya.19.42

> *kāhāṅ se muralī-dhvani, navābhra-garjita jini',*
> *jagat ākarṣe śravaṇe yāhāra*
> *uṭhi' dhāya vraja-jana, tṛṣita cātaka-gaṇa,*
> *āsi' piye kānty-amṛta-dhāra*

SYNONYMS

kāhāṅ—where; *se*—that; *muralī-dhvani*—the vibration of the flute; *nava-abhra-garjita jini'*—conquering the vibrations of new clouds; *jagat*—the whole world; *ākarṣe*—attracts; *śravaṇe*—the hearing; *yāhāra*—whose; *uṭhi'*—standing up; *dhāya*—run; *vraja-jana*—the inhabitants of Vrajabhūmi; *tṛṣita cātaka-gaṇa*—like lusty *cātaka* birds; *āsi'*—coming; *piye*—drink; *kānti-amṛta-dhāra*—the showers of the nectar of Kṛṣṇa's bodily luster.

TRANSLATION

"The deep vibration of Kṛṣṇa's flute surpasses the thundering of new clouds and attracts the aural

reception of the entire world. Thus the inhabitants of Vṛndāvana rise and pursue that sound, drinking the showering nectar of Kṛṣṇa's bodily luster like thirsty cātaka birds.

antya.19.43

> *mora sei kalā-nidhi, prāṇa-rakṣā-mahauṣadhi,*
> *sakhi, mora teṅho suhṛttama*
> *deha jīye tāṅhā vine, dhik ei jīvane,*
> *vidhi kare eta viḍambana!"*

SYNONYMS

mora—of Me; *sei*—that; *kalā-nidhi*—reservoir of art and culture; *prāṇa-rakṣa-mahā-auṣaudhi*—the panacea for saving My life; *sakhi*—O My dear friend; *mora*—My; *teṅho*—He; *suhṛt-tama*—the best of friends; *deha jīye*—My body lives; *tāṅhā vine*—without Him; *dhik*—condemnation; *ei jīvane*—to this life; *vidhi*—Providence; *kare*—does; *eta viḍambana*—so much cheating.

TRANSLATION

"Kṛṣṇa is the reservoir of art and culture, and He is the panacea that saves My life. O My dear friend, since I live without Him, who is the best among My friends, I condemn the duration of My life. I think that Providence has cheated Me in many ways.

antya.19.44

'ye-jana jīte nāhi cāya, tāre kene jīyāya',
vidhi-prati uṭhe krodha-śoka
vidhire kare bhartsana, kṛṣṇe dena olāhana,
paḍi' bhāgavatera eka śloka

SYNONYMS

ye-jana—that person who; *jīte*—to live; *nāhi cāya*—does not want; *tāre*—him; *kene*—why; *jīyāya*—he makes life continue; *vidhi-prati*—towards Providence; *uṭhe*—awakens; *krodha-śoka*—anger and lamentation; *vidhire*—unto Providence; *kare*—does; *bhartsana*—chastisement; *kṛṣṇe*—unto Lord Kṛṣṇa; *dena*—gives; *olāhana*—accusation; *paḍi'*—reading; *bhāgavatera*—of *Śrīmad-Bhāgavatam*; *eka śloka*—one verse.

TRANSLATION

"Why does Providence continue the life of one who does not wish to liver? This thought aroused anger and lamentation. Śrī Caitanya Mahāprabhu then read a verse from Śrīmad-Bhāgavatam that chastises Providence and makes an accusation against Kṛṣṇa.

aho vidhātas tava na kvacid dayā
saṁyojya maitryā praṇayena dehinaḥ
tāṁś cākṛtārthān viyunaṅkṣy apārthakaṁ
viceṣṭitaṁ te 'rbhaka-ceṣṭitaṁ yathā

SYNONYMS

aho—alas; *vidhātaḥ*—O Providence; *tava*—your; *na*—not; *kvacit*—at any time; *dayā*—mercy; *saṁyojya*—making connections; *maitryā*—by friendship; *praṇayena*—and by affection; *dehinaḥ*—of the embodied souls; *tān*—them; *ca*—and; *akṛta-arthān*—without achievement; *viyunaṅkṣi*—you cause to happen; *apārthakam*—separation; *viceṣṭitam*—activities; *te*—your; *arbhaka*—of a boy; *ceṣṭitam*—the childish play; *yathā*—like.

TRANSLATION

“ 'O Providence, you have no mercy! You bring embodied souls together through friendship and affection, but before their desires are fulfilled, you separate them. Your activities are like the foolish pranks of children.'

PURPORT

This verse, quoted from *Śrīmad-Bhāgavatam* (10.39.19), was chanted by the damsels of Vraja when Kṛṣṇa left Vṛndāvana for

Mathurā with Akrūra and Balarāma. The *gopīs* lamented that providence had made it possible for them to meet Kṛṣṇa and Balarāma in affection and love and had then separated them.

antya.19.46

> *"nā jānis prema-marma, vyartha karis pariśrama,*
> *tora ceṣṭā—bālaka-samāna*
> *'tora yadi lāg pāiye, tabe tore śikṣā diye,*
> *emana yena nā karis vidhāna*

SYNONYMS

nā jānis—you do not know; *prema-marma*—the purport of loving affairs; *vyartha karis*—you baffle; *pariśrama*—all labor; *tora ceṣṭā*—your activities; *bālaka-samāna*—like the childish activities of a boy; *tora yadi lāg pāiye*—if I get the opportunity to meet you; *tabe*—then; *tore*—unto you; *śikṣā diye*—I shall give some lessons; *emana*—like this; *yena*—so that; *nā karis vidhāna*—will not make arrangements.

TRANSLATION

"Providence, you do not know the purport of loving affairs, and therefore you baffle all our endeavors. This is very childish of you. If we could catch you, we would give you such a lesson that you would never again make such arrangements.

antya.19.47

> *are vidhi, tui baḍa-i niṭhura*
> *anyo 'nya durlabha jana, preme karāñā sammilana,*
> *'akṛtārthān' kene karis dūra?*

SYNONYMS

are—oh; *vidhi*—Providence; *tui*—you; *baḍa-i*—very; *niṭhura*—cruel; *anyo 'nya*—for one another; *durlabha jana*—persons rarely obtained; *preme*—in love; *karāñā sammilana*—causing to meet together; *akṛta-arthān*—unsuccessful; *kene*—why; *karis*—you do; *dūra*—far apart.

TRANSLATION

"Oh, cruel Providence! You are very unkind, for you bring together in love people who are rarely in touch with each other. Then, after you have made them meet but before they are fulfilled, you again spread them far apart.

antya.19.48

> *are vidhi akaruṇa, dekhāñā kṛṣṇānana,*
> *netra-mana lobhāilā mora*
> *kṣaṇeke karite pāna, kāḍi' nilā anya sthāna,*
> *pāpa kaili 'datta-apahāra'*

SYNONYMS

are—oh; *vidhi*—Providence; *akaruṇa*—most unkind; *dekhāñā*—showing; *kṛṣṇa-ānana*—the beautiful face of Kṛṣṇa; *netra-mana*—mind and eyes; *lobhāilā*—have made greedy; *mora*—My; *kṣaṇeke karite pāna*—drinking only for a moment; *kāḍi' nilā*—took it away; *anya sthāna*—to another place; *pāpa kaili*—have performed a most sinful act; *datta-apahāra*—taking back things given in charity.

TRANSLATION

"O Providence, you are so unkind! You reveal the beautiful face of Kṛṣṇa and make the mind and eyes greedy, but after they have drunk that nectar for only a moment, you whisk Kṛṣṇa away to another place. This is a great sin because you thus take away what you have given as charity.

antya.19.49

> *'akrūra kare tomāra doṣa, āmāya kene kara roṣa',*
> *ihā yadi kaha 'durācāra'*
> *tui akrūra-mūrti dhari', kṛṣṇa nili curi kari',*
> *anyera nahe aiche vyavahāra*

SYNONYMS

akrūra—Akrūra; *kare*—does; *tomāra doṣa*—fault to you; *āmāya*—unto me; *kene*—why; *kara*—you do; *roṣa*—anger; *ihā*—this; *yadi*—

if; *kaha*—you say; *durācāra*—O misbehaved (Providence); *tui*—you; *akrūra-mūrti dhari'*—taking the form of Akrūra; *kṛṣṇa*—Lord Kṛṣṇa; *nili*—you have taken; *curi kari'*—stealing; *anyera*—of others; *nahe*—there is not; *aiche*—this type of; *vyavahāra*—behavior.

TRANSLATION

"O misbehaved Providence! If you reply to us, 'Akrūra is actually at fault; why are you angry with me?' then I say to you, 'Providence, you have taken the form of Akrūra and have stolen Kṛṣṇa away. No one else would behave like this.'

antya.19.50

> *āpanāra karma-doṣa, tore kibā kari roṣa,*
> *toya-moya sambandha vidūra*
> *ye āmāra prāṇa-nātha, ekatra rahi yāṅra sātha,*
> *sei kṛṣṇa ha-ilā niṭhura!*

SYNONYMS

āpanāra karma-doṣa—it is the result of My own fate; *tore*—unto you; *kibā*—what; *kari roṣa*—I give accusations; *toya-moya*—between you and Me; *sam-bandha*—the relationship; *vidūra*—very far; *ye*—the one who is; *āmāra*—My; *prāṇa-nātha*—life and soul; *ekatra*—together; *rahi*—We remain; *yāṅra sātha*—with whom; *sei kṛṣṇa*—that Kṛṣṇa; *ha-ilā niṭhura*—has become so cruel.

TRANSLATION

"But this is the fault of My own destiny. Why should I needlessly accuse you? There is no intimate relationship between you and Me. Kṛṣṇa, however, is My life and soul. It is We who live together, and it is He who has become so cruel.

antya.19.51

> *saba tyaji' bhaji yāṅre, sei āpana-hāte māre,*
> *nārī-vadhe kṛṣṇera nāhi bhaya*
> *tāṅra lāgi' āmi mari, ulaṭi' nā cāhe hari,*
> *kṣaṇa-mātre bhāṅgila praṇaya*

SYNONYMS

saba tyaji'—leaving everything aside; *bhaji yāṅre*—the person whom I worship; *sei*—that person; *āpana-hāte*—by His own hand; *māre*—kills; *nārī-vadhe*—in killing one woman; *kṛṣṇera*—of Kṛṣṇa; *nāhi bhaya*—there is no fear; *tāṅra lāgi'*—for Him; *āmi mari*—I die; *ulaṭi'*—turning back; *nā cāhe hari*—Kṛṣṇa does not look; *kṣaṇa-mātre*—within a moment; *bhāṅgila*—has broken; *praṇaya*—all loving affairs.

TRANSLATION

"He for whom I have left everything is personally killing Me with His own hands. Kṛṣṇa has no fear of killing

women. Indeed, I am dying for Him, but He doesn't even turn back to look at Me. Within a moment, He has broken off our loving affairs.

antya.19.52

> *kṛṣṇe kene kari roṣa, āpana durdaiva-doṣa,*
> *pākila mora ei pāpa-phala*
> *ye kṛṣṇa—mora premādhīna, tāre kaila udāsīna,*
> *ei mora abhāgya prabala"*

SYNONYMS

kṛṣṇe—unto Kṛṣṇa; *kene*—why; *kari roṣa*—I am angry; *āpana*—of My own; *durdaiva*—of misfortune; *doṣa*—fault; *pākila*—has ripened; *mora*—My; *ei*—this; *pāpa-phala*—sinful reaction; *ye*—that; *kṛṣṇa*—Kṛṣṇa; *mora*—My; *prema-adhīna*—dependent on love; *tāre*—Him; *kaila*—has made; *udāsīna*—indifferent; *ei mora*—this is My; *abhāgya*—misfortune; *prabala*—very strong.

TRANSLATION

"Yet why should I be angry with Kṛṣṇa? It is the fault of My own misfortune. The fruit of my sinful activities has ripened, and therefore Kṛṣṇa, who has always been dependent on My love, is now indifferent. This means that My misfortune is very strong."

antya.19.53

> *ei-mata gaura-rāya, viṣāde kare hāya hāya,*
> *'hā hā kṛṣṇa, tumi gelā kati?'*
> *gopī-bhāva hṛdaye, tāra vākye vilāpaye,*
> *'govinda dāmodara mādhaveti'*

SYNONYMS

ei-mata—in this way; *gaura-rāya*—Lord Śrī Caitanya Mahāprabhu; *viṣāde*—in lamentation due to separation; *kare hāya hāya*—always says "alas, alas"; *hā hā kṛṣṇa*—oh, oh Kṛṣṇa; *tumi gelā kati*—where have You gone; *gopī-bhāva hṛdaye*—with the ecstatic love of the *gopīs* in His heart; *tāra vākye*—in their words; *vilāpaye*—He laments; *govinda dāmodara mādhava*—O Govinda, O Dāmodara, O Mādhava; *iti*—thus.

TRANSLATION

In this way, Śrī Caitanya Mahāprabhu lamented in the mood of separation, "Alas, alas! O Kṛṣṇa, where have You gone?" Feeling in His heart the ecstatic emotions of the gopīs, Śrī Caitanya Mahāprabhu agonized in their words, saying, "O Govinda! O Dāmodara! O Mādhava!"

antya.19.54

tabe svarūpa-rāma-rāya, kari' nānā upāya,
mahāprabhura kare āśvāsana
gāyena saṅgama-gīta, prabhura phirāilā cita,
prabhura kichu sthira haila mana

SYNONYMS

tabe—thereafter; *svarūpa-rāma-rāya*—Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya; *kari' nānā upāya*—devising many means; *mahāprabhura*—Śrī Caitanya Mahāprabhu; *kare āśvāsana*—pacify; *gāyena*—they sang; *saṅgama-gīta*—meeting songs; *prabhura*—of Śrī Caitanya Mahāprabhu; *phirāilā cita*—transformed the heart; *prabhura*—of Śrī Caitanya Mahāprabhu; *kichu*—somewhat; *sthira*—peaceful; *haila*—became; *mana*—the mind.

TRANSLATION

Svarūpa Dāmodara and Rāmānanda Rāya then devised various means to pacify the Lord. They sang songs of meeting that transformed His heart and made His mind peaceful.

antya.19.55

ei-mata vilapite ardha-rātri gela
gambhīrāte svarūpa-gosāñi prabhure śoyāila

SYNONYMS

ei-mata—in this way; *vilapite*—speaking in lamentation; *ardha-rātri gela*—half the night passed; *gambhīrāte*—in the room known as the Gambhīrā; *svarūpa-gosāñi*—Svarūpa Dāmodara Gosvāmī; *prabhure śoyāila*—made the Lord lie down.

TRANSLATION

As Śrī Caitanya Mahāprabhu lamented in this way, half the night passed. Then Svarūpa Dāmodara made the Lord lie down in the room known as the Gambhīrā.

antya.19.56

> *prabhure śoyāñā rāmānanda gelā ghare*
> *svarūpa, govinda śuilā gambhīrāra dvāre*

SYNONYMS

prabhure—Lord Śrī Caitanya Mahāprabhu; *śoyāñā*—making lie down; *rāmānanda*—Rāmānanda Rāya; *gelā ghare*—returned to his home; *svarūpa*—Svarūpa Dāmodara Gosvāmī; *govinda*—Govinda; *śuilā*—lay down; *gambhīrāra dvāre*—at the door of the Gambhīrā.

TRANSLATION

After the Lord was made to lie down, Rāmānanda Rāya returned home, and Svarūpa Dāmodara and Govinda lay down at the door of the Gambhīrā.

antya.19.57

> *premāveśe mahāprabhura gara-gara mana*
> *nāma-saṅkīrtana kari' karena jāgaraṇa*

SYNONYMS

prema-āveśe—in greatly ecstatic emotion; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *gara-gara mana*—the mind was fully overwhelmed; *nāma-saṅkīrtana kari'*—chanting the Hare Kṛṣṇa *mantra*; *karena*—does; *jāgaraṇa*—wakefulness.

TRANSLATION

Śrī Caitanya Mahāprabhu stayed awake all night, chanting the Hare Kṛṣṇa mahā-mantra, His mind overwhelmed by spiritual ecstasy.

antya.19.58

> *virahe vyākula prabhu udvege uṭhilā*
> *gambhīrāra bhittye mukha ghaṣite lāgilā*

SYNONYMS

virahe—in the lamentation of separation; *vyākula*—very agitated; *prabhu*—Śrī Caitanya Mahāprabhu; *udvege*—in great anxiety; *uṭhilā*—stood up; *gambhīrāra*—of the Gambhīrā; *bhittye*—on the walls; *mukha*—face; *ghaṣite*—to rub; *lāgilā*—began.

TRANSLATION

Feeling separation from Kṛṣṇa, Śrī Caitanya Mahāprabhu was so distraught that in great anxiety He stood up and began rubbing His face against the walls of the Gambhīrā.

antya.19.59

> *mukhe, gaṇḍe, nāke kṣata ha-ila apāra*
> *bhāvāveśe nā jānena prabhu, paḍe rakta-dhāra*

SYNONYMS

mukhe—on the mouth; *gaṇḍe*—on the cheeks; *nāke*—on the nose; *kṣata*—injuries; *ha-ila*—there were; *apāra*—many; *bhāva-āveśe*—in ecstatic emotion; *nā jānena*—could not understand; *prabhu*—Śrī Caitanya Mahāprabhu; *paḍe*—oozes out; *rakta-dhāra*—a flow of blood.

TRANSLATION

Blood oozed from the many injuries on His mouth, nose and cheeks, but due to His ecstatic emotions, the Lord did not know it.

antya.19.60

> *sarva-rātri karena bhāve mukha saṅgharṣaṇa*
> *goṅ-goṅ-śabda karena,—svarūpa śunilā takhana*

SYNONYMS

sarva-rātri—the whole night; *karena*—does; *bhāve*—in emotion; *mukha saṅgharṣaṇa*—rubbing of the face; *goṅ-goṅ-śabda karena*—makes a peculiar sound, *goṅ-goṅ*; *svarūpa*—Svarūpa Dāmodara Gosvāmī; *śunilā*—heard; *takhana*—then.

TRANSLATION

In ecstasy, Śrī Caitanya Mahāprabhu rubbed His face against the walls all night long, making a peculiar sound, "goṅ-goṅ," which Svarūpa Dāmodara could hear through the door.

antya.19.61

> *dīpa jvāli' ghare gelā, dekhi' prabhura mukha*
> *svarūpa, govinda duṅhāra haila baḍa duḥkha*

SYNONYMS

dīpa jvāli'—lighting the lamp; *ghare*—in the room; *gelā*—went; *dekhi'*—seeing; *prabhura mukha*—the face of the Lord; *svarūpa*—

Svarūpa Dāmodara Gosvāmī; *govinda*—and Govinda; *duṅhāra*—of both of them; *haila baḍa duḥkha*—there was great unhappiness.

TRANSLATION

Lighting a lamp, Svarūpa Dāmodara and Govinda entered the room. When they saw the Lord's face, both of them were full of sorrow.

antya.19.62

> *prabhure śayyāte āni' susthira karāilā*
> *'kāṅhe kailā ei tumi?'—svarūpa puchilā*

SYNONYMS

prabhure—Śrī Caitanya Mahāprabhu; *śayyāte*—to the bed; *āni'*—bringing; *su-sthira karāilā*—made Him pacified; *kāṅhe*—why; *kailā*—have done; *ei*—this; *tumi*—You; *svarūpa puchilā*—Svarūpa Dāmodara Gosvāmī inquired.

TRANSLATION

They brought the Lord to His bed, calmed Him and then asked, "Why have You done this to Yourself?"

antya.19.63

> *prabhu kahena,—"udvege ghare nā pāri rahite*
> *dvāra cāhi' buli' śīghra bāhira ha-ite*

SYNONYMS

prabhu kahena—Śrī Caitanya Mahāprabhu replied; *udvege*—out of great agitation; *ghare*—within the room; *nā pāri*—I was not able; *rahite*—to stay; *dvāra cāhi'*—looking for the door; *buli'*—wandering; *śīghra*—quickly; *bāhira ha-ite*—to get out.

TRANSLATION

Śrī Caitanya Mahāprabhu replied, "I was in such anxiety that I could not stay in the room. I wanted to go out, and therefore I wandered about the room, looking for the door.

antya.19.64

> *dvāra nāhi' pāñā mukha lāge cāri-bhite*
> *kṣata haya, rakta paḍe, nā pāi yāite"*

SYNONYMS

dvāra nāhi' pāñā—not finding the door; *mukha lāge*—My face strikes; *cāri-bhite*—on the four walls; *kṣata haya*—there was injury; *rakta paḍe*—blood came out; *nā pāi yāite*—still I could not get out.

TRANSLATION

"Unable to find the door, I kept hitting the four walls with My face. My face was injured, and it bled, but I still could not get out."

antya.19.65

> *unmāda-daśāya prabhura sthira nahe mana*
> *yei kare, yei bole saba,—unmāda-lakṣaṇa*

SYNONYMS

unmāda-daśāya—in such a state of madness; *prabhura*—of Śrī Caitanya Mahāprabhu; *sthira nahe mana*—the mind is not steady; *yei kare*—whatever He does; *yei bole*—whatever He says; *saba*—all; *unmāda-lakṣaṇa*—simply symptoms of madness.

TRANSLATION

In this state of madness, Śrī Caitanya Mahāprabhu's mind was unsteady. Whatever He said or did was all symptomatic of madness.

antya.19.66

> *svarūpa-gosāñi tabe cintā pāilā mane*
> *bhakta-gaṇa lañā vicāra kailā āra dine*

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosvāmī; *tabe*—thereafter; *cintā*—an anxiety or thought; *pāilā mane*—got in his mind; *bhakta-gaṇa lañā*—among all the devotees; *vicāra kailā*—considered; *āra dine*—the next day.

TRANSLATION

Svarūpa Dāmodara was very anxious, but then he had an idea. The following day, he and the other devotees considered it together.

antya.19.67

> *saba bhakta meli' tabe prabhure sādhila*
> *śaṅkara-paṇḍite prabhura saṅge śoyāila*

SYNONYMS

saba bhakta meli'—all the devotees, meeting together; *tabe*—thereupon; *prabhure sādhila*—entreated Śrī Caitanya Mahāprabhu; *śaṅkara-paṇḍite*—Śaṅkara Paṇḍita; *prabhura*—Śrī Caitanya Mahāprabhu; *saṅge*—with; *śoyāila*—made to lie down.

TRANSLATION

After consulting with one another, they entreated Śrī Caitanya Mahāprabhu to allow Śaṅkara Paṇḍita to lie down in the same room with Him.

antya.19.68

> *prabhu-pāda-tale śaṅkara karena śayana*
> *prabhu tāṅra upara karena pāda-prasāraṇa*

SYNONYMS

prabhu-pāda-tale—at the lotus feet of Śrī Caitanya Mahāprabhu; *śaṅkara*—Śaṅkara; *karena śayana*—lies down; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅra*—of him; *upara*—on the body; *karena*—does; *pāda-prasāraṇa*—extending His legs.

TRANSLATION

Thus Śaṅkara Paṇḍita lay at the feet of Śrī Caitanya Mahāprabhu, and the Lord placed His legs upon Śaṅkara's body.

antya.19.69

> *'prabhu-pādopādhāna' bali' tāṅra nāma ha-ila*
> *pūrve vidure yena śrī-śuka varṇila*

SYNONYMS

prabhu-pāda-upādhāna—the pillow of Śrī Caitanya Mahāprabhu's legs; *bali'*—calling as such; *tāṅra nāma*—his name; *ha-ila*—became; *pūrve*—formerly; *vidure*—Vidura; *yena*—as; *śrī-śuka varṇila*—Śrī Śukadeva Gosvāmī described.

TRANSLATION

Śaṅkara became celebrated by the name "the pillow of Śrī Caitanya Mahāprabhu." He was like Vidura, as Śukadeva Gosvāmī previously described him.

antya.19.70

> *iti bruvāṇaṁ viduraṁ vinītaṁ*
> *sahasra-śīrṣṇaś caraṇopadhānam*
> *prahṛṣṭa-romā bhagavat-kathāyāṁ*
> *praṇīyamāno munir abhyacaṣṭa*

SYNONYMS

iti—thus; *bruvāṇam*—speaking; *viduram*—to Vidura; *vinītam*—submissive; *sahasra-śīrṣṇaḥ*—of Lord Kṛṣṇa; *caraṇa-upadhānam*—the resting pillow for the legs; *prahṛṣṭa-romā*—whose hairs on the body were standing; *bhagavat-kathāyām*—in topics of the Supreme Personality of Godhead; *praṇīyamānaḥ*—being induced; *muniḥ*—the great sage Maitreya; *abhyacaṣṭa*—began to speak.

TRANSLATION

"When submissive Vidura, the resting place of the legs of Lord Kṛṣṇa, had thus spoken to Maitreya, Maitreya began speaking, his hair standing on end due to the transcendental pleasure of discussing topics concerning Lord Kṛṣṇa."

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (3.13.5).

antya.19.71

> *śaṅkara karena prabhura pāda-samvāhana*
> *ghumāñā paḍena, taiche karena śayana*

SYNONYMS

śaṅkara—Śaṅkara; *karena*—does; *prabhura*—of Śrī Caitanya Mahāprabhu; *pāda-samvāhana*—massaging the legs; *ghumāñā paḍena*—he falls asleep; *taiche*—in that way; *karena śayana*—he lies down.

TRANSLATION

Śaṅkara massaged the legs of Śrī Caitanya Mahāprabhu, but while massaging he would fall asleep and thus lie down.

antya.19.72

> *ughāḍa-aṅge paḍiyā śaṅkara nidrā yāya*
> *prabhu uṭhi' āpana-kāṅthā tāhāre jaḍāya*

SYNONYMS

ughāḍa-aṅge—without a covering over the body; *paḍiyā*—lying down; *śaṅkara*—Śaṅkara; *nidrā yāya*—goes to sleep; *prabhu*—Śrī Caitanya Mahāprabhu; *uṭhi'*—getting up; *āpana-kāṅthā*—His own quilt; *tāhāre jaḍāya*—wraps him with.

TRANSLATION

He would lie asleep without a covering on his body, and Śrī Caitanya Mahāprabhu would get up and wrap him with His own quilt.

antya.19.73

> *nirantara ghumāya śaṅkara śīghra-cetana*
> *vasi' pāda cāpi' kare rātri-jāgaraṇa*

SYNONYMS

nirantara—incessantly; *ghumāya*—sleeps; *śaṅkara*—Śaṅkara; *śīghra*—very quickly; *cetana*—waking up; *vasi'*—sitting; *pāda cāpi'*—massaging the legs; *kare*—does; *rātri-jāgaraṇa*—keeps awake at night.

TRANSLATION

Śaṅkara Paṇḍita would always fall asleep, but he would quickly awaken, sit up and again begin massaging the

legs of Śrī Caitanya Mahāprabhu. In this way he would stay awake the entire night.

antya.19.74

> *tāṅra bhaye nārena prabhu bāhire yāite*
> *tāṅra bhaye nārena bhittye mukhābja ghaṣite*

SYNONYMS

tāṅra bhaye—because of fear of him; *nārena*—was not able; *prabhu*—Śrī Caitanya Mahāprabhu; *bāhire yāite*—to go out; *tāṅra bhaye*—because of fear of him; *nārena*—was not able; *bhittye*—on the walls; *mukha-abja ghaṣite*—to rub His lotuslike face.

TRANSLATION

Out of fear of Śaṅkara, Śrī Caitanya Mahāprabhu could neither leave His room nor rub His lotuslike face against the walls.

antya.19.75

> *ei līlā mahāprabhura raghunātha-dāsa*
> *gaurāṅga-stava-kalpavṛkṣe kariyāche prakāśa*

SYNONYMS

ei līlā—this pastime; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *raghunātha-dāsa*—Raghunātha dāsa Gosvāmī; *gaurāṅga-stava-kalpa-vṛkṣe*—in his book known as *Gaurāṅga-stava-kalpavṛkṣa*; *kariyāche prakāśa*—has described very nicely.

TRANSLATION

This pastime of Śrī Caitanya Mahāprabhu's has been described very nicely by Raghunātha dāsa Gosvāmī in his book known as Gaurāṅga-stava-kalpavṛkṣa.

antya.19.76

> *svakīyasya prāṇārbuda-sadṛśa-goṣṭhasya virahāt*
> *pralāpān unmādāt satatam ati kurvan vikala-dhīḥ*
> *dadhad bhittau śaśvad vadana-vidhu-gharṣeṇa*
> *rudhiraṁ*
> *kṣātotthaṁ gaurāṅgo hṛdaya udayan māṁ madayati*

SYNONYMS

svakīyasya—His own; *prāṇa-arbuda*—uncountable breaths of life; *sadṛśa*—like; *goṣṭhasya*—of Vṛndāvana; *virahāt*—because of separation; *pralāpān*—crazy talks; *unmādāt*—because of madness; *satatam*—always; *ati*—very much; *kurvan*—doing; *vikala-dhīḥ*—whose intelligence was disturbed; *dadhat*—oozing forth; *bhittau*—on the walls; *śaśvat*—always; *vadana-vidhu*—of His moonlike face;

gharṣeṇa—by rubbing; *rudhiram*—blood; *kṣāta-uttham*—coming forth from injuries; *gaurāṅgaḥ*—Lord Śrī Caitanya Mahāprabhu; *hṛdaye*—in my heart; *udayan*—rising; *mām*—me; *madayati*—maddens.

TRANSLATION

"Because of separation from His many friends in Vṛndāvana, who were like His own life, Śrī Caitanya Mahāprabhu spoke like a madman. His intelligence was transformed. Day and night He rubbed His moonlike face against the walls, and blood flowed from the injuries. May that Śrī Caitanya Mahāprabhu rise in my heart and make me mad with love."

antya.19.77

> *ei-mata mahāprabhu rātri-divase*
> *prema-sindhu-magna rahe, kabhu ḍube, bhāse*

SYNONYMS

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *rātri-divase*—day and night; *prema-sindhu-magna rahe*—remains merged in the ocean of love of Kṛṣṇa; *kabhu ḍube*—sometimes drowns; *bhāse*—floats.

TRANSLATION

Śrī Caitanya Mahāprabhu in this way stayed immersed day and night in an ocean of ecstatic love for Kṛṣṇa. Sometimes He was submerged, and sometimes He floated.

antya.19.78

> *eka-kāle vaiśākhera paurṇamāsī-dine*
> *rātri-kāle mahāprabhu calilā udyāne*

SYNONYMS

eka-kāle—at one time; *vaiśākhera*—of the month of Vaiśākha, (April-May); *paurṇamāsī-dine*—on the full-moon night; *rātri-kāle*—at night; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *calilā*—went; *udyāne*—to a garden.

TRANSLATION

One full-moon night in the month of Vaiśākha [April and May], Śrī Caitanya Mahāprabhu went to a garden.

antya.19.79

> *'jagannātha-vallabha' nāma udyāna-pradhāne*
> *praveśa karilā prabhu lañā bhakta-gaṇe*

SYNONYMS

jagannātha-vallabha—Jagannātha-vallabha; *nāma*—named; *udyāna-pradhāne*—one of the best gardens; *praveśa karilā*—entered; *prabhu*—Śrī Caitanya Mahāprabhu; *lañā*—taking; *bhakta-gaṇe*—the devotees.

TRANSLATION

The Lord, along with His devotees, entered one of the nicest gardens, called Jagannātha-vallabha.

antya.19.80

> *praphullita vṛkṣa-vallī,—yena vṛndāvana*
> *śuka, śārī, pika, bhṛṅga kare ālāpana*

SYNONYMS

praphullita—fully blossomed; *vṛkṣa-vallī*—trees and creepers; *yena vṛndāvana*—exactly resembling Vṛndāvana; *śuka*—the *śuka* birds; *śārī*—the *śārī* birds; *pika*—the *pika* birds; *bhṛṅga*—the bumblebees; *kare*—do; *ālāpana*—talking with one another.

TRANSLATION

In the garden were fully blossomed trees and creepers exactly like those in Vṛndāvana. Bumblebees and birds like the śuka, śārī and pika talked with one another.

antya.19.81

> *puṣpa-gandha lañā vahe malaya-pavana*
> *'guru' hañā taru-latāya śikhāya nācana*

SYNONYMS

puṣpa-gandha—the fragrance of the flowers; *lañā*—taking; *vahe*—blows; *malaya-pavana*—the mild breeze; *guru hañā*—becoming the spiritual master; *taru-latāya*—to the trees and creepers; *śikhāya*—instructs; *nācana*—dancing.

TRANSLATION

A mild breeze was blowing, carrying the fragrance of aromatic flowers. The breeze had become a guru and was teaching all the trees and creepers how to dance.

antya.19.82

> *pūrṇa-candra-candrikāya parama ujjvala*
> *taru-latādi jyotsnāya kare jhalamala*

SYNONYMS

pūrṇa-candra—of the full moon; *candrikāya*—by the shine; *parama*—very; *ujjvala*—bright; *taru-latā-ādi*—the creepers, trees and so on; *jyotsnāya*—in the illumination of the moonshine; *kare*—do; *jhalamala*—glittering.

TRANSLATION

Brightly illuminated by the full moon, the trees and creepers glittered in the light.

antya.19.83

> *chaya ṛtu-gaṇa yāhāṅ vasanta pradhāna*
> *dekhi' ānandita hailā gaura bhagavān*

SYNONYMS

chaya—six; *ṛtu-gaṇa*—seasons; *yāhāṅ*—where; *vasanta pradhāna*—the spring season was chief; *dekhi'*—seeing; *ānandita*—very pleased; *hailā*—became; *gaura*—Śrī Caitanya Mahāprabhu; *bhagavān*—the Supreme Personality of Godhead.

TRANSLATION

The six seasons, especially spring, seemed present there. Seeing the garden, Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, was very happy.

antya.19.84

> *"lalita-lavaṅga-latā" pada gāoyāñā*
> *nṛtya kari' bulena prabhu nija-gaṇa lañā*

SYNONYMS

lalita-lavaṅga-latā—beginning with the words *lalita-lavaṅga-latā*; *pada*—the verse; *gāoyāñā*—making sing; *nṛtya kari'*—dancing; *bulena*—wanders; *prabhu*—Śrī Caitanya Mahāprabhu; *nija-gaṇa lañā*—accompanied by His personal associates.

TRANSLATION

In this atmosphere, the Lord had His associates sing a verse from the Gīta-govinda, beginning with the words "lalita-lavaṅga-latā," as He danced and wandered about with them.

antya.19.85

> *prati-vṛkṣa-vallī aiche bhramite bhramite*
> *aśokera tale kṛṣṇe dekhena ācambite*

SYNONYMS

prati-vṛkṣa-vallī—around each and every tree and creeper; *aiche*—in that way; *bhramite bhramite*—wandering; *aśokera tale*—underneath an *aśoka* tree; *kṛṣṇe*—Lord Kṛṣṇa; *dekhena*—He sees; *ācambite*—suddenly.

TRANSLATION

As He thus wandered around every tree and creeper, He came beneath an aśoka tree and suddenly saw Lord Kṛṣṇa.

antya.19.86

> *kṛṣṇa dekhi' mahāprabhu dhāñā calilā*
> *āge dekhi' hāsi' kṛṣṇa antardhāna ha-ilā*

SYNONYMS

kṛṣṇa dekhi'—seeing Kṛṣṇa; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *dhāñā calilā*—began to run very swiftly; *āge*—ahead; *dekhi'*—seeing; *hāsi'*—smiling; *kṛṣṇa*—Lord Kṛṣṇa; *antardhāna ha-ilā*—disappeared.

TRANSLATION

When He saw Kṛṣṇa, Śrī Caitanya Mahāprabhu began running very swiftly, but Kṛṣṇa smiled and disappeared.

antya.19.87

> *āge pāilā kṛṣṇe, tāṅre punaḥ hārāñā*
> *bhūmete paḍilā prabhu mūrcchita hañā*

SYNONYMS

āge—in the beginning; *pāilā*—got; *kṛṣṇe*—Lord Kṛṣṇa; *tāṅre*—Him; *punaḥ*—again; *hārāñā*—losing; *bhūmete*—on the ground; *paḍilā*—fell down; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *mūrcchita*—unconscious; *hañā*—becoming.

TRANSLATION

Having first gotten Kṛṣṇa and then having lost Him again, Śrī Caitanya Mahāprabhu fell to the ground unconscious.

antya.19.88

> *kṛṣṇera śrī-aṅga-gandhe bhariche udyāne*
> *sei gandha pāñā prabhu hailā acetane*

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *śrī-aṅga-gandhe*—the aroma of the transcendental body; *bhariche*—filled; *udyāne*—in the garden; *sei gandha pāñā*—getting that aroma; *prabhu*—Śrī Caitanya Mahāprabhu; *hailā*—became; *acetane*—unconscious.

TRANSLATION

The entire garden was filled with the scent of Lord Śrī Kṛṣṇa's transcendental body. When Srī Caitanya Mahāprabhu smelled it, He fell unconscious at once.

antya.19.89

> *nirantara nāsāya paśe kṛṣṇa-parimala*
> *gandha āsvādite prabhu ha-ilā pāgala*

SYNONYMS

nirantara—incessantly; *nāsāya*—in the nostrils; *paśe*—enters; *kṛṣṇa-parimala*—the scent of Kṛṣṇa's body; *gandha āsvādite*—to relish the fragrance; *prabhu*—Śrī Caitanya Mahāprabhu; *ha-ilā pāgala*—became mad.

TRANSLATION

The scent of Kṛṣṇa's body, however, incessantly entered His nostrils, and the Lord became mad to relish it.

antya.19.90

> *kṛṣṇa-gandha-lubdhā rādhā sakhīre ye kahilā*
> *sei śloka paḍi' prabhu artha karilā*

SYNONYMS

kṛṣṇa-gandha—the scent of the body of Kṛṣṇa; *lubdhā*—hankering after; *rādhā*—Śrīmatī Rādhārāṇī; *sakhīre*—to the *gopī* friends; *ye kahilā*—whatever She said; *sei*—that; *śloka*—verse; *paḍi'*—reciting; *prabhu*—Śrī Caitanya Mahāprabhu; *artha karilā*—explained its meaning.

TRANSLATION

Śrīmatī Rādhārāṇī expressed to Her gopī friends how She hankers for the transcendental scent of Kṛṣṇa's body. Śrī Caitanya Mahāprabhu recited that same verse and made its meaning clear.

antya.19.91

> *kuraṅga-mada-jid-vapuḥ-parimalormi-kṛṣṭāṅganaḥ*
> *svakāṅga-nalināṣṭake śaśi-yutābja-gandha-prathaḥ*
> *madenduvara-candanāguru-sugandhi-carcārcitaḥ*
> *sa me madana-mohanaḥ sakhi tanoti nāsā-spṛhām*

SYNONYMS

kuraṅga-mada-jit—conquering the aromatic smell of musk; *vapuḥ*—of His transcendental body; *parimala-ūrmi*—with waves of scent; *kṛṣṭa-aṅganaḥ*—attracting the *gopīs* of Vṛndāvana; *svaka-aṅga-nalina-aṣṭake*—on all eight different lotuslike parts of the body (face, navel, eyes, palms and feet); *śaśi-yuta-abja-gandha-prathaḥ*—who distributes the scent of lotus mixed with camphor; *mada-induvara-candana-aguru-sugandhi-carca-arcitaḥ*—smeared with the unguents of musk, camphor, white sandalwood and *aguru*; *saḥ*—He; *me*—My; *madana-mohanaḥ*—Lord Kṛṣṇa, who enchants even Cupid; *sakhi*—O My dear friends; *tanoti*—increases; *nāsā-spṛhām*—the desire of My nostrils.

TRANSLATION

“ 'The scent of Kṛṣṇa's transcendental body surpasses the aroma of musk and attracts the minds of all women. The eight lotuslike parts of His body distribute the fragrance of lotuses mixed with that of camphor. His body is anointed with aromatic substances like musk, camphor, sandalwood and aguru. O My dear friend, that Personality of Godhead, also known as the enchanter of Cupid, always increases the desire of My nostrils.'

PURPORT

This is a verse found in *Govinda-līlāmṛta* (8.6).

antya.19.92

> *kastūrikā-nīlotpala, tāra yei parimala,*
> *tāhā jini' kṛṣṇa-aṅga-gandha*
> *vyāpe caudda-bhuvane, kare sarva ākarṣaṇe,*
> *nārī-gaṇera āṅkhi kare andha*

SYNONYMS

kastūrikā—musk; *nīlotpala*—combined with the bluish lotus flower; *tāra*—its; *yei*—whatever; *parimala*—scent; *tāhā*—that; *jini'*—conquering; *kṛṣṇa-aṅga*—of the transcendental body of Kṛṣṇa; *gandha*—the scent; *vyāpe*—spreads; *caudda-bhuvane*—throughout

the fourteen worlds; *kare*—does; *sarva ākarṣaṇe*—attracting everyone; *nārī-gaṇera*—of the women; *āṅkhi*—the eyes; *kare*—makes; *andha*—blind.

TRANSLATION

"The scent of Kṛṣṇa's body surpasses the fragrances of musk and the bluish lotus flower. Spreading throughout the fourteen worlds, it attracts everyone and makes the eyes of all women blind.

antya.19.93

> *sakhi he, kṛṣṇa-gandha jagat mātāya*
> *nārīra nāsāte paśe, sarva-kāla tāhāṅ vaise,*
> *kṛṣṇa-pāśa dhari' lañā yāya*

SYNONYMS

sakhi he—O My dear friend; *kṛṣṇa-gandha*—the fragrance of the body of Kṛṣṇa; *jagat mātāya*—enchants the whole world; *nārīra*—of women; *nāsāte*—in the nostrils; *paśe*—enters; *sarva-kāla*—always; *tāhāṅ*—there; *vaise*—remains; *kṛṣṇa-pāśa*—to the side of Lord Kṛṣṇa; *dhari'*—catching; *lañā yāya*—takes one.

TRANSLATION

"My dear friend, the scent of Kṛṣṇa's body enchants the entire world. It especially enters the nostrils of women

and remains seated there. Thus it captures them and forcibly brings them to Kṛṣṇa.

antya.19.94

> *netra-nābhi, vadana, kara-yuga caraṇa,*
> *ei aṣṭa-padma kṛṣṇa-aṅge*
> *karpūra-lipta kamala, tāra yaiche parimala,*
> *sei gandha aṣṭa-padma-saṅge*

SYNONYMS

netra—the eyes; *nābhi*—the navel; *vadana*—the face; *kara-yuga*—the palms; *caraṇa*—the feet; *ei*—these; *aṣṭa*—eight; *padma*—lotus flowers; *kṛṣṇa-aṅge*—in the body of Kṛṣṇa; *karpūra*—with camphor; *lipta*—smeared; *kamala*—the lotus flower; *tāra*—of that; *yaiche*—like; *parimala*—the fragrance; *sei gandha*—that fragrance; *aṣṭa-padma-saṅge*—is associated with the eight lotus flowers.

TRANSLATION

"Kṛṣṇa's eyes, navel and face, hands and feet are like eight lotus flowers on His body. From those eight lotuses emanates a fragrance like a mixture of camphor and lotus. That is the scent associated with His body.

antya.19.95

> *hema-kīlita candana, tāhā kari' gharṣaṇa,*
> *tāhe aguru, kuṅkuma, kastūrī*
> *karpūra-sane carcā aṅge, pūrva aṅgera gandha saṅge,*
> *mili' tāre yena kaila curi*

SYNONYMS

hema—with gold; *kīlita*—bedecked; *candana*—white sandalwood; *tāhā*—that; *kari'*—doing; *gharṣaṇa*—rubbing; *tāhe*—in that; *aguru*—the *aguru* flavor; *kuṅkuma*—*kuṅkuma*; *kastūrī*—and musk; *karpūra*—camphor; *sane*—with; *carcā*—smearing; *aṅge*—on the body; *pūrva*—previous; *aṅgera*—of the body; *gandha*—scent; *saṅge*—with; *mili'*—combining; *tāre*—that; *yena*—as if; *kaila*—did; *curi*—stealing or covering.

TRANSLATION

"When sandalwood pulp with aguru, kuṅkuma and musk is mixed with camphor and spread on Kṛṣṇa's body, it combines with Kṛṣṇa's own original bodily perfume and seems to cover it.

PURPORT

In another version, the last line of this verse reads, kāmadevera mana kaila curi. This means "the scent of all these substances

mixes with the previous scent of Kṛṣṇa's body and steals away the mind of Cupid."

antya.19.96

> *hare nārīra tanu-mana, nāsā kare ghūrṇana,*
> *khasāya nīvi, chuṭāya keśa-bandha*
> *kariyā āge bāurī, nācāya jagat-nāri,*
> *hena ḍākātiyā kṛṣṇāṅga-gandha*

SYNONYMS

hare—enchants; *nārīra*—of women; *tanu-mana*—the minds and bodies; *nāsā*—the nostrils; *kare ghūrṇana*—bewilders; *khasāya*—slackens; *nīvi*—the belt; *chuṭāya*—loosens; *keśa-bandha*—the bunch of hair; *kariyā*—acting; *āge*—in front; *bāurī*—like madwomen; *nācāya*—causes to dance; *jagat-nārī*—all the women of the world; *hena*—such; *ḍākātiyā*—a plunderer; *kṛṣṇa-aṅga-gandha*—the scent of Kṛṣṇa's body.

TRANSLATION

"The scent of Kṛṣṇa's transcendental body is so attractive that it enchants the bodies and minds of all women. It bewilders their nostrils, loosens their belts and hair, and makes them madwomen. All the women of world come under its influence, and therefore the scent of Kṛṣṇa's body is like a plunderer.

sei gandha-vaśa nāsā, sadā kare gandhera āśā,
kabhu pāya, kabhu nāhi pāya
pāile piyā peṭa bhare, piṅa piṅa tabu kare,
nā pāile tṛṣṇāya mari' yāya

SYNONYMS

sei—that; *gandha-vaśa*—under the control of the fragrance; *nāsā*—the nostrils; *sadā*—always; *kare*—make; *gandhera*—for the fragrance; *āśā*—hope; *kabhu pāya*—sometimes they obtain; *kabhu nāhi pāya*—sometimes do not obtain; *pāile*—if obtaining; *piyā*—drinking; *peṭa*—the belly; *bhare*—fills; *piṅa*—let me drink; *piṅa*—let me drink; *tabu*—still; *kare*—they hanker; *nā pāile*—if they do not get; *tṛṣṇāya*—out of thirst; *mari' yāya*—they die.

TRANSLATION

"Falling completely under its influence, the nostrils yearn for it continuously, although sometimes they obtain it and sometimes not. When they do they drink their fill, though they still want more and more, but if they don't, out of thirst they die.

antya.19.98

> *madana-mohana-nāṭa, pasāri gandhera hāṭa,*
> *jagan-nārī-grāhake lobhāya*
> *vinā-mūlye deya gandha, gandha diyā kare andha,*
> *ghara yāite patha nāhi pāya"*

SYNONYMS

madana-mohana-nāṭa—the dramatic player Madana-mohana; *pasāri*—a dealer; *gandhera hāṭa*—in a market of scents; *jagat-nārī*—of the women of the whole world; *grāhake*—to the customers; *lobhāya*—attracts; *vinā-mūlye*—without a price; *deya*—distributes; *gandha*—the scent; *gandha diyā*—delivering the scent; *kare andha*—makes the customers blind; *ghara yāite*—to return home; *patha*—the path; *nāhi pāya*—do not find.

TRANSLATION

"The dramatic actor Madana-mohana has opened a shop of scents that attract the women of the world to be His customers. He delivers the scents freely, but they make the women all so blind they cannot find the path returning home."

> *ei-mata gaurahari, gandhe kaila mana curi,*
> *bhṛṅga-prāya iti-uti dhāya*
> *yāya vṛkṣa-latā-pāśe, kṛṣṇa sphure—sei āśe,*
> *kṛṣṇa nā pāya, gandha-mātra pāya*

SYNONYMS

ei-mata—in this way; *gaurahari*—Śrī Caitanya Mahāprabhu; *gandhe*—by the scent; *kaila*—did; *mana curi*—stealing of the mind; *bhṛṅga-prāya*—just like a bumblebee; *iti-uti dhāya*—wanders here and there; *yāya*—goes; *vṛkṣa-latā-pāśe*—by the side of the trees and creepers; *kṛṣṇa sphure*—Lord Kṛṣṇa will appear; *sei āśe*—by that hope; *kṛṣṇa nā pāya*—does not obtain Kṛṣṇa; *gandha-mātra pāya*—gets only the scent.

TRANSLATION

Śrī Caitanya Mahāprabhu, His mind thus stolen by that scent, ran here and there like a bumblebee. He ran to the trees and plants, hoping that Lord Kṛṣṇa would appear, but instead He found only the scent of Kṛṣṇa's body.

antya.19.100

svarūpa-rāmānanda gāya, prabhu nāce, sukha pāya,
ei-mate prātaḥ-kāla haila
svarūpa-rāmānanda-rāya, kari nānā upāya,
mahāprabhura bāhya-sphūrti kaila

SYNONYMS

svarūpa-rāmānanda gāya—Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya sing; *prabhu nāce*—Lord Śrī Caitanya Mahāprabhu dances; *sukha pāya*—enjoys happiness; *ei-mate*—in this way; *prātaḥ-kāla haila*—morning arrived; *svarūpa-rāmānanda-rāya*—both Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya; *kari*—devising; *nānā*—various; *upāya*—means; *mahāprabhura*—of Śrī Caitanya Mahāprabhu; *bāhya-sphūrti kaila*—awakened the external consciousness.

TRANSLATION

Both Svarūpa Dāmodara and Rāmānanda Rāya sang to the Lord, who danced and enjoyed happiness until the morning arrived. Then they devised a plan to revive the Lord to external consciousness.

> *mātṛ-bhakti, pralāpana, bhittye mukha-gharṣaṇa,*
> *kṛṣṇa-gandha-sphūrtye divya-nṛtya*
> *ei cāri-līlā-bhede, gāila ei paricchede,*
> *kṛṣṇadāsa rūpa-gosāñi-bhṛtya*

SYNONYMS

mātṛ-bhakti—devotion to His mother; *pralāpana*—words of madness; *bhittye*—on the walls; *mukha-gharṣaṇa*—rubbing His face; *kṛṣṇa-gandha*—of Lord Kṛṣṇa's fragrance; *sphūrtye*—on the appearance; *divya-nṛtya*—transcendental dancing; *ei*—these; *cāri*—four; *līlā*—pastimes; *bhede*—different; *gāila*—has sung; *ei paricchede*—in this chapter; *kṛṣṇadāsa*—Kṛṣṇadāsa Kavirāja; *rūpa-gosāñi-bhṛtya*—servant of Śrīla Rūpa Gosvāmī.

TRANSLATION

Thus, I, Kṛṣṇadāsa, the servant of Śrīla Rūpa Gosvāmī, have sung of four divisions of the Lord's pastimes in this chapter: the Lord's devotion to His mother, His words of madness, His rubbing His face against the walls at night, and His dancing at the appearance of Lord Kṛṣṇa's fragrance.

PURPORT

Kṛṣṇadāsa Kavirāja Gosvāmī says that he has been able to describe these four pastimes of Śrī Caitanya Mahāprabhu by the blessings of Śrīla Rūpa Gosvāmī. Kṛṣṇadāsa Kavirāja Gosvāmī was not actually a direct disciple of Śrīla Rūpa Gosvāmī, but he followed the instructions given by Śrīla Rūpa Gosvāmī in *Bhakti-rasāmṛta-sindhu*. He therefore acted according to the directions of Rūpa Gosvāmī and prayed in every chapter for his mercy.

antya.19.102

> *ei-mata mahāprabhu pāñā cetana*
> *snāna kari' kaila jagannātha-daraśana*

SYNONYMS

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *pāñā cetana*—becoming conscious; *snāna kari'*—after bathing; *kaila jagannātha-daraśana*—saw Lord Jagannātha.

TRANSLATION

Śrī Caitanya Mahāprabhu thus returned to consciousness. He then bathed and went to see Lord Jagannātha.

antya.19.103

> *alaukika kṛṣṇa-līlā, divya-śakti tāra*
> *tarkera gocara nahe caritra yāhāra*

SYNONYMS

alaukika—uncommon; *kṛṣṇa-līlā*—pastimes of Lord Kṛṣṇa; *divya-śakti*—transcendental potency; *tāra*—of that; *tarkera*—of argument; *gocara*—within the purview; *nahe*—is not; *caritra*—the characteristics; *yāhāra*—of which.

TRANSLATION

The pastimes of Lord Kṛṣṇa are uncommonly full of transcendental potency. It is a characteristic of such pastimes that they do not fall within the jurisdiction of experimental logic and arguments.

antya.19.104

> *ei prema sadā jāge yāhāra antare*
> *paṇḍiteha tāra ceṣṭā bujhite nā pāre*

SYNONYMS

ei—this; *prema*—love of Godhead; *sadā*—always; *jāge*—awakens; *yāhāra*—of whom; *antare*—within the heart; *paṇḍiteha*—even a

learned scholar; *tāra*—his; *ceṣṭā*—activities; *bujhite*—to understand; *nā pāre*—cannot.

TRANSLATION

When transcendental love of Kṛṣṇa awakens in one's heart, even a learned scholar cannot comprehend one's activities.

antya.19.105

> *dhanyasyāyaṁ navaḥ premā*
> *yasyonmīlati cetasi*
> *antarvāṇībhir apy asya*
> *mudrā suṣṭhu sudurgamā*

SYNONYMS

dhanyasya—of a most fortunate person; *ayam*—this; *navaḥ*—new; *prema*—love of Godhead; *yasya*—of whom; *unmīlati*—manifests; *cetasi*—in the heart; *antarvāṇībhiḥ*—by persons well versed in *śāstras*; *api*—even; *asya*—of him; *mudrā*—the symptoms; *suṣṭhu*—exceedingly; *sudurgamā*—difficult to understand.

TRANSLATION

"The activities and symptoms of that exalted personality in whose heart love of Godhead has awakened cannot be understood even by the most learned scholar."

PURPORT

This verse is quoted from *Bhakti-rasāmṛta-sindhu* (1.4.17).

antya.19.106

> *alaukika prabhura 'ceṣṭā', 'pralāpa' śuniyā*
> *tarka nā kariha, śuna viśvāsa kariyā*

SYNONYMS

alaukika—uncommon; *prabhura*—of Śrī Caitanya Mahāprabhu; *ceṣṭā*—the activities; *pralāpa*—talking in madness; *śuniyā*—hearing; *tarka*—unnecessary arguments; *nā kariha*—do not make; *śuna*—simply hear; *viśvāsa kariyā*—having full faith.

TRANSLATION

The activities of Śrī Caitanya Mahāprabhu are undoubtedly uncommon, especially His talking like a madman. Therefore, one who hears of these pastimes should not put forward mundane arguments. He should simply hear the pastimes with full faith.

antya.19.107

> *ihāra satyatve pramāṇa śrī-bhāgavate*
> *śrī-rādhāra prema-pralāpa 'bhramara-gītā'te*

SYNONYMS

ihāra—of these talks; *satyatve*—in the truthfulness; *pramāṇa*—the evidence; *śrī-bhāgavate*—in *Śrīmad-Bhāgavatam*; *śrī-rādhāra*—of Śrīmatī Rādhārāṇī; *prema-pralāpa*—talking crazily in ecstatic love; *bhramara-gītāte*—in the section known as *Bhramara-gītā*.

TRANSLATION

The evidence of the truth of these talks is found in Śrīmad-Bhāgavatam. There, in the section of the Tenth Canto known as the Bhramara-gītā, "the Song to the Bumblebee," Śrīmatī Rādhārāṇī speaks insanely in ecstatic love for Kṛṣṇa.

PURPORT

When Uddhava arrived from Mathurā carrying a message for the *gopīs,* the *gopīs* began talking about Kṛṣṇa and crying. Then one important *gopī* saw a bumblebee and began speaking to it like someone mad, thinking that the bee was a messenger of Uddhava's or was someone very dear to him and Kṛṣṇa. The verses are as follows (SB. 10.47.12-21):

> *madhupa kitava-bandho mā spṛśāṅghriṁ sapatnyāḥ*
> *kuca-vilulita-mālā-kuṅkuma-śmaśrubhir naḥ*
> *vahatu madhu-patis tan-māninīnāṁ prasādaṁ*
> *yadu-sadasi viḍambyaṁ yasya dūtas tvam īdṛk*

"My dear bumblebee, you are a very cunning friend of Uddhava and Kṛṣṇa. You are very expert in touching people's feet, but I am not going to be misled by this. You appear to have sat on the breasts of one of Kṛṣṇa's friends, for I see that you have *kuṅkuma* dust on your mustache. Kṛṣṇa is now engaged in flattering all His young girl friends in Mathurā. Therefore, now that He can be called a friend of the residents of Mathurā, He does not need the help of the residents of Vṛndāvana. He has no reason to satisfy us *gopīs*. Since you are the messenger of such a person as He, what is the use of your presence here? Certainly Kṛṣṇa would be ashamed of your presence in this assembly."

How has Kṛṣṇa offended the *gopīs* so that they want to reject Him from their minds? The answer is given as follows:

> *sakṛd adhara-sudhāṁ svāṁ mohinīṁ pāyayitvā*
> *sumanasa iva sadyas tatyaje 'smān bhavādṛk*
> *paricarati kathaṁ tat-pāda-padmaṁ tu padmā*
> *hy api bata hṛta-cetā uttama-śloka-jalpaiḥ*

"Kṛṣṇa no longer gives us the enchanting nectar of His lips; instead, He now gives that nectar to the women of Mathurā. Kṛṣṇa directly attracts our minds, yet He resembles a bumblebee like you because He gives up the association of a beautiful flower and goes to a flower that is inferior. That is the way Kṛṣṇa has treated us. I do not know why the goddess of fortune continues to serve His lotus feet instead of leaving them aside. Apparently she

believes in Kṛṣṇa's false words. We *gopīs,* however, are not unintelligent like Lakṣmī."

After hearing the bumblebee's sweet songs and recognizing that the bee was singing about Kṛṣṇa for Her satisfaction, the *gopī* replied,

> *kim iha bahu ṣaḍaṅghre gāyasi tvaṁ yadūnām*
> *adhipatim agṛhāṇām agrato naḥ purāṇam*
> *vijaya-sakha-sakhīnāṁ gīyatāṁ tat-prasaṅgaḥ*
> *kṣapita-kucarujas te kalpayantīṣṭam iṣṭāḥ*

"Dear bumblebee, Lord Kṛṣṇa has no residence here, but we know Him as Yadupati [the King of the Yadu dynasty]. We know Him very well, and therefore we are not interested in hearing any more songs about Him. It would be better for you to go sing to those who are now very dear to Kṛṣṇa. Those women of Mathurā have now achieved the opportunity to be embraced by Him. They are His beloveds now, and therefore He has relieved the burning in their breasts. If you go there and sing your songs to those fortunate women, they will be very pleased, and they will honor you."

> *divi bhuvi ca rasāyāṁ kāḥ striyas tad durāpāḥ*
> *kapaṭa-rucira-hāsa-bhrūvi-jṛmbhasya yāḥ syuḥ*
> *caraṇa-raja upāste yasya bhūtir vayaṁ kā*
> *api ca kṛpaṇa-pakṣe hy uttamaśloka-śabdaḥ*

"O collector of honey, Kṛṣṇa must be very sorry not to see us gopīs. Surely He is afflicted by memories of our pastimes. Therefore He has sent you as a messenger to satisfy us. Do not speak to us! All the women in the three worlds where death is inevitable—the heavenly, middle and lower planets-are very easily available to Kṛṣṇa because His curved eyebrows are so attractive. Moreover, He is always served very faithfully by the goddess of fortune. In comparison with her, we are most insignificant. Indeed, we are nothing. Yet although He is very cunning, Kṛṣṇa is also very charitable. You may inform Him that He is praised for His kindness to unfortunate persons and that He is therefore known as Uttamaśloka, one who is praised by chosen words and verses."

> *visṛja śirasi pādaṁ vedmy ahaṁ cāṭukārair*
> *anunaya-viduṣas te 'bhyetya dautyair mukundāt*
> *svakṛta iha visṛṣṭāpatya-paty-anya-lokā*
> *vyasṛjad akṛta-cetāḥ kiṁ nu sandheyam asmin*

"You are buzzing at My feet just to be forgiven for your past offenses. Kindly go away from My feet! I know that Mukunda has taught you to speak very sweet, flattering words like this and to act as His messenger. These are certainly clever tricks, My dear bumblebee, but I can understand them. This is Kṛṣṇa's offense. Do not tell Kṛṣṇa what I have said, although I know that you are very envious. We *gopīs* have given up our husbands, our sons, and all the religious principles that promise better births, and now we have no other business then serving Kṛṣṇa. Yet Kṛṣṇa, by

controlling His mind, has easily forgotten us. Therefore, don't speak of Him any more. Let us forget our relationship."

> *mṛgayur iva kapīndraṁ vivyadhe lubdha-dharmā*
> *striyam akṛta-virūpāṁ strī-jitaḥ kāmayānām*
> *balim api balim attvāveṣṭayad dhvāṅkṣavad yas*
> *tad alam asita-sakhyair dustyajas tat-kathārthaḥ*

"When we remember the past births of Kṛṣṇa, My dear bumblebee, we are very afraid of Him. In His incarnation as Lord Rāmacandra, He acted just like a hunter and unjustly killed His friend Vāli. Lusty Śūrpaṇakhā came to satisfy Rāmacandra's desires, but He was so attached to Sītādevī that He cut off Śūrpaṇakhā's nose. In His incarnation as Vāmanadeva, He plundered Bali Mahārāja and took all his possessions, cheating him on the pretext of accepting worship from him. Vāmanadeva caught Bali Mahārāja exactly as one catches a crow. My dear bumblebee, it is not very good to make friends with such a person. I know that once one begins to talk about Kṛṣṇa, it is very difficult to stop, and I admit that I have insufficient strength to give up talking about Him."

> *yad-anucarita-līlā-karṇa-pīyuṣa-vipruṭ*
> *sakṛd adana-vidhūta-dvandva-dharmā vinaṣṭāḥ*
> *sapadi gṛha-kuṭumbaṁ dīnam utsṛjya dīnā*
> *bahava iha vihaṅgā bhikṣu-caryāṁ caranti*

"Topics about Kṛṣṇa are so powerful that they destroy the four religious principles-religion, economic development, sense gratification and liberation. Anyone who drinks even a small drop of *kṛṣṇa-kathā* through aural reception is freed from all material attachment and envy. Like a bird with no means of subsistence, such a person becomes a mendicant and lives by begging. Ordinary household affairs become miserable for him, and without attachment he suddenly gives up everything. Although such renunciation is quite suitable, because I am a woman I am unable to adopt it."

> *vayam ṛtam iva jihma-vyāhṛtaṁ śraddadhānāḥ*
> *kulikarutam ivājñāḥ kṛṣṇa-vadhvo hiraṇyaḥ*
> *dadṛśur asakṛd etat tan-nakha-sparśatīvra-*
> *smararuja upamantrin bhaṇyatām anya-vārtā*

"O My dear messenger, I am just like a foolish bird that hears the sweet songs of a hunter, believes in them due to simplicity, and is then pierced in the heart and made to suffer all kinds of miseries. Because we believed in Kṛṣṇa's words, we have suffered great pain. Indeed, the touch of Kṛṣṇa's nails has injured our faces. He has caused us so much pain! Therefore, you should give up topics concerning Him and talk about something else."

After hearing all these statements from Śrīmatī Rādhikā, the bumblebee left and then returned. After some thought, the *gopī* said:

priya-sakha punar āgāḥ preyasā preṣitaḥ kiṁ
varaya kim anurundhe mānanīyo 'si me 'ṅga
nayasi katham ihāsmān dustyaja-dvandva-pārśvaṁ
satatam urasi saumya śrīr vadhūḥ sākamāste

"You are Kṛṣṇa's very dear friend, and by His order you have come here again. Therefore you are worshipable for Me. O best of messengers, tell Me now, what is your request? What do you want? Kṛṣṇa cannot give up conjugal love, and therefore I understand that you have come here to take us to Him. But how will you do that? We know many goddesses of fortune now reside at Kṛṣṇa's chest, and they constantly serve Kṛṣṇa better than we can."

Praising the bumblebee for its sobriety, She began to speak in great jubilation.

api bata madhu-puryām ārya-putro 'dhunā 'ste
smarati sa pitṛ-gehān saumya bandhūṁś ca gopān
kvacid api sa kathā naḥ kiṅkarīṇāṁ gṛṇīte
bhujam aguru-sugandhaṁ mūrdhny adhāsyat kadā nu

"Kṛṣṇa is now living like a gentleman at the Gurukula in Mathurā, forgetting all the *gopīs* of Vṛndāvana. But does He not remember the sweet house of His father, Nanda Mahārāja? We are all naturally His maidservants. Does He not remember us? Does He ever speak about us, or has He forgotten us completely?

Will He ever forgive us and once again touch us with those hands fragrant with the scent of *aguru*?"

antya.19.108

> *mahiṣīra gīta yena 'daśame'ra śeṣe*
> *paṇḍite nā bujhe tāra artha-viśeṣe*

SYNONYMS

mahiṣīra—of the queens; *gīta*—the songs; *yena*—just as; *daśamera*—of the Tenth Canto; *śeṣe*—at the end; *paṇḍite*—very learned scholars; *nā*—not; *bujhe*—understand; *tāra*—its; *artha-viśeṣe*—particular meaning.

TRANSLATION

The songs of the queens at Dvārakā, which are mentioned at the end of the Tenth Canto of Śrīmad-Bhāgavatam, have a very special meaning. They are not understood even by the most learned scholars.

PURPORT

These songs of *Śrīmad-Bhāgavatam* are verses 15-24 of the Ninetieth Chapter of the Tenth Canto.

> *kurari vilapasi tvaṁ vīta-nidrā na śeṣe*
> *svapiti jagati rātryām īśvaro gupta-bodhaḥ*

vayam iva sakhi kaccid gāḍha-nirbhinna-cetā
nalina-nayana-hāsodāra-līlekṣitena

All the queens incessantly thought of Kṛṣṇa. After their pastimes in the water, the queens said, "Our dear friend the osprey, Kṛṣṇa is now asleep, but we stay awake at night because of Him. You laugh at us when you see us awake at night, but why are you not sleeping? You seem absorbed in thoughts of Kṛṣṇa. Have you also been pierced by Kṛṣṇa's smile? His smile is very sweet. One who is pierced by such an arrow is very fortunate."

netre nimīlayasi naktam adṛṣṭa-bandhus
tvam roravīṣi karuṇaṁ bata cakravāki
dāsyaṁ gatā vayam ivācyuta-pāda-juṣṭāṁ
kiṁ vā srajaṁ spṛhayase kabareṇa voḍhum

"O *cakravāki,* you keep your eyes wide open at night because you cannot see your friend. Indeed, you are suffering very much. Is it because of compassion that you are crying, or are you trying to capture Kṛṣṇa by remembering Him? Having been touched by the lotus feet of Kṛṣṇa, all the queens are very happy. Are you crying to wear Kṛṣṇa's garland on your head? Please answer these questions clearly, O *cakravāki,* so that we can understand."

bho bhoḥ sadā niṣṭanase udanvann
alabdha-nidro 'dhigata-prajāgaraḥ
kiṁ vā mukundāpahṛtātma-lāñchanaḥ
prāptāṁ daśāṁ tvaṁ ca gato duratyayām

"O ocean, you have no opportunity to sleep quietly at night. Instead, you are always awake and crying. You have received this benediction, and your heart is broken just like ours. Mukunda's business with us is simply to smear our marks of *kuṅkuma*. O ocean, you suffer as much as we."

> *tvaṁ yakṣmaṇā balavatāsi gṛhīta indo*
> *kṣīṇas tamo na nija-dīdhitibhiḥ kṣiṇoṣi*
> *kaccin mukunda-gaditāni yathā vayaṁ tvaṁ*
> *vismṛtya bhoḥ sthagita-gīr upalakṣyase naḥ*

"O moon, you appear to be suffering from a severe fever, perhaps tuberculosis. Indeed, your effulgence does not have the strength to destroy the darkness. Have you become mad after hearing the songs of Kṛṣṇa? Is that why you are silent? Seeing your suffering, we feel that you are one of us."

> *kiṁ tvācaritam asmābhir*
> *malayānila te 'priyam*
> *govindāpāṅga-nirbhinne*
> *hṛdīrayasi naḥ smaran*

"O Malayan breeze, kindly tell us what wrong we have done to you. Why do you fan the flames of desire in our hearts? We have been pierced by the arrow of Govinda's glance, for He is perfect in the art of awakening the influence of Cupid."

> *megha śrīmaṁs tvam asi dayito yādavendrasya*
> *nūnaṁ*

śrīvatsāṅkaṁ vayam iva bhavān dhyāyati prema-baddhaḥ
atyutkaṇṭhaḥ śabala-hṛdayo 'smad-vidho bāṣpa-dhārāḥ
smṛtvā smṛtvā visṛjasi muhur duḥkha-das tat-prasaṅgaḥ

"Dear cloud, O friend of Kṛṣṇa's, are you thinking of the Śrīvatsa symbol on Kṛṣṇa's chest like us queens engaged in loving affairs with Him? You are absorbed in meditation, remembering the association of Kṛṣṇa, and thus you shed tears of misery."

priya-rāva-padāni bhāṣase
mṛta-saṁjīvikayānayā girā
karavāṇi kim adya te priyaṁ
vada me valgita-kaṇṭha kokila

"Dear cuckoo, you possess a very sweet voice, and you are very expert in imitating others. You could excite even a dead body with your voice. Therefore, tell the queens that good behavior is their proper duty."

na calasi na vadasy udāra-buddhe
kṣiti-dhara cintyase mahāntam artham
api bata vasudeva-nandanāṅghriṁ
vayam iva kāmayase stanair vidhartum

"O magnanimous mountain, you are very grave and sober, absorbed in thoughts of doing something very great. Like us, you have vowed to keep within your heart the lotus feet of Kṛṣṇa, the son of Vasudeva."

> *śuṣyad-ghradāḥ karśitā bata sindhu-patnyaḥ*
> *sampraty-apāsta-kamala-śriya-iṣṭa-bhartuḥ*
> *yadvad vayaṁ madhu-pateḥ praṇayāvalokam*
> *aprāpya muṣṭa-hṛdayāḥ puru-karṣitāḥ sma*

"O rivers, wives of the ocean, we see that the ocean does not give you happiness. Thus you have almost dried up, and you no longer bear beautiful lotuses. The lotuses have become skinny, and even in the sunshine they are devoid of all pleasure. Similarly, the hearts of us poor queens are all dried up, and our bodies are skinny because we are now devoid of loving affairs with Madhupati. Are you, like us, dry and without beauty because you are devoid of Kṛṣṇa's loving glance?"

> *haṁsa svāgatam āsyatāṁ piba payo brūhy aṅga*
> *śaureḥ kathāṁ*
> *dūtaṁ tvāṁ nu vidāma kaccid ajitaḥ svasty āsta*
> *uktaṁ purā*
> *kiṁ vā naś cala-sauhṛdaḥ smarati taṁ kasmād*
> *bhajāmo vayaṁ*
> *kṣaudrālāpaya-kāmadaṁ śriyamṛte saivaika-niṣṭhā*
> *striyām*

"O swan, you have come here so happily! Let us welcome you. We understand that you are always Kṛṣṇa's messenger. Now while you drink this milk, tell us what His message is. Has Kṛṣṇa said something about us to you? May we inquire from you whether Kṛṣṇa is happy? We want to know. Does He remember us? We know that the goddess of fortune is serving Him alone. We are simply maidservants. How can we worship He who speaks sweet words but never fulfills our desires?"

antya.19.109

> *mahāprabhu-nityānanda, doṅhāra dāsera dāsa*
> *yāre kṛpā karena, tāra haya ithe viśvāsa*

SYNONYMS

mahāprabhu—Śrī Caitanya Mahāprabhu; *nityānanda*—Lord Nityānanda; *doṅhāra dāsera dāsa*—I am a servant of the servant of the servants of these two personalities; *yāre kṛpā karena*—if anyone is favored by Them; *tāra haya*—he certainly maintains; *ithe viśvāsa*—faith in all these affairs.

TRANSLATION

If one becomes a servant of the servants of Śrī Caitanya Mahāprabhu and Lord Nityānanda Prabhu and is favored by Them, he can believe in all these discourses.

antya.19.110

> *śraddhā kari, śuna ihā, śunite mahā-sukha*
> *khaṇḍibe ādhyātmikādi kutarkādi-duḥkha*

SYNONYMS

śraddhā kari—with great faith; *śuna*—hear; *ihā*—all these topics; *śunite*—even to hear; *mahā-sukha*—great pleasure; *khaṇḍibe*—it will destroy; *ādhyātmika-ādi*—all distresses due to the body, mind and so on; *kutarka-ādi-duḥkha*—and the miserable conditions arising from the use of false arguments.

TRANSLATION

Just try to hear these topics with faith, for there is great pleasure even in hearing them. That hearing will destroy all miseries pertaining to the body, mind and other living entities, and the unhappiness of false arguments as well.

antya.19.111

> *caitanya-caritāmṛta—nitya-nūtana*
> *śunite śunite juḍāya hṛdaya-śravaṇa*

SYNONYMS

caitanya-carita-amṛta—the book named *Caitanya-caritāmṛta*; *nitya-nūtana*—always fresh; *śunite śunite*—by hearing and hearing; *juḍāya*—becomes pacified; *hṛdaya-śravaṇa*—the ear and heart.

TRANSLATION

Caitanya-caritāmṛta is ever-increasingly fresh. Continuously hearing it pacifies one's heart and ear.

antya.19.112

> *śrī-rūpa-raghunātha-pade yāra āśa*
> *caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps. *Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Nineteenth Chapter,*

describing the Lord's devotion to His mother, His mad speeches in separation from Kṛṣṇa, His rubbing His face against the walls, and His dancing in the Jagannātha-vallabha garden.

Chapter 20

antya.20.1

premodbhāvita-harṣerṣyod-
vega-dainyārti-miśritam
lapitaṁ gauracandrasya
bhāgyavadbhir niṣevyate

SYNONYMS

prema-udbhāvita—produced from ecstatic love and emotion; *harṣa*—jubilation; *īrṣyā*—envy; *udvega*—agitation; *dainya*—submissiveness; *ārti*—grief; *miśritam*—mixed with; *lapitam*—talks like those of a crazy man; *gaura-candrasya*—of Śrī Caitanya Mahāprabhu; *bhāgyavadbhiḥ*—by the most fortunate; *niṣevyate*—is enjoyable.

TRANSLATION

Only the most fortunate will relish the mad words of Śrī Caitanya Mahāprabhu, which mixed with jubilation, envy, agitation, submissiveness and grief, all produced by ecstatic loving emotions.

antya.20.2

> *jaya jaya gauracandra jaya nityānanda*
> *jayādvaita-candra jaya gaura-bhakta-vṛnda*

SYNONYMS

jaya jaya—all glories; *gauracandra*—to Lord Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Lord Nityānanda Prabhu; *jaya*—all glories; *advaita-candra*—to Advaita Prabhu; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaitacandra! And all glories to all the devotees of Śrī Caitanya Mahāprabhu!

antya.20.3

> *ei-mata mahāprabhu vaise nīlācale*
> *rajanī-divase kṛṣṇa-virahe vihvale*

SYNONYMS

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *vaise nīlācale*—resided at Nīlācala; *rajanī-divase*—day and night;

kṛṣṇa-virahe—because of separation from Kṛṣṇa; *vihvale*—overwhelmed.

TRANSLATION

While Śrī Caitanya Mahāprabhu thus resided at Jagannātha Purī [Nīlācala], He was continuously overwhelmed, night and day, by separation from Kṛṣṇa.

antya.20.4

> *svarūpa, rāmānanda,—ei duijana-sane*
> *rātri-dine rasa-gīta-śloka āsvādane*

SYNONYMS

svarūpa—Svarūpa Dāmodara Gosvāmī; *rāmānanda*—Rāmānanda Rāya; *ei*—these; *dui-jana-sane*—with two persons; *rātri-dine*—night and day; *rasa-gīta-śloka*—verses and songs containing the mellows of transcendental bliss; *āsvādane*—in tasting.

TRANSLATION

Day and night He tasted transcendental blissful songs and verses with two associates, namely Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya.

antya.20.5

> *nānā-bhāva uṭhe prabhura harṣa, śoka, roṣa*
> *dainyodvega-ārti utkaṇṭhā, santoṣa*

SYNONYMS

nānā-bhāva—all kinds of emotion; *uṭhe*—awaken; *prabhura*—of Śrī Caitanya Mahāprabhu; *harṣa*—jubilation; *śoka*—lamentation; *roṣa*—anger; *dainya*—humility; *udvega*—anxiety; *ārti*—grief; *utkaṇṭhā*—more eagerness; *santoṣa*—satisfaction.

TRANSLATION

He relished the symptoms of various transcendental emotions such as jubilation, lamentation, anger, humility, anxiety, grief, eagerness and satisfaction.

antya.20.6

> *sei sei bhāve nija-śloka paḍiyā*
> *ślokera artha āsvādaye dui-bandhu lañā*

SYNONYMS

sei sei bhāve—in that particular emotion; *nija-śloka paḍiyā*—reciting His own verses; *ślokera*—of the verses; *artha*—meaning; *āsvādaye*—tastes; *dui-bandhu lañā*—with two friends.

TRANSLATION

He would recite His own verses, expressing their meanings and emotions, and thus enjoy tasting them with these two friends.

antya.20.7

> *kona dine kona bhāve śloka-paṭhana*
> *sei śloka āsvādite rātri-jāgaraṇa*

SYNONYMS

kona dine—sometimes; *kona bhāve*—in some emotion; *śloka-paṭhana*—reciting the verses; *sei śloka*—those verses; *āsvādite*—to taste; *rātri-jāgaraṇa*—keeping awake at night.

TRANSLATION

Sometimes the Lord would be absorbed in a particular emotion and would stay awake all night reciting related verses and relishing their taste.

antya.20.8

> *harṣe prabhu kahena,—"śuna svarūpa-rāma-rāya*
> *nāma-saṅkīrtana—kalau parama upāya*

SYNONYMS

harṣe—in jubilation; *prabhu*—Śrī Caitanya Mahāprabhu; *kahena*—says; *śuna*—please hear; *svarūpa-rāma-rāya*—My dear Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya; *nāma-saṅkīrtana*—chanting of the holy name of the Lord; *kalau*—in the age of Kali; *parama upāya*—the most feasible means for deliverance.

TRANSLATION

In great jubilation, Śrī Caitanya Mahāprabhu said, "My dear Svarūpa Dāmodara and Rāmānanda Rāya, know from Me that chanting of the holy names is the most feasible means of salvation in this age of Kali.

antya.20.9

> *saṅkīrtana-yajñe kalau kṛṣṇa-ārādhana*
> *sei ta' sumedhā pāya kṛṣṇera caraṇa*

SYNONYMS

saṅkīrtana-yajñe—performing the *yajña* of chanting the Hare Kṛṣṇa *mantra*; *kalau*—in this age of Kali; *kṛṣṇa-ārādhana*—the process of worshiping Kṛṣṇa; *sei ta'*—such persons; *su-medhā*—greatly intelligent; *pāya*—get; *kṛṣṇera caraṇa*—shelter at the lotus feet of Kṛṣṇa.

TRANSLATION

"In this age of Kali, the process of worshiping Kṛṣṇa is to perform sacrifice by chanting the holy name of the Lord. One who does so is certainly very intelligent, and he attains shelter at the lotus feet of Kṛṣṇa.

PURPORT

For further information, one may refer to the *Ādi-līlā,* Chapter Three, texts 77-78.

antya.20.10

> *kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ*
> *sāṅgopāṅgāstra-pārṣadam*
> *yajñaiḥ saṅkīrtana-prāyair*
> *yajanti hi sumedhasaḥ*

SYNONYMS

kṛṣṇa-varṇam—repeating the syllables *kṛṣ-ṇa*; *tviṣā*—with a luster; *akṛṣṇam*—not black (golden); *sa-aṅga*—with associates; *upāṅga*—servitors; *astra*—weapons; *pārṣadam*—confidential companions; *yajñaiḥ*—by sacrifice; *saṅkīrtana-prāyaiḥ*—consisting chiefly of congregational chanting; *yajanti*—they worship; *hi*—certainly; *su-medhasaḥ*—intelligent persons.

TRANSLATION

“ 'In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions.'

PURPORT

This verse is spoken by Saint Karabhājana in *Śrīmad-Bhāgavatam* (11.5.32). For further information, see *Ādi-līlā,* Chapter Three, text 52.

antya.20.11

> *nāma-saṅkīrtana haite sarvānartha-nāśa*
> *sarva-śubhodaya, kṛṣṇa-premera ullāsa*

SYNONYMS

nāma-saṅkīrtana—chanting of the holy names of the Lord; *haite*—from; *sarva-anartha-nāśa*—destruction of all undesirable things; *sarva-śubha-udaya*—awakening of all good fortune; *kṛṣṇa-premera ullāsa*—the beginning of the flow of love of Kṛṣṇa.

TRANSLATION

"Simply by chanting the holy name of Lord Kṛṣṇa, one can be freed from all undesirable habits. This is the means of awakening all good fortune and initiating the flow of waves of love for Kṛṣṇa.

antya.20.12

> *ceto-darpaṇa-mārjanaṁ bhava-mahā-dāvāgni-*
> *nirvāpaṇaṁ*
> *śreyaḥ-kairava-candrikā-vitaraṇaṁ vidyā-vadhū-*
> *jīvanam*
> *ānandāmbudhi-vardhanaṁ prati-padaṁ*
> *pūrṇāmṛtāsvādanaṁ*
> *sarvātma-snapanaṁ paraṁ vijayate śrī-kṛṣṇa-*
> *saṅkīrtanam*

SYNONYMS

cetaḥ—of the heart; *darpaṇa*—the mirror; *mārjanam*—cleansing; *bhava*—of material existence; *mahā-dāvāgni*—the blazing forest fire; *nirvāpaṇam*—extinguishing; *śreyaḥ*—of good fortune; *kairava*—the white lotus; *candrikā*—the moonshine; *vitaraṇam*—spreading; *vidyā*—of all education; *vadhū*—wife; *jīvanam*—the life; *ānanda*—of bliss; *ambudhi*—the ocean; *vardhanam*—increasing; *prati-padam*—at every step; *pūrṇa-amṛta*—of the full nectar; *āsvādanam*—giving a taste; *sarva*—for everyone; *ātma-snapanam*

—bathing of the self; *param*—transcendental; *vijayate*—let there be victory; *śrī-kṛṣṇa-saṅkīrtanam*—for the congregational chanting of the holy name of Kṛṣṇa.

TRANSLATION

"Let there be all victory for the chanting of the holy name of Lord Kṛṣṇa, which can cleanse the mirror of the heart and stop the miseries of the blazing fire of material existence. That chanting is the waxing moon that spreads the white lotus of good fortune for all living entities. It is the life and soul of all education. The chanting of the holy name of Kṛṣṇa expands the blissful ocean of transcendental life. It gives a cooling effect to everyone and enables one to taste full nectar at every step.

PURPORT

This is the first verse of Śrī Caitanya Mahāprabhu's *Śikṣāṣṭaka*. The other seven verses are found in texts 16, 21, 29, 32, 36, 39 and 47.

antya.20.13

> *saṅkīrtana haite pāpa-saṁsāra-nāśana*
> *citta-śuddhi, sarva-bhakti-sādhana-udgama*

SYNONYMS

saṅkīrtana haite—from the process of chanting the holy name; *pāpa-saṁsāra-nāśana*—annihilation of materialistic life resulting from sins; *citta-śuddhi*—cleansing of the heart; *sarva-bhakti*—all kinds of devotional service; *sādhana*—of the performances; *udgama*—awakening.

TRANSLATION

"By performing congregational chanting of the Hare Kṛṣṇa mantra, one can destroy the sinful condition of material existence, purify the unclean heart and awaken all varieties of devotional service.

antya.20.14

> *kṛṣṇa-premodgama, premāmṛta-āsvādana*
> *kṛṣṇa-prāpti, sevāmṛta-samudre majjana*

SYNONYMS

kṛṣṇa-prema-udgama—awakening of love for Kṛṣṇa; *prema-amṛta-āsvādana*—tasting of the transcendental bliss of love for Kṛṣṇa; *kṛṣṇa-prāpti*—attainment of the lotus feet of Kṛṣṇa; *sevā-amṛta*—of the nectar of service; *samudre*—in the ocean; *majjana*—immersing.

TRANSLATION

"The result of chanting is that one awakens his love for Kṛṣṇa and tastes transcendental bliss. Ultimately, one attains the association of Kṛṣṇa and engages in His devotional service, as if immersing himself in a great ocean of love."

antya.20.15

> *uṭhila viṣāda, dainya,—paḍe āpana-śloka*
> *yāhāra artha śuni' saba yāya duḥkha-śoka*

SYNONYMS

uṭhila viṣāda—there was awakening of lamentation; *dainya*—humility; *paḍe*—reads; *āpana-śloka*—His own verse; *yāhāra*—of which; *artha śuni'*—hearing the meaning; *saba*—all; *yāya*—go away; *duḥkha-śoka*—unhappiness and lamentation.

TRANSLATION

Lamentation and humility awoke within Śrī Caitanya Mahāprabhu, and He began reciting another of His own verses. By hearing the meaning of that verse, one can forget all unhappiness and lamentation.

antya.20.16

> *nāmnām akāri bahudhā nija-sarva-śaktis*
> *tatrārpitā niyamitaḥ smaraṇe na kālaḥ*
> *etādṛśī tava kṛpā bhagavan mamāpi*
> *durdaivam īdṛśam ihājani nānurāgaḥ*

SYNONYMS

nāmnām—of the holy names of the Lord; *akāri*—manifested; *bahudhā*—various kinds; *nija-sarva-śaktiḥ*—all kinds of personal potency; *tatra*—in that; *arpitā*—bestowed; *niyamitaḥ*—restricted; *smaraṇe*—in remembering; *na*—not; *kālaḥ*—consideration of time; *etādṛśī*—so much; *tava*—Your; *kṛpā*—mercy; *bhagavan*—O Lord; *mama*—My; *api*—although; *durdaivam*—misfortune; *īdṛśam*—such; *iha*—in this (the holy name); *ajani*—was born; *na*—not; *anurāgaḥ*—attachment.

TRANSLATION

"My Lord, O Supreme Personality of Godhead, in Your holy name there is all good fortune for the living entity, and therefore You have many names, such as Kṛṣṇa and Govinda, by which You expand Yourself. You have invested all Your potencies in those names, and there are no hard and fast rules for remembering them. My dear Lord, although You bestow such mercy upon the fallen, conditioned souls by liberally teaching Your holy

names, I am so unfortunate that I commit offenses while chanting the holy name, and therefore I do not achieve attachment for chanting.

antya.20.17

> *aneka-lokera vāñchā—aneka-prakāra*
> *kṛpāte karila aneka-nāmera pracāra*

SYNONYMS

aneka-lokera—of many persons; *vāñchā*—the desires; *aneka-prakāra*—of many varieties; *kṛpāte*—by Your mercy; *karila*—You have done; *aneka*—various; *nāmera*—of the holy names; *pracāra*—broadcasting.

TRANSLATION

"Because people vary in their desires, You have distributed various holy names by Your mercy.

antya.20.18

> *khāite śuite yathā tathā nāma laya*
> *kāla-deśa-niyama nāhi, sarva siddhi haya*

SYNONYMS

khāite—eating; *śuite*—lying down; *yathā*—as; *tathā*—so; *nāma laya*—one takes the holy name; *kāla*—in time; *deśa*—in place; *niyama*—regulation; *nāhi*—there is not; *sarva siddhi haya*—there is all perfection.

TRANSLATION

"Regardless of time or place, one who chants the holy name, even while eating or sleeping, attains all perfection.

antya.20.19

> *"sarva-śakti nāme dilā kariyā vibhāga*
> *āmāra durdaiva,—nāme nāhi anurāga!!"*

SYNONYMS

sarva-śakti—all potencies; *nāme*—in the holy name; *dilā*—You have bestowed; *kariyā vibhāga*—making separation; *āmāra durdaiva*—My misfortune; *nāme*—for chanting the holy names; *nāhi*—there is not; *anurāga*—attachment.

TRANSLATION

"You have invested Your full potencies in each individual holy name, but I am so unfortunate that I have no attachment for chanting Your holy names."

antya.20.20

> *ye-rūpe la-ile nāma prema upajaya*
> *tāhāra lakṣaṇa śuna, svarūpa-rāma-rāya*

SYNONYMS

ye-rūpe—by which process; *la-ile*—if chanting; *nāma*—the holy name; *prema upajaya*—dormant love of Kṛṣṇa awakens; *tāhāra lakṣaṇa śuna*—just hear the symptom of that; *svarūpa-rāma-rāya*—O Svarūpa Dāmodara and Rāmānanda Rāya.

TRANSLATION

Śrī Caitanya Mahāprabhu continued, "O Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya, hear from Me the symptoms of how one should chant the Hare Kṛṣṇa mahā-mantra to awaken very easily one's dormant love for Kṛṣṇa.

antya.20.21

> *tṛṇād api sunīcena*
> *taror iva sahiṣṇunā*
> *amāninā mānadena*
> *kīrtanīyaḥ sadā hariḥ*

SYNONYMS

tṛṇāt api—than downtrodden grass; *sunīcena*—being lower; *taroḥ*—than a tree; *iva*—like; *sahiṣṇunā*—with tolerance; *amāninā*—without being puffed up by false pride; *mānadena*—giving respect to all; *kīrtanīyaḥ*—to be chanted; *sadā*—always; *hariḥ*—the holy name of the Lord.

TRANSLATION

"One who thinks himself lower than the grass, who is more tolerant than a tree, and who does not expect personal honor but is always prepared to give all respect to others can very easily always chant the holy name of the Lord.

antya.20.22

> *uttama hañā āpanāke māne tṛṇādhama*
> *dui-prakāre sahiṣṇutā kare vṛkṣa-sama*

SYNONYMS

uttama hañā—although being very exalted; *āpanāke*—himself; *māne*—thinks; *tṛṇa-adhama*—lower than a blade of the grass on the ground; *dui-prakāre*—in two ways; *sahiṣṇutā*—tolerance; *kare*—performs; *vṛkṣa-sama*—like the tree.

TRANSLATION

"These are the symptoms of one who chants the Hare Kṛṣṇa mahā-mantra. Although he is very exalted, he thinks himself lower than the grass on the ground, and like a tree, he tolerates everything in two ways.

antya.20.23

> *vṛkṣa yena kāṭileha kichu nā bolaya*
> *śukāñā maileha kāre pānī nā māgaya*

SYNONYMS

vṛkṣa—a tree; *yena*—as; *kāṭileha*—when it is cut; *kichu nā bolaya*—does not say anything; *śukāñā*—drying up; *maileha*—if dying; *kāre*—anyone; *pāni*—water; *nā māgaya*—does not ask for.

TRANSLATION

"When a tree is cut down, it does not protest, and even when drying up, it does not ask anyone for water.

antya.20.24

> *yei ye māgaye, tāre deya āpana-dhana*
> *gharma-vṛṣṭi sahe, ānera karaye rakṣaṇa*

SYNONYMS

yei ye māgaye—if anyone asks anything from the tree; *tāre*—unto him; *deya*—gives; *āpana-dhana*—its own wealth; *gharma-vṛṣṭi*—the scorching heat of the sun and torrents of rain; *sahe*—tolerates; *ānera*—to others; *karaye rakṣaṇa*—gives protection.

TRANSLATION

"The tree delivers its fruits, flowers and whatever it possesses to anyone and everyone. It tolerates scorching heat and torrents of rain, yet it still gives shelter to others.

antya.20.25

> *uttama hañā vaiṣṇava habe nirabhimāna*
> *jīve sammāna dibe jāni' 'kṛṣṇa'-adhiṣṭhāna*

SYNONYMS

uttama hañā—although being very exalted; *vaiṣṇava*—a devotee; *habe*—should become; *nirabhimāna*—without pride; *jīve*—to all living entities; *sammāna dibe*—should give respect; *jāni'*—knowing; *kṛṣṇa-adhiṣṭhāna*—the residing place of Kṛṣṇa.

TRANSLATION

"Although a Vaiṣṇava is the most exalted person, he is prideless and gives all respect to everyone, knowing everyone to be the resting place of Kṛṣṇa.

antya.20.26

> *ei-mata hañā yei kṛṣṇa-nāma laya*
> *śrī-kṛṣṇa-caraṇe tāṅra prema upajaya*

SYNONYMS

ei-mata—in this way; *hañā*—becoming; *yei*—anyone who; *kṛṣṇa-nāma laya*—chants the holy name of Kṛṣṇa; *śrī-kṛṣṇa-caraṇe*—at the lotus feet of Lord Kṛṣṇa; *tāṅra*—his; *prema upajaya*—love of Kṛṣṇa awakens.

TRANSLATION

"If one chants the holy name of Lord Kṛṣṇa in this manner, he will certainly awaken his dormant love for Kṛṣṇa's lotus feet."

antya.20.27

> *kahite kahite prabhura dainya bāḍilā*
> *'śuddha-bhakti' kṛṣṇa-ṭhāñi māgite lāgilā*

SYNONYMS

kahite kahite—speaking like this; *prabhura*—of Śrī Caitanya Mahāprabhu; *dainya*—humility; *bāḍilā*—increased; *śuddha-bhakti*—pure devotional service; *kṛṣṇa-ṭhāñi*—from Kṛṣṇa; *māgite lāgilā*—began to pray for.

TRANSLATION

As Lord Caitanya spoke in this way, His humility increased, and He began praying to Kṛṣṇa that He could discharge pure devotional service.

antya.20.28

> *premera svabhāva—yāhāṅ premera sambandha*
> *sei māne,—'kṛṣṇe mora nāhi prema-gandha'*

SYNONYMS

premera sva-bhāva—the nature of love of Godhead; *yāhāṅ*—where; *premera sambandha*—a relationship of love of Godhead; *sei māne*—he recognizes; *kṛṣṇe*—unto Lord Kṛṣṇa; *mora*—my; *nāhi*—there is not; *prema-gandha*—even a scent of love of Godhead.

TRANSLATION

Wherever there is a relationship of love of Godhead, its natural symptom is that the devotee does not think

himself a devotee. Instead, he always thinks that he has not even a drop of love for Kṛṣṇa.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that persons who are actually very poor because they possess not even a drop of love of Godhead or pure devotional service falsely advertise themselves as great devotees, although they cannot at any time relish the transcendental bliss of devotional service. A class of so-called devotees known as *prākṛta-sahajiyās* sometimes display devotional symptoms to exhibit their good fortune. They are pretending, however, because these devotional features are only external. The *prākṛta-sahajiyās* exhibit these symptoms to advertise their so-called advancement in love of Kṛṣṇa, but instead of praising the *prākṛta-sahajiyās* for their symptoms of transcendental ecstasy, pure devotees do not like to associate with them. It is not advisable to equate the *prākṛta-sahajiyās* with pure devotees. When one is actually advanced in ecstatic love of Kṛṣṇa, he does not try to advertise himself. Instead, he endeavors more and more to render service to the Lord.

The *prākṛta-sahajiyās* sometimes criticize pure devotees by calling them philosophers, learned scholars, knowers of the truth, or minute observers, but not devotees. On the other hand, they depict themselves as the most advanced, transcendentally blissful devotees, deeply absorbed in devotional service and mad to taste transcendental mellows. They also describe themselves as the most advanced devotees in spontaneous love, as knowers

of transcendental mellows, as the topmost devotees in conjugal love of Kṛṣṇa, and so on. Not actually knowing the transcendental nature of love of God, they accept their material emotions to be indicative of advancement. In this way they pollute the process of devotional service. To try to become writers of Vaiṣṇava literature, they introduce their material conceptions of life into pure devotional service. Because of their material conceptions, they advertise themselves as knowers of transcendental mellows, but they do not understand the transcendental nature of devotional service.

antya.20.29

> *na dhanaṁ na janaṁ na sundarīṁ*
> *kavitāṁ vā jagadīśa kāmaye*
> *mama janmani jamanīśvare*
> *bhavatād bhaktir ahaitukī tvayi*

SYNONYMS

na—not; *dhanam*—riches; *na*—not; *janam*—followers; *na*—not; *sundarīm*—a very beautiful woman; *kavitām*—fruitive activities described in flowery language; *vā*—or; *jagat-īśa*—O Lord of the universe; *kāmaye*—I desire; *mama*—My; *janmani*—in birth; *janmani*—after birth; *īśvare*—unto the Supreme Personality of Godhead; *bhavatāt*—let there be; *bhaktiḥ*—devotional service; *ahaitukī*—with no motives; *tvayi*—unto You.

TRANSLATION

"O Lord of the universe, I do not desire material wealth, materialistic followers, a beautiful wife or fruitive activities described in flowery language. All I want, life after life, is unmotivated devotional service to You.

antya.20.30

> *dhana, jana nāhi māgoṅ, kavitā sundarī*
> *'śuddha-bhakti' deha' more, kṛṣṇa kṛpā kari'*

SYNONYMS

dhana—wealth; *jana*—followers; *nāhi*—do not; *māgoṅ*—I want; *kavitā sundarī*—a beautiful wife or fruitive activities; *śuddha-bhakti*—pure devotional service; *deha*—please award; *more*—unto Me; *kṛṣṇa*—O Lord Kṛṣṇa; *kṛpā kari'*—becoming merciful.

TRANSLATION

"My dear Lord Kṛṣṇa, I do not want material wealth from You, nor do I want followers, a beautiful wife or the results of fruitive activities. I only pray that by Your causeless mercy You give Me pure devotional service to You, life after life.

antya.20.31

ati-dainye punaḥ māge dāsya-bhakti-dāna
āpanāre kare saṁsārī jīva-abhimāna

SYNONYMS

ati-dainye—in great humility; *punaḥ*—again; *māge*—begs; *dāsya-bhakti-dāna*—the awarding of devotion in servitude; *āpanāre*—to Himself; *kare*—does; *saṁsārī*—materialistic; *jīva-abhimāna*—conception as a conditioned soul.

TRANSLATION

In great humility, considering Himself a conditioned soul of the material world, Śrī Caitanya Mahāprabhu again expressed His desire to be endowed with service to the Lord.

antya.20.32

ayi nanda-tanuja kiṅkaraṁ
patitaṁ māṁ viṣame bhavāmbudhau
kṛpayā tava pāda-paṅkaja-
sthita-dhūlī-sadṛśaṁ vicintaya

SYNONYMS

ayi—oh, My Lord; *nanda-tanuja*—the son of Nanda Mahārāja, Kṛṣṇa; *kiṅkaram*—the servant; *patitam*—fallen; *mām*—Me; *viṣame*—horrible; *bhava-ambudhau*—in the ocean of nescience; *kṛpayā*—by causeless mercy; *tava*—Your; *pāda-paṅkaja*—lotus feet; *sthita*—situated at; *dhūlī-sadṛśam*—like a particle of dust; *vicintaya*—kindly consider.

TRANSLATION

"Oh, My Lord, O Kṛṣṇa, son of Mahārāja Nanda, I am Your eternal servant, but because of My own fruitive acts, I have fallen in this horrible ocean of nescience. Now please be causelessly merciful to Me. Consider Me a particle of dust at Your lotus feet.

antya.20.33

> *"tomāra nitya-dāsa mui, tomā pāsariyā*
> *paḍiyāchoṅ bhavārṇave māyā-baddha hañā*

SYNONYMS

tomāra—Your; *nitya-dāsa*—eternal servant; *mui*—I; *tomā pāsariyā*—forgetting Your Lordship; *paḍiyāchoṅ*—I have fallen; *bhava-arṇave*—in the ocean of nescience; *māyā-baddha hañā*—becoming conditioned by the external energy.

TRANSLATION

"I am Your eternal servant, but I forgot Your Lordship. Now I have fallen in the ocean of nescience and have been conditioned by the external energy.

antya.20.34

> *kṛpā kari' kara more pada-dhūli-sama*
> *tomāra sevaka karoṅ tomāra sevana"*

SYNONYMS

kṛpā kari'—being merciful; *kara*—make; *more*—Me; *pada-dhūli-sama*—like a particle of dust at Your lotus feet; *tomāra sevaka*—as I am Your eternal servant; *karoṅ*—let Me be engaged; *tomāra sevana*—in Your service.

TRANSLATION

"Be causelessly merciful to Me by giving Me a place with the particles of dust at Your lotus feet so that I may engage in the service of Your Lordship as Your eternal servant."

antya.20.35

> *punaḥ ati-utkaṇṭhā, dainya ha-ila udgama*
> *kṛṣṇa-ṭhāñi māge prema-nāma-saṅkīrtana*

SYNONYMS

punaḥ—again; *ati-utkaṇṭhā*—great eagerness; *dainya*—humility; *ha-ila udgama*—was awakened; *kṛṣṇa-thāñi*—from Lord Kṛṣṇa; *māge*—prays for; *prema*—in ecstatic love; *nāma-saṅkīrtana*—chanting the *mahā-mantra*.

TRANSLATION

Natural humility and eagerness then awoke in Lord Śrī Caitanya Mahāprabhu. He prayed to Kṛṣṇa to be able to chant the mahā-mantra in ecstatic love.

antya.20.36

> *nayanaṁ galad-aśru-dhārayā*
> *vadanaṁ gadgada-ruddhayā girā*
> *pulakair nicitaṁ vapuḥ kadā,*
> *tava nāma-grahaṇe bhaviṣyati*

SYNONYMS

nayanam—the eyes; *galat-aśru-dhārayā*—by streams of tears running down; *vadanam*—mouth; *gadgada*—faltering; *ruddhayā*—choked up; *girā*—with words; *pulakaiḥ*—with erection of the hairs due to transcendental happiness; *nicitam*—covered; *vapuḥ*—the body; *kadā*—when; *tava*—Your; *nāma-grahaṇe*—in chanting the name; *bhaviṣyati*—will be.

TRANSLATION

"My dear Lord, when will My eyes be beautified by filling with tears that constantly glide down as I chant Your holy name? When will My voice falter and all the hairs on My body stand erect in transcendental happiness as I chant Your holy name?

antya.20.37

> *"prema-dhana vinā vyartha daridra jīvana*
> *'dāsa' kari' vetana more deha prema-dhana"*

SYNONYMS

prema-dhana—the wealth of ecstatic love; *vinā*—without; *vyartha*—useless; *daridra jīvana*—poor life; *dāsa kari'*—accepting as Your eternal servant; *vetana*—salary; *more*—unto Me; *deha*—give; *prema-dhana*—the treasure of love of Godhead.

TRANSLATION

"Without love of Godhead, My life is useless. Therefore I pray that You accept Me as Your servant and give Me the salary of ecstatic love of God."

antya.20.38

> *rasāntarāveśe ha-ila viyoga-sphuraṇa*
> *udvega, viṣāda, dainye kare pralapana*

SYNONYMS

rasa-antara-āveśe—in the ecstatic love of different mellows; *ha-ila*—there was; *viyoga-sphuraṇa*—awakening of separation; *udvega*—distress; *viṣāda*—moroseness; *dainye*—humility; *kare pralapana*—speaks like a crazy person.

TRANSLATION

Separation from Kṛṣṇa awoke various mellows of distress, lamentation and humility. Thus Śrī Caitanya Mahāprabhu spoke like a crazy man.

antya.20.39

> *yugāyitaṁ nimeṣeṇa*
> *cakṣuṣā prāvṛṣāyitam*
> *śūnyāyitaṁ jagat sarvaṁ*
> *govinda-viraheṇa me*

SYNONYMS

yugāyitam—appearing like a great millennium; *nimeṣeṇa*—by a moment; *cakṣuṣā*—from the eyes; *prāvṛṣāyitam*—tears falling like

torrents of rain; *śūnyāyitam*—appearing void; *jagat*—the world; *sarvam*—all; *govinda*—from Lord Govinda, Kṛṣṇa; *viraheṇa me*—by My separation.

TRANSLATION

"My Lord Govinda, because of separation from You, I consider even a moment a great millennium. Tears flow from My eyes like torrents of rain, and I see the entire world as void.

antya.20.40

> *udvege divasa nā yāya 'kṣaṇa' haila 'yuga'-sama*
> *varṣāra megha-prāya aśru variṣe nayana*

SYNONYMS

udvege—by great agitation; *divasa*—day; *nā*—not; *yāya*—passes; *kṣaṇa*—a moment; *haila*—became; *yuga-sama*—like a great millennium; *varṣāra*—of the rainy season; *megha-prāya*—like clouds; *aśru*—tears; *variṣe*—fall down; *nayana*—from the eyes.

TRANSLATION

"In My agitation, a day never ends, for every moment seems like a millennium. Pouring incessant tears, My eyes are like clouds in the rainy season.

antya.20.41

> *govinda-virahe śūnya ha-ila tribhuvana*
> *tuṣānale poḍe,—yena nā yāya jīvana*

SYNONYMS

govinda-virahe—by separation from Govinda; *śūnya*—void; *ha-ila*—became; *tri-bhuvana*—the three worlds; *tuṣa-anale*—in the slow fire; *poḍe*—burns; *yena*—just like; *nā yāya*—does not go; *jīvana*—life.

TRANSLATION

"The three worlds have become void because of separation from Govinda. I feel as if I were burning alive in a slow fire.

antya.20.42

> *kṛṣṇa udāsīna ha-ilā karite parīkṣaṇa*
> *sakhī saba kahe,—'kṛṣṇe kara upekṣaṇa'*

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *udāsīna*—indifferent; *ha-ilā*—became; *karite*—to make; *parīkṣaṇa*—testing; *sakhī saba kahe*—all the friends say; *kṛṣṇe*—unto Kṛṣṇa; *kara*—just do; *upekṣaṇa*—neglecting.

TRANSLATION

"Lord Kṛṣṇa has become indifferent to Me just to test My love, and My friends say,'Better to disregard Him.' "

antya.20.43

> *eteka cintite rādhāra nirmala hṛdaya*
> *svābhāvika premāra svabhāva karila udaya*

SYNONYMS

eteka—thus; *cintite*—thinking; *rādhāra*—of Śrīmatī Rādhārāṇī; *nirmala hṛdaya*—possessing a pure heart; *svābhāvika*—natural; *premāra*—of love of Kṛṣṇa; *sva-bhāva*—the character; *karila udaya*—awakes.

TRANSLATION

While Śrīmatī Rādhārāṇī was thinking in this way, the characteristics of natural love became manifest because of Her pure heart.

antya.20.44

> *īrṣyā, utkaṇṭhā, dainya, prauḍhi, vinaya*
> *eta bhāva eka-ṭhāñi karila udaya*

SYNONYMS

īrṣyā—envy; *utkaṇṭhā*—eagerness; *dainya*—humility; *prauḍhi*—zeal; *vinaya*—solicitation; *eta bhāva*—all these transcendental ecstasies; *eka-ṭhāñi*—in one place; *karila udaya*—awoke.

TRANSLATION

The ecstatic symptoms of envy, great eagerness, humility, zeal and supplication all became manifest at once.

antya.20.45

> *eta bhāve rādhāra mana asthira ha-ilā*
> *sakhī-gaṇa-āge prauḍhi-śloka ye paḍilā*

SYNONYMS

eta bhāve—in that mood; *rādhāra*—of Śrīmatī Rādhārāṇī; *mana*—the mind; *asthira ha-ilā*—became agitated; *sakhī-gaṇa-āge*—before the friends, the *gopīs*; *prauḍhi-śloka*—advanced devotional verse; *ye*—which; *paḍilā*—She recited.

TRANSLATION

In that mood, the mind of Śrīmatī Rādhārāṇī was agitated, and therefore She spoke a verse of advanced devotion to Her gopī friends.

antya.20.46

> *sei bhāve prabhu sei śloka uccārilā*
> *śloka uccārite tad-rūpa āpane ha-ilā*

SYNONYMS

sei bhāve—in that ecstatic mood; *prabhu*—Śrī Caitanya Mahāprabhu; *sei*—that; *śloka*—verse; *uccārilā*—recited; *śloka*—the verse; *uccārite*—by reciting; *tat-rūpa*—like Śrīmatī Rādhārāṇī; *āpane*—Himself; *ha-ilā*—became.

TRANSLATION

In the same spirit of ecstasy, Śrī Caitanya Mahāprabhu recited that verse, and as soon as He did so, He felt like Śrīmatī Rādhārāṇī.

antya.20.47

> *āśliṣya vā pāda-ratāṁ pinaṣṭu mām*
> *adarśanān marma-hatāṁ karotu vā*
> *yathā tathā vā vidadhātu lampaṭo*
> *mat-prāṇa-nāthas tu sa eva nāparaḥ*

SYNONYMS

āśliṣya—embracing with great pleasure; *vā*—or; *pāda-ratām*—who is fallen at the lotus feet; *pinaṣṭu*—let Him trample; *mām*—Me;

adarśanāt—by not being visible; *marma-hatām*—brokenhearted; *karotu*—let Him make; *vā*—or; *yathā*—as (He likes); *tathā*—so; *vā*—or; *vidadhātu*—let Him do; *lampaṭaḥ*—a debauchee, who mixes with other women; *mat-prāṇa-nāthaḥ*—the Lord of My life; *tu*—but; *saḥ*—He; *eva*—only; *na aparaḥ*—not anyone else.

TRANSLATION

"Let Kṛṣṇa tightly embrace this maidservant, who has fallen at His lotus feet. Let Him trample Me or break My heart by never being visible to Me. He is a debauchee, after all, and can do whatever He likes, but He is still no one other than the worshipable Lord of My heart.

antya.20.48

> *"āmi—kṛṣṇa-pada-dāsī, teṅho—rasa-sukha-rāśi,*
> *āliṅgiyā kare ātma-sātha*
> *kibā nā deya daraśana, jārena mora tanu-mana,*
> *tabu teṅho—mora prāṇa-nātha*

SYNONYMS

āmi—I; *kṛṣṇa-pada-dāsī*—a maidservant at the lotus feet of Kṛṣṇa; *teṅho*—He; *rasa-sukha-rāśi*—the reservoir of transcendental mellows; *āliṅgiyā*—by embracing; *kare*—makes; *ātma-sātha*—merged; *kibā*—or; *nā deya*—does not give; *daraśana*—audience; *jārena*—corrodes; *mora*—My; *tanu-mana*—body and mind; *tabu*—still; *teṅho*—He; *mora prāṇa-nātha*—the Lord of My life.

TRANSLATION

"I am a maidservant at the lotus feet of Kṛṣṇa. He is the embodiment of transcendental happiness and mellows. If He likes He can tightly embrace Me and make Me feel oneness with Him, or by not giving Me His audience, He may corrode My mind and body. Nevertheless, it is He who is the Lord of My life.

antya.20.49

> *sakhi he, śuna mora manera niścaya*
> *kibā anurāga kare, kibā duḥkha diyā māre,*
> *mora prāṇeśvara kṛṣṇa—anya naya*

SYNONYMS

sakhi he—My dear friend; *śuna*—just hear; *mora*—My; *manera*—of the mind; *niścaya*—decision; *kibā*—whether; *anurāga*—affection; *kare*—shows; *kibā*—or; *duḥkha*—unhappiness; *diyā*—bestowing; *māre*—kills; *mora*—My; *prāṇa-īśvara*—the Lord of life; *kṛṣṇa*—Kṛṣṇa; *anya naya*—and no one else.

TRANSLATION

"My dear friend, just hear the decision of My mind. Kṛṣṇa is the Lord of My life in all conditions, whether He shows Me affection or kills Me by giving Me unhappiness.

antya.20.50

chāḍi' anya nārī-gaṇa, mora vaśa tanu-mana,
mora saubhāgya prakaṭa kariyā
tā-sabāre deya pīḍā, āmā-sane kare krīḍā,
sei nārī-gaṇe dekhāñā

SYNONYMS

chāḍi'—giving up; *anya*—other; *nārī-gaṇa*—women; *mora*—My; *vaśa*—control; *tanu-mana*—mind and body; *mora*—My; *saubhāgya*—fortune; *prakaṭa kariyā*—manifesting; *tā-sabāre*—unto all of them; *deya pīḍā*—gives distress; *āmā-sane*—with Me; *kare krīḍā*—performs loving activities; *sei nārī-gaṇe*—unto these women; *dekhāñā*—showing.

TRANSLATION

"Sometimes Kṛṣṇa gives up the company of other gopīs and becomes controlled, mind and body, by Me. Thus He manifests My good fortune and gives others distress by performing His loving affairs with Me.

antya.20.51

kibā teṅho lampaṭa, śaṭha, dhṛṣṭa, sakapaṭa,
anya nārī-gaṇa kari' sātha

more dite manaḥ-pīḍā, mora āge kare krīḍā,
tabu teṅho—mora prāṇa-nātha

SYNONYMS

kibā—or; *teṅho*—He; *lampaṭa*—debauchee; *śaṭha*—deceitful; *dhṛṣṭa*—obstinate; *sakapaṭa*—with a cheating propensity; *anya*—other; *nārī-gaṇa*—women; *kari'*—accepting; *sātha*—as companions; *more*—unto Me; *dite*—to give; *manaḥ-pīḍā*—distress in the mind; *mora āge*—in front of Me; *kare krīḍā*—performs loving affairs; *tabu*—still; *teṅho*—He; *mora prāṇa-nātha*—the Lord of My life.

TRANSLATION

"Or, since after all He is a very cunning, obstinate debauchee with a propensity to cheat, He takes to the company of other women. He then indulges in loving affairs with them in front of Me to give distress to My mind. Nevertheless, He is still the Lord of My life.

antya.20.52

nā gaṇi āpana-duḥkha, sabe vāñchi tāṅra sukha,
tāṅra sukha—āmāra tātparya
more yadi diyā duḥkha, tāṅra haila mahā-sukha,
sei duḥkha—mora sukha-varya

SYNONYMS

nā—not; *gaṇi*—I count; *āpana-duḥkha*—own personal misery; *sabe*—only; *vāñchi*—I desire; *tāṅra sukha*—His happiness; *tāṅra sukha*—His happiness; *āmāra tātparya*—the aim of My life; *more*—unto Me; *yadi*—if; *diyā duḥkha*—giving distress; *tāṅra*—His; *haila*—there was; *mahā-sukha*—great happiness; *sei duḥkha*—that unhappiness; *mora sukha-varya*—the best of My happiness.

TRANSLATION

"I do not mind My personal distress. I only wish for the happiness of Kṛṣṇa, for His happiness is the goal of My life. However, if He feels great happiness in giving Me distress, that distress is the best of My happiness.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that a devotee does not care about his own happiness and distress; he is simply interested in seeing that Kṛṣṇa is happy, and for that purpose he engages in various activities. A pure devotee has no way of sensing happiness except by seeing that Kṛṣṇa is happy in every respect. If Kṛṣṇa becomes happy by giving him distress, such a devotee accepts that unhappiness as the greatest of all happiness. Those who are materialistic, however, who are very proud of material wealth and have no spiritual knowledge, like the *prākṛta-sahajiyās,* regard their own happiness as the aim of life. Some of them aspire to enjoy themselves by sharing the happiness of Kṛṣṇa. This is the mentality of fruitive workers who

want to enjoy sense gratification by making a show of service to Kṛṣṇa.

antya.20.53

> *ye nārīre vāñche kṛṣṇa, tāra rūpe satṛṣṇa,*
> *tāre nā pāñā haya duḥkhī*
> *mui tāra pāya paḍi', lañā yāṅa hāte dhari',*
> *krīḍā karāñā tāṅre karoṅ sukhī*

SYNONYMS

ye nārīre—the woman whom; *vāñche kṛṣṇa*—Kṛṣṇa desires to have in His company; *tāra rūpe satṛṣṇa*—attracted to her beauty; *tāre*—her; *nā pāñā*—not getting; *haya duḥkhī*—becomes unhappy; *mui*—I; *tāra pāya paḍi'*—falling down at her feet; *lañā yāṅa*—taking, go; *hāte dhari'*—catching the hand; *krīḍā*—pastimes; *karāñā*—bringing about; *tāṅre*—Lord Kṛṣṇa; *karoṅ sukhī*—I make happy.

TRANSLATION

"If Kṛṣṇa, attracted by the beauty of some other woman, wants to enjoy with her but is unhappy because He cannot get her, I fall down at her feet, catch her hand and bring her to Kṛṣṇa to engage her for His happiness.

antya.20.54

> *kāntā kṛṣṇe kare roṣa, kṛṣṇa pāya santoṣa,*
> *sukha pāya tāḍana-bhartsane*
> *yathā-yogya kare māna, kṛṣṇa tāte sukha pāna,*
> *chāḍe māna alpa-sādhane*

SYNONYMS

kāntā—the beloved; *kṛṣṇe*—unto Lord Kṛṣṇa; *kare roṣa*—shows anger; *kṛṣṇa pāya santoṣa*—Kṛṣṇa becomes very happy; *sukha pāya*—obtains happiness; *tāḍana-bhartsane*—by chastisement; *yathā-yogya*—as it is suitable; *kare māna*—shows pride; *kṛṣṇa*—Lord Kṛṣṇa; *tāte*—in such activities; *sukha pāna*—obtains happiness; *chāḍe māna*—gives up pride; *alpa-sādhane*—by a little endeavor.

TRANSLATION

"When a beloved gopī shows symptoms of anger toward Kṛṣṇa, Kṛṣṇa is very satisfied. Indeed, He is pleased when chastised by such a gopī. She shows her pride suitably, and Kṛṣṇa enjoys that attitude. Then she gives up her pride with a little endeavor.

antya.20.55

sei nārī jīye kene, kṛṣṇa-marma vyathā jāne,
tabu kṛṣṇe kare gāḍha roṣa
nija-sukhe māne kāja, paḍuka tāra śire vāja,
kṛṣṇera mātra cāhiye santoṣa

SYNONYMS

sei nārī—that woman; *jīye*—lives; *kene*—why; *kṛṣṇa-marma*—Kṛṣṇa's heart; *vyathā*—unhappy; *jāne*—knows; *tabu*—still; *kṛṣṇe*—unto Kṛṣṇa; *kare*—does; *gāḍha roṣa*—deep anger; *nija-sukhe*—in her own happiness; *māne*—considers; *kāja*—the only business; *paḍuka*—let there fall; *tāre*—of her; *śire*—on the head; *vāja*—a thunderbolt; *kṛṣṇera*—of Kṛṣṇa; *mātra*—only; *cāhiye*—we want; *santoṣa*—the happiness.

TRANSLATION

"Why does a woman continue to live who knows that Kṛṣṇa's heart is unhappy but who still shows her deep anger toward Him? She is interested in her own happiness. I condemn such a woman to be struck on the head with a thunderbolt, for we simply want the happiness of Kṛṣṇa.

PURPORT

A devotee who is satisfied only with his own sense gratification certainly falls down from the service of Kṛṣṇa. Being attracted by material happiness, he later joins the *prākṛta-sahajiyās,* who are considered to be nondevotees.

antya.20.56

> *ye gopī mora kare dveṣe, kṛṣṇera kare santoṣe,*
> *kṛṣṇa yāre kare abhilāṣa*
> *mui tāra ghare yāñā, tāre sevoṅ dāsī hañā,*
> *tabe mora sukhera ullāsa*

SYNONYMS

ye gopī—any *gopī* who; *mora*—unto Me; *kare dveṣe*—shows envy; *kṛṣṇera kare santoṣe*—but satisfies Kṛṣṇa; *kṛṣṇa*—unto Lord Kṛṣṇa; *yāre*—unto whom; *kare*—does; *abhilāṣa*—desiring; *mui*—I; *tāra*—her; *ghare yāñā*—going to the house; *tāre sevoṅ*—shall render service unto her; *dāsī hañā*—becoming a maidservant; *tabe*—then; *mora*—My; *sukhera ullāsa*—awakening of happiness.

TRANSLATION

"If a gopī envious of Me satisfies Kṛṣṇa and Kṛṣṇa desires her, I shall not hesitate to go to her house and become her maidservant, for then My happiness will be awakened.

> *kuṣṭhī-viprera ramaṇī, pativratā-śiromaṇi,*
> *pati lāgi' kailā veśyāra sevā*
> *stambhila sūryera gati, jīyāila mṛta pati,*
> *tuṣṭa kaila mukhya tina-devā*

SYNONYMS

kuṣṭhī-viprera—of the *brāhmaṇa* who suffered from leprosy; *ramaṇī*—the wife; *pati-vratā-śiromaṇi*—the topmost of chaste women; *pati lāgi'*—for the satisfaction of her husband; *kailā*—performed; *veśyāra sevā*—service to a prostitute; *stambhila*—stopped; *sūryera gati*—the movement of the sun; *jīyāila*—revived; *mṛta pati*—the dead husband; *tuṣṭa kaila*—satisfied; *mukhya*—the principal; *tina-devā*—three deities or demigods.

TRANSLATION

"The wife of a brāhmaṇa suffering from leprosy manifested herself as the topmost of all chaste women by serving a prostitute to satisfy her husband. She thus stopped the movement of the sun, brought her dead husband back to life and satisfied the three principal demigods [Brahmā, Viṣṇu and Maheśvara].

PURPORT

The *Āditya purāṇa, Mārkeṇḍeya Purāṇa* and *Padma Purāṇa* tell about a *brāhmaṇa* who was suffering from leprosy but had a very chaste and faithful wife. He desired to enjoy the company of a prostitute, and therefore his wife went to her and became her maidservant, just to draw her attention for his service. When the prostitute agreed to associate with him, the wife brought her the leprotic husband. When that leper, the sinful son of a *brāhmaṇa,* saw the chastity of his wife, he finally abandoned his sinful intentions. While coming home, however, he touched the body of Mārkeṇḍeya Ṛṣi, who thus cursed him to die at sunrise. Because of her chastity, the woman was very powerful. Therefore when she heard about the curse, she vowed to stop the sunrise. Because of her strong determination to serve her husband, the three deities-namely Brahmā, Viṣṇu and Maheśvara-were very happy, and they gave her the benediction that her husband would be cured and brought back to life. This example is given herein to emphasize that a devotee should engage himself exclusively for the satisfaction of Kṛṣṇa, without personal motives. That will make his life successful.

antya.20.58

> *"kṛṣṇa—mora jīvana, kṛṣṇa—mora prāṇa-dhana,*
> *kṛṣṇa—mora prāṇera parāṇa*

hṛdaya-upare dharoṅ, sevā kari' sukhī karoṅ,
ei mora sadā rahe dhyāna

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *mora jīvana*—My life and soul; *kṛṣṇa*—Lord Kṛṣṇa; *mora prāṇa-dhana*—the wealth of My life; *kṛṣṇa*—Lord Kṛṣṇa; *mora prāṇera parāna*—the life of My life; *hṛdaya-upare*—on My heart; *dharoṅ*—I hold; *sevā kari'*—serving; *sukhī karoṅ*—I make happy; *ei*—this; *mora*—My; *sadā*—always; *rahe*—remains; *dhyāna*—meditation.

TRANSLATION

"Kṛṣṇa is My life and soul. Kṛṣṇa is the treasure of My life. Indeed, Kṛṣṇa is the very life of My life. I therefore keep Him always in My heart and try to please Him by rendering service. That is My constant meditation.

antya.20.59

mora sukha—sevane, kṛṣṇera sukha—saṅgame,
ataeva deha deṅa dāna
kṛṣṇa more 'kāntā' kari', kahe more 'prāṇeśvari',
mora haya 'dāsī'-abhimāna

SYNONYMS

mora sukha—My happiness; *sevane*—in service; *kṛṣṇera sukha*—Kṛṣṇa's happiness; *saṅgame*—by union with Me; *ataeva*—therefore; *deha*—My body; *deṅa*—I offer; *dāna*—as charity; *kṛṣṇa*—Lord Kṛṣṇa; *more*—Me; *kāntā kari'*—accepting as beloved; *kahe*—says; *more*—to Me; *prāṇa-īśvari*—the most beloved; *mora*—My; *haya*—there is; *dāsī-abhimāna*—considering His maidservant.

TRANSLATION

"My happiness is in the service of Kṛṣṇa, and Kṛṣṇa's happiness is in union with Me. For this reason, I give My body in charity to the lotus feet of Kṛṣṇa, who accepts Me as His loved one and calls Me His most beloved. It is then that I consider Myself His maidservant.

antya.20.60

> *kānta-sevā-sukha-pūra, saṅgama haite sumadhura,*
> *tāte sākṣī—lakṣmī ṭhākurāṇī*
> *nārāyaṇa-hṛdi sthiti, tabu pāda-sevāya mati,*
> *sevā kare 'dāsī'-abhimānī*

SYNONYMS

kānta-sevā-sukha-pūra—the service of the Lord is the home of happiness; *saṅgama haite su-madhura*—sweeter than direct union;

tāte—in that; *sākṣī*—evidence; *lakṣmī ṭhākurāṇī*—the goddess of fortune; *nārāyaṇa-hṛdi*—on the heart of Nārāyaṇa; *sthiti*—situation; *tabu*—still; *pāda-sevāya mati*—her desire is to serve the lotus feet; *sevā kare*—renders service; *dāsī-abhimānī*—considering herself a maidservant.

TRANSLATION

"Service to My lover is the home of happiness and is more sweet than direct union with Him. The goddess of fortune is evidence of this, for although she constantly lives on the heart of Nārāyaṇa, she wants to render service to His lotus feet. She therefore considers herself a maidservant and serves Him constantly."

antya.20.61

> *ei rādhāra vacana, viśuddha-prema-lakṣaṇa,*
> *āsvādaye śrī-gaura-rāya*
> *bhāve mana nahe sthira, sāttvike vyāpe śarīra,*
> *mana-deha dharaṇa nā yāya*

SYNONYMS

ei—this; *rādhāra vacana*—the statement of Śrīmatī Rādhārāṇī; *viśuddha-prema-lakṣaṇa*—the symptoms of pure love of Kṛṣṇa; *āsvādaye*—tastes; *śrī-gaura-rāya*—Lord Śrī Caitanya Mahāprabhu; *bhāve*—because of this ecstasy; *mana nahe sthira*—the mind is not steady; *sāttvike*—the symptoms of transcendental love; *vyāpe*—

spread over; *śarīra*—the body; *mana-deha*—mind and body; *dharaṇa*—sustaining; *nā yāya*—is not possible.

TRANSLATION

These statements by Śrīmatī Rādhārāṇī show the symptoms of pure love for Kṛṣṇa tasted by Śrī Caitanya Mahāprabhu. In that ecstatic love, His mind was unsteady. Transformations of transcendental love spread throughout His entire body, and He could not sustain His body and mind.

antya.20.62

> *vrajera viśuddha-prema,—yena jāmbū-nada hema,*
> *ātma-sukhera yāhāṅ nāhi gandha*
> *se prema jānā'te loke, prabhu kailā ei śloke,*
> *pade kailā arthera nirbandha*

SYNONYMS

vrajera—of Vṛndāvana; *viśuddha-prema*—the pure love of Kṛṣṇa; *yena*—like; *jāmbū-nada hema*—the golden particles found in the Jāmbū River; *ātma-sukhera*—of personal sense gratification; *yāhāṅ*—where; *nāhi gandha*—there is not even a scent; *se prema*—that love of Godhead; *jānā'te loke*—to advertise among the people; *prabhu*—Śrī Caitanya Mahāprabhu; *kailā*—has written; *ei śloke*—this verse; *pade*—in different steps; *kailā arthera nirbandha*—has clarified the real meaning.

TRANSLATION

The pure devotional service in Vṛndāvana is like the golden particles in the River Jāmbū. In Vṛndāvana there is not a trace of personal sense gratification. It is to advertise such pure love in this material world that Śrī Caitanya Mahāprabhu has written the previous verse and explained its meaning.

antya.20.63

> *ei-mata mahāprabhu bhāvāviṣṭa hañā*
> *pralāpa karilā tat-tat śloka paḍiyā*

SYNONYMS

ei-mata—in this way; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *bhāva-āviṣṭa hañā*—being overwhelmed by ecstatic love; *pralāpa karilā*—said crazy words; *tat-tat*—appropriate; *śloka paḍiyā*—by reading the verse.

TRANSLATION

Thus overwhelmed by ecstatic love, Śrī Caitanya Mahāprabhu spoke like a madman and recited suitable verses.

antya.20.64

> *pūrve aṣṭa-śloka kari' loke śikṣā dilā*
> *sei aṣṭa-ślokera artha āpane āsvādilā*

SYNONYMS

pūrve—formerly; *aṣṭa-śloka kari'*—composing eight verses; *loke śikṣā dilā*—gave instruction to the people in general; *sei*—those; *aṣṭa-ślokera*—of the eight stanzas; *artha*—the meaning; *āpane āsvādilā*—personally tasted.

TRANSLATION

The Lord had formerly composed these eight verses to teach people in general. Now He personally tasted the meaning of the verses, which are called the Śikṣāṣṭaka.

antya.20.65

> *prabhura 'śikṣāṣṭaka'-śloka yei paḍe, śune*
> *kṛṣṇe prema-bhakti tāra bāḍe dine-dine*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *śikṣā-aṣṭaka*—of the eight instructions; *śloka*—the verses; *yei*—anyone who; *paḍe*—recites; *śune*—or hears; *kṛṣṇe*—unto Lord Kṛṣṇa; *prema-bhakti*—ecstatic

love and devotion; *tāra*—his; *bāḍe*—increases; *dine-dine*—day after day.

TRANSLATION

If anyone recites or hears these eight verses of instruction by Śrī Caitanya Mahāprabhu, his ecstatic love and devotion for Kṛṣṇa increase day by day.

antya.20.66

> *yadyapiha prabhu—koṭī-samudra-gambhīra*
> *nānā-bhāva-candrodaye hayena asthira*

SYNONYMS

yadyapiha—although; *prabhu*—Śrī Caitanya Mahāprabhu; *koṭī-samudra-gambhīra*—as deep as millions of oceans; *nānā*—various; *bhāva*—of ecstatic emotions; *candrodaye*—because of the moonrise; *hayena*—sometimes becomes; *asthira*—restless.

TRANSLATION

Although Śrī Caitanya Mahāprabhu is as deep and grave as millions of oceans, when the moon of His various emotions rises, He becomes restless.

> *yei yei śloka jayadeva, bhāgavate*
> *rāyera nāṭake, yei āra karṇāmṛte*
>
> *sei sei bhāve śloka kariyā paṭhane*
> *sei sei bhāvāveśe karena āsvādane*

SYNONYMS

yei yei—whatever; *śloka*—verses; *jayadeva*—Jayadeva Gosvāmī; *bhāgavate*—in *Śrīmad-Bhāgavatam*; *rāyera nāṭake*—in the drama made by Rāmānanda Rāya; *yei*—whatever; *āra*—also; *karṇāmṛte*—in the book named *Kṛṣṇa-karṇāmṛta,* written by Bilvamaṅgala Ṭhākura; *sei sei bhāve*—in those ecstatic emotions; *śloka*—verses; *kariyā paṭhane*—reading regularly; *sei sei*—in that particular; *bhāva-āveśe*—ecstatic love; *karena āsvādane*—He tastes.

TRANSLATION

When Śrī Caitanya Mahāprabhu read the verses of Jayadeva's Gīta-govinda, of Śrīmad-Bhāgavatam, of Rāmānanda Rāya's drama Jagannātha-vallabha-nāṭaka and of Bilvamaṅgala Ṭhākura's Kṛṣṇa-karṇāmṛta, He was overwhelmed by the various ecstatic emotions of those verses. Thus He tasted their purports.

antya.20.69

> *dvādaśa vatsara aiche daśā—rātri-dine*
> *kṛṣṇa-rasa āsvādaye dui-bandhu-sane*

SYNONYMS

dvādaśa vatsara—for twelve years; *aiche daśā*—such a condition; *rātri-dine*—day and night; *kṛṣṇa-rasa*—transcendental bliss and mellows in connection with Kṛṣṇa; *āsvādaye*—He tastes; *dui-bandhu-sane*—with two friends, namely Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī.

TRANSLATION

For twelve years, Śrī Caitanya remained in that state day and night. With His two friends, He tasted the meaning of those verses, which consist of nothing but the transcendental bliss and mellows of Kṛṣṇa consciousness.

antya.20.70

> *sei saba līlā-rasa āpane ananta*
> *sahasra-vadane varṇi' nāhi pā'na anta*

SYNONYMS

sei saba—all these; *līlā-rasa*—transcendental mellows of Śrī Caitanya Mahāprabhu's pastimes; *āpane*—personally; *ananta*—the Personality of Godhead Ananta; *sahasra-vadane*—with His thousands of faces; *varṇi'*—describing; *nāhi*—not; *pā'na*—gets; *anta*—the limit.

TRANSLATION

Even Anantadeva, who has thousands of faces, could not reach the end of describing the transcendental bliss of Śrī Caitanya Mahāprabhu's pastimes.

antya.20.71

> *jīva kṣudra-buddhi kon tāhā pāre varṇite?*
> *tāra eka kaṇā sparśi āpanā śodhite*

SYNONYMS

jīva—living being; *kṣudra-buddhi*—limited intelligence; *kon*—who; *tāhā*—that; *pāre*—is able; *varṇite*—to write; *tāra*—of that; *eka kaṇā*—one particle; *sparśi*—I touch; *āpanā śodhite*—to correct myself.

TRANSLATION

How, then, could an ordinary living being with very little intelligence describe such pastimes? Nevertheless,

I am trying to touch but a particle of them just to rectify my own self.

antya.20.72

> *yata ceṣṭā, yata pralāpa,—nāhi pārāvāra*
> *sei saba varṇite grantha haya suvistāra*

SYNONYMS

yata ceṣṭā—all activities; *yata pralāpa*—all crazy talking; *nāhi pārāvāra*—there was no limit; *sei saba*—all of them; *varṇite*—to describe; *grantha*—the book; *haya*—would be; *su-vistāra*—very voluminous.

TRANSLATION

There is no limit to Śrī Caitanya Mahāprabhu's activities and His words of madness. Therefore describing them all would greatly increase the size of this book.

antya.20.73

> *vṛndāvana-dāsa prathama ye līlā varṇila*
> *sei-saba līlāra āmi sūtra-mātra kaila*

SYNONYMS

vṛndāvana-dāsa—Vṛndāvana dāsa Ṭhākura; *prathama*—at first; *ye*—whatever; *līlā*—pastimes; *varṇila*—described; *sei-saba*—all of those; *līlāra*—of the pastimes; *āmi*—I; *sūtra-mātra kaila*—prepared only the synopsis.

TRANSLATION

Whatever pastimes Śrīla Vṛndāvana dāsa Ṭhākura has first described I have merely summarized.

antya.20.74

> *tāṅra tyakta 'avaśeṣa' saṅkṣepe kahila*
> *līlāra bāhulye grantha tathāpi bāḍila*

SYNONYMS

tāṅra—his; *tyakta*—left out; *aveśeṣa*—remainders; *saṅkṣepe kahila*—I have described very briefly; *līlāra bāhulye*—because of the numerousness of the pastimes; *grantha*—this book; *tathāpi*—still; *bāḍila*—has increased.

TRANSLATION

I have only very briefly described the pastimes of Śrī Caitanya Mahāprabhu not described by Vṛndāvana dāsa Ṭhākura. Nevertheless, because those transcendental

pastimes are so numerous, the size of this book has increased.

antya.20.75

> *ataeva sei-saba līlā nā pāri varṇibāre*
> *samāpti kariluṅ līlāke kari' namaskāre*

SYNONYMS

ataeva—therefore; *sei-saba*—all those; *līlā*—pastimes; *nā pāri*—I am not able; *varṇibāre*—to narrate; *samāpti kariluṅ*—now I have finished; *līlāke*—to the pastimes; *kari' namaskāre*—offering my respectful obeisances.

TRANSLATION

It is impossible to describe all the pastimes elaborately. I shall therefore end this description and offer them my respectful obeisances.

antya.20.76

> *ye kichu kahiluṅ ei dig-daraśana*
> *ei anusāre habe tāra āsvādana*

SYNONYMS

ye kichu—whatever; *kahiluṅ*—I have said; *ei*—this; *dik-daraśana*—just to make an indication; *ei anusāre*—in this way; *habe*—there will be; *tāra*—of that; *āsvādana*—tasting.

TRANSLATION

What I have described gives merely an indication, but by following this indication one may obtain a taste of all the pastimes of Śrī Caitanya Mahāprabhu.

antya.20.77

> *prabhura gambhīra-līlā nā pāri bujhite*
> *buddhi-praveśa nāhi tāte, nā pāri varṇite*

SYNONYMS

prabhura—of Śrī Caitanya Mahāprabhu; *gambhīra*—deep; *līlā*—the pastimes; *nā pāri*—I am not able; *bujhite*—to understand; *buddhi-praveśa nāhi*—my intelligence cannot penetrate; *tāte*—because of this; *nā pāri*—I am not able; *varṇite*—to describe properly.

TRANSLATION

I cannot understand the very deep, meaningful pastimes of Śrī Caitanya Mahāprabhu. My intelligence cannot penetrate them, and therefore I could not properly describe them.

antya.20.78

saba śrotā vaiṣṇavera vandiyā caraṇa
caitanya-caritra-varṇana kailuṅ samāpana

SYNONYMS

saba śrotā—all readers; *vaiṣṇavera*—of the Vaiṣṇavas; *vandiyā caraṇa*—offering respectful obeisances unto the lotus feet; *caitanya-caritra*—of the characteristics of Śrī Caitanya Mahāprabhu; *varṇana*—description; *kailuṅ*—I have done; *samāpana*—finishing.

TRANSLATION

After offering my respectful obeisances to the lotus feet of all my Vaiṣṇava readers, I shall therefore end this description of the characteristics of Śrī Caitanya Mahāprabhu.

antya.20.79

ākāśa—ananta, tāte yaiche pakṣi-gaṇa
yāra yata śakti, tata kare ārohaṇa

SYNONYMS

ākāśa—the sky; *ananta*—unlimited; *tāte*—in that sky; *yaiche*—just as; *pakṣi-gaṇa*—all types of birds; *yāra*—of someone; *yata śakti*—whatever power; *tata*—that much; *kare ārohaṇa*—rises up and up.

TRANSLATION

The sky is unlimited, but many birds fly higher and higher according to their own abilities.

antya.20.80

> *aiche mahāprabhura līlā—nāhi ora-pāra*
> *'jīva' hañā kebā samyak pāre varṇibāra?*

SYNONYMS

aiche—similarly; *mahāprabhura līlā*—the pastimes of Śrī Caitanya Mahāprabhu; *nāhi ora-pāra*—there is no limit above or below; *jīva hañā*—being an ordinary living entity; *kebā*—who; *samyak*—fully; *pāre*—is able; *varṇibāra*—to describe.

TRANSLATION

The pastimes of Śrī Caitanya Mahāprabhu are like the unlimited sky. How, then, can an ordinary living being describe them all?

antya.20.81

> *yāvat buddhira gati, tateka varṇiluṅ*
> *samudrera madhye yena eka kaṇa chuṅiluṅ*

SYNONYMS

yāvat—as far; *buddhira gati*—the limit of my intelligence; *tateka*—that far; *varṇiluṅ*—I have described; *samudrera madhye*—in the midst of the great ocean; *yena*—just like; *eka kaṇa*—one particle; *chuṅiluṅ*—I have touched.

TRANSLATION

I have tried to describe them as far as my intelligence allows, as if trying to touch a drop in the midst of a great ocean.

antya.20.82

> *nityānanda-kṛpā-pātra—vṛndāvana-dāsa*
> *caitanya-līlāya teṅho hayena 'ādi-vyāsa'*

SYNONYMS

nityānanda—of Lord Nityānanda Prabhu; *kṛpā-pātra*—the favorite devotee; *vṛndāvana-dāsa*—Vṛndāvana dāsa Ṭhākura; *caitanya-līlāya*—in the pastimes of Śrī Caitanya Mahāprabhu; *teṅho*—He; *hayena*—is; *ādi-vyāsa*—the original Vyāsadeva.

TRANSLATION

Vṛndāvana dāsa Ṭhākura is Lord Nityānanda's favorite devotee, and therefore he is the original Vyāsadeva in describing the pastimes of Śrī Caitanya Mahāprabhu.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that all writers after Vṛndāvana dāsa Ṭhākura who are pure devotees of Śrī Caitanya Mahāprabhu and who have tried to describe the Lord's activities are to be considered like Vyāsa. Śrīla Vṛndāvana dāsa Ṭhākura is the original Vyāsadeva in describing *caitanya-līlā,* and all others who follow in his footsteps by describing Śrī Caitanya Mahāprabhu's pastimes are also to be called Vyāsadeva. The bona fide spiritual master is called Vyāsa because he is a representative of Vyāsa. Worshiping the birthday of such a spiritual master is called Vyāsa-pūjā.

antya.20.83

> *tāṅra āge yadyapi saba līlāra bhāṇḍāra*
> *tathāpi alpa varṇiyā chāḍilena āra*

SYNONYMS

tāṅra āge—before him; *yadyapi*—although; *saba*—all; *līlāra*—of the pastimes; *bhāṇḍāra*—full store; *tathāpi*—still; *alpa*—very little; *varṇiyā*—describing; *chāḍilena*—he left; *āra*—the others.

TRANSLATION

Although Vṛndāvana dāsa Ṭhākura has within his jurisdiction the full store of Śrī Caitanya Mahāprabhu's pastimes, he has left aside most of them and described but a small portion.

antya.20.84

> *ye kichu varṇiluṅ, seha saṅkṣepa kariyā*
> *likhite nā pārena, tabu rākhiyāchena likhiyā*

SYNONYMS

ye kichu varṇiluṅ—whatever I have described; *seha*—them; *saṅkṣepa*—briefly; *kariyā*—doing; *likhite nā pārena*—Vṛndāvana dāsa Ṭhākura was not able to describe; *tabu*—still; *rākhiyāchena*—has kept; *likhiyā*—recording in writing.

TRANSLATION

What I have described was left aside by Vṛndāvana dāsa Ṭhākura, but although he could not describe these pastimes, he gave us a synopsis.

antya.20.85

> *caitanya-maṅgale teṅho likhiyāche sthāne-sthāne*
> *sei vacana śuna, sei parama-pramāṇe*

SYNONYMS

caitanya-maṅgale—in the book named *Caitanya-maṅgala*; *teṅho*—Vṛndāvana dāsa Ṭhākura; *likhiyāche*—has written; *sthāne-sthāne*—in several places; *sei vacana śuna*—please hear those statements; *sei parama-pramāṇe*—that is the foremost proof.

TRANSLATION

In his book named Caitanya-maṅgala [Caitanya-bhāgavata], he has described these pastimes in many places. I request my readers to hear that book, for that is the best evidence.

antya.20.86

> *saṅkṣepe kahiluṅ, vistāra nā yāya kathane*
> *vistāriyā veda-vyāsa kariba varṇane*

SYNONYMS

saṅkṣepe kahiluṅ—I have described very briefly; *vistāra nā yāya kathane*—it is not possible to describe them in full; *vistāriyā*—elaborating; *veda-vyāsa*—a representative of Vyāsadeva; *kariba*—will do; *varṇane*—describing.

TRANSLATION

I have described the pastimes very briefly, for it is impossible for me to describe them in full. In the

future, however, Vedavyāsa will describe them elaborately.

antya.20.87

> *caitanya-maṅgale ihā likhiyāche sthāne-sthāne*
> *satya kahena,—'āge vyāsa kariba varṇane'*

SYNONYMS

caitanya-maṅgale—in the book named *Caitanya-maṅgala*; *ihā*—this statement; *likhiyāche*—has written; *sthāne-sthāne*—in many places; *satya*—the truth; *kahena*—he says; *āge*—in the future; *vyāsa kariba varṇane*—Vyāsadeva will describe them more elaborately.

TRANSLATION

In Caitanya-maṅgala, Śrīla Vṛndāvana dāsa Ṭhākura has stated in many places the factual truth that in the future Vyāsadeva will describe them elaborately.

PURPORT

The statement *āge vyāsa kariba varṇane* is similar to a text in the *Caitanya-bhāgavata* (First Chapter, text 180) in which Vṛndāvana dāsa Ṭhākura says:

> *śeṣa-khaṇḍe caitanyera ananta vilāsa*
> *vistāriyā varṇite āchena veda-vyāsa*

"The unlimited pastimes of Śrī Caitanya will be described by Vyāsadeva in the future." Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that these statements indicate that in the future, other representatives of Vyāsadeva will elaborately describe Lord Caitanya's pastimes. The purport is that any pure devotee in the disciplic succession who describes the pastimes of Śrī Caitanya Mahāprabhu is confirmed to be a representative of Vyāsadeva.

antya.20.88

> *caitanya-līlāmṛta-sindhu—dugdhābdhi-samāna*
> *tṛṣṇānurūpa jhārī bhari' teṅho kailā pāna*

SYNONYMS

caitanya-līlā-amṛta-sindhu—the ocean of nectarean pastimes of Śrī Caitanya Mahāprabhu; *dugdha-abdhi-samāna*—exactly like the ocean of milk; *tṛṣṇā-anurūpa*—according to one's thirst; *jhārī*—the pitcher; *bhari'*—filling; *teṅho*—he; *kailā pāna*—drank.

TRANSLATION

The ocean of nectarean pastimes of Śrī Caitanya Mahāprabhu is like the ocean of milk. According to his thirst, Vṛndāvana dāsa Ṭhākura filled his pitcher and drank from that ocean.

antya.20.89

> *tāṅra jhārī-śeṣāmṛta kichu more dilā*
> *tateke bharila peṭa, tṛṣṇā mora gelā*

SYNONYMS

tāṅra jhārī-śeṣa-amṛta—the remnants of the milk of Vṛndāvana dāsa Ṭhākura's pitcher; *kichu*—some; *more dilā*—has given to me; *tateke*—by those remnants; *bharila peṭa*—my abdomen is filled; *tṛṣṇā mora gelā*—now my thirst has gone.

TRANSLATION

Whatever remnants of milk Vṛndāvana dāsa Ṭhākura has given me are sufficient to fill my belly. Now my thirst is completely satiated.

antya.20.90-91

> *āmi—ati-kṣudra jīva, pakṣī rāṅgā-ṭuni*
> *se yaiche tṛṣṇāya piye samudrera pānī*

> *taiche āmi eka kaṇa chuṅiluṅ līlāra*
> *ei dṛṣṭānte jāniha prabhura līlāra vistāra*

SYNONYMS

āmi—I; *ati-kṣudra jīva*—a very insignificant living being; *pakṣī rāṅgā-ṭuni*—just like a little bird with a red beak; *se*—he; *yaiche*—just as; *tṛṣṇāya*—in thirst; *piye*—drinks; *samudrera pānī*—the water of the sea; *taiche*—in the same way; *āmi*—I; *eka kaṇa*—one small particle; *chuṅiluṅ*—touched; *līlāra*—of the pastimes of Śrī Caitanya Mahāprabhu; *ei dṛṣṭānte*—by this example; *jāniha*—all of you know; *prabhura*—of Śrī Caitanya Mahāprabhu; *līlāra vistāra*—expansion of the pastimes.

TRANSLATION

I am a very insignificant living being, like a small red-beaked bird. Just as such a bird drinks the water of the sea to quench its thirst, so I have touched only a drop of the ocean of Śrī Caitanya Mahāprabhu's pastimes. From this example, you may all understand how expansive are the pastimes of Śrī Caitanya Mahāprabhu.

antya.20.92

> *'āmi likhi',—eha mithyā kari anumāna*
> *āmāra śarīra kāṣṭha-putalī-samāna*

SYNONYMS

āmi likhi—I write; *eha mithyā*—this is false; *kari anumāna*—I can infer; *āmāra śarīra*—my body; *kāṣṭha-putalī-samāna*—is exactly like a wooden doll.

TRANSLATION

I infer that "I have written" is a false understanding, for my body is like a wooden doll.

antya.20.93

> *vṛddha jarātura āmi andha, badhira*
> *hasta hāle, manobuddhi nahe mora sthira*

SYNONYMS

vṛddha—an old man; *jarā-ātura*—troubled by invalidity; *āmi*—I; *andha*—blind; *badhira*—deaf; *hasta hāle*—my hands tremble; *manaḥ-buddhi*—mind and intelligence; *nahe*—not; *mora*—my; *sthira*—steady.

TRANSLATION

I am old and troubled by invalidity. I am almost blind and deaf, my hands tremble, and my mind and intelligence are unsteady.

antya.20.94

> *nānā-roga-grasta,—calite vasite nā pāri*
> *pañca-roga-pīḍā-vyākula, rātri-dine mari*

SYNONYMS

nānā-roga-grasta—affected by so many diseases; *calite*—to walk; *vasite*—to sit down; *nā pāri*—I am not properly able; *pañca-roga-pīḍā-vyākula*—always disturbed by five kinds of disease; *rātri-dine*—day or night; *mari*—I can die any time.

TRANSLATION

I am infected by so many diseases that I can neither properly walk nor properly sit. Indeed, I am always exhausted by five kinds of disease. I may die at any time of the day or night.

antya.20.95

> *pūrve granthe ihā kariyāchi nivedana*
> *tathāpi likhiye, śuna ihāra kāraṇa*

SYNONYMS

pūrve—previously; *granthe*—in the book; *ihā*—this; *kariyāchi nivedana*—I have submitted to the readers; *tathāpi*—still; *likhiye*—I write; *śuna*—please hear; *ihārakāraṇa*—the reason for this.

TRANSLATION

I have previously given an account of my inabilities. Please hear the reason why I nevertheless still write.

antya.20.96-98

> *śrī-govinda, śrī-caitanya, śrī-nityānanda*
> *śrī-advaita, śrī-bhakta, āra śrī-śrotṛ-vṛnda*
>
> *śrī-svarūpa, śrī-rūpa, śrī-sanātana*
> *śrī-raghunātha-dāsa śrī-guru, śrī-jīva-caraṇa*
>
> *iṅhā-sabāra caraṇa-kṛpā ya lekhāya āmāre*
> *āra eka haya,—teṅho ati-kṛpā kare*

SYNONYMS

śrī-govinda—Śrī Govindadeva; *śrī-caitanya*—Śrī Caitanya Mahāprabhu; *śrī nityānanda*—Lord Nityānanda; *śrī-advaita*—Advaita Ācārya; *śrī-bhakta*—other devotees; *āra*—also; *śrī-śrotṛ-vṛnda*—the readers of this book; *śrī-svarūpa*—Svarūpa Dāmodara Gosvāmī; *śrī-rūpa*—Śrī Rūpa Gosvāmī; *śrī-sanātana*—Śrī Sanātana Gosvāmī; *śrī-raghunātha-dāsa*—Śrī Raghunātha dāsa Gosvāmī; *śrī-guru*—my spiritual master; *śrī-jīva-caraṇa*—the lotus feet of Śrī Jīva Gosvāmī; *iṅhā sabāra*—of all of them; *caraṇa-kṛpāya*—by the mercy of the lotus feet; *lekhāya*—causes to write; *āmāre*—me; *āra eka*—another one; *haya*—there is; *teṅho*—He; *ati-kṛpā kare*—shows me very great favor.

TRANSLATION

I am writing this book by the mercy of the lotus feet of Śrī Govindadeva, Śrī Caitanya Mahāprabhu, Lord Nityānanda, Advaita Ācārya, other devotees and the readers of this book, as well as Svarūpa Dāmodara Gosvāmī, Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, who is my spiritual master, and Śrī Jīva Gosvāmī. I have also been specifically favored by another Supreme Personality.

antya.20.99

> *śrī-madana-gopāla more lekhāya ājñā kari'*
> *kahite nā yuyāya, tabu rahite nā pāri*

SYNONYMS

śrī-madana-gopāla—the Madana-mohana Deity of Vṛndāvana; *more*—me; *lekhāya*—causes to write; *ājñā kari'*—by giving the order; *kahite*—to say; *nā yuyāya*—is not befitting; *tabu*—still; *rahite*—to remain silent; *nā pāri*—I am not able.

TRANSLATION

Śrī Madana-mohana Deity of Vṛndāvana has given the order that is making me write. Although this should not be disclosed, I disclose it because I am unable to remain silent.

antya.20.100

> *nā kahile haya mora kṛta-ghnatā-doṣa*
> *dambha kari bali' śrotā, nā kariha roṣa*

SYNONYMS

nā kahile—if I do not say; *haya*—there is; *mora*—my; *kṛta-ghnatā-doṣa*—fault of ingratitude; *dambha kari*—I am proud; *bali'*—taking as; *śrotā*—O readers; *nā kariha roṣa*—do not be angry.

TRANSLATION

If I did not disclose this fact, I would be guilty of ingratitude to the Lord. Therefore, my dear readers, please do not consider me too proud and be angry at me.

antya.20.101

> *tomā-sabāra caraṇa-dhūli karinu vandana*
> *tāte caitanya-līlā haila ye kichu likhana*

SYNONYMS

tomā-sabāra—of all of you; *caraṇa-dhūli*—the dust of the feet; *karinu vandana*—I have prayed to; *tāte*—for that reason; *caitanya-līlā*—the pastimes of Lord Śrī Caitanya Mahāprabhu; *haila*—there was; *ye*—whatever; *kichu*—some; *likhana*—writing.

TRANSLATION

It is because I have offered my prayers unto the lotus feet of all of you that whatever I have written about Śrī Caitanya Mahāprabhu has been possible.

antya.20.102

> *ebe antya-līlā-gaṇera kari anuvāda*
> *'anuvāda' kaile pāi līlāra 'āsvāda'*

SYNONYMS

ebe—now; *antya-līlā-gaṇera kari anuvāda*—I beg to repeat all the facts of this *Antya-līlā*; *anuvāda kaile*—if it is repeated; *pāi*—I get; *līlāra*—of the pastime; *āsvāda*—taste.

TRANSLATION

Now let me repeat all the pastimes of the Antya-līlā, for if I do so I shall taste the pastimes again.

antya.20.103

> *prathama paricchede—rūpera dvitīya-milana*
> *tāra madhye dui-nāṭakera vidhāna-śravaṇa*

SYNONYMS

prathama paricchede—in the First Chapter; *rūpera*—of Rūpa Gosvāmī; *dvitīya-milana*—the second meeting with Lord Caitanya; *tāra madhye*—within that chapter; *dui-nāṭakera*—of the two dramas; *vidhāna-śravaṇa*—hearing of the process of writing.

TRANSLATION

The First Chapter describes how Rūpa Gosvāmī met Śrī Caitanya Mahāprabhu for the second time and how the Lord heard his two dramas [Vidagdha-mādhava and Lalita-mādhava].

antya.20.104

> *tāra madhye śivānanda-saṅge kukkura āilā*
> *prabhu tāre kṛṣṇa kahāñā mukta karilā*

SYNONYMS

tāra madhye—in that chapter; *śivānanda-saṅge*—with Śivānanda Sena; *kukkura*—the dog; *āilā*—came; *prabhu*—Śrī Caitanya Mahāprabhu; *tāre*—unto him (the dog); *kṛṣṇa kahāñā*—inducing to chant Kṛṣṇa; *mukta karilā*—liberated.

TRANSLATION

That chapter also describes the incident of Śivānanda Sena's dog, who was induced by Śrī Caitanya

Mahāprabhu to chant the holy name of Kṛṣṇa and was thus liberated.

antya.20.105

> *dvitīye—choṭa-haridāse karāilā śikṣana*
> *tāra madhye śivānandera āścarya darśana*

SYNONYMS

dvitīye—in the Second Chapter; *choṭa-haridāse*—Junior Haridāsa; *karāilā śikṣaṇa*—He taught very strictly; *tāra madhye*—within that chapter; *śivānandera*—of Śivānanda Sena; *āścarya darśana*—the wonderful vision.

TRANSLATION

In the Second Chapter the Lord instructively punished Junior Haridāsa. Also in that chapter is the wonderful vision of Śivānanda Sena.

antya.20.106

> *tṛtīye—haridāsera mahimā pracaṇḍa*
> *dāmodara-paṇḍita kailā prabhure vākya-danda*

SYNONYMS

tṛtīye—in the Third Chapter; *haridāsera*—of Ṭhākura Haridāsa; *mahimā pracaṇḍa*—very forceful glories; *dāmodara-paṇḍita*—Dāmodara Paṇḍita; *kailā*—made; *prabhure*—Śrī Caitanya Mahāprabhu; *vākya-daṇḍa*—impudence of chastising by words.

TRANSLATION

In the Third Chapter is a description of the forceful glories of Haridāsa Ṭhākura. That chapter also mentions how Dāmodara Paṇḍita spoke words of criticism to Śrī Caitanya Mahāprabhu.

antya.20.107

> *prabhu 'nāma' diyā kailā brahmāṇḍa-mocana*
> *haridāsa karilā nāmera mahimā-sthāpana*

SYNONYMS

prabhu—Śrī Caitanya Mahāprabhu; *nāma diyā*—delivering the holy name; *kailā*—did; *brahmāṇḍa-mocana*—the liberation of the universe; *haridāsa*—Haridāsa; *karilā*—did; *nāmera*—of the holy name; *mahimā-sthāpana*—the establishment of the glories.

TRANSLATION

The Third Chapter also tells how Śrī Caitanya Mahāprabhu delivered everyone by bestowing upon the

universe the holy name of the Lord, and it describes how Haridāsa Ṭhākura established the glories of the holy name by his practical example.

antya.20.108

> *caturthe—śrī-sanātanera dvitīya-milana*
> *deha-tyāga haite tāṅra karilā rakṣaṇa*

SYNONYMS

caturthe—in the Fourth Chapter; *śrī-sanātanera*—of Sanātana Gosvāmī; *dvitīya-milana*—visiting for the second time; *deha-tyāga haite*—from committing suicide; *tāṅra karilā rakṣaṇa*—Śrī Caitanya Mahāprabhu protected him.

TRANSLATION

The Fourth Chapter describes Sanātana Gosvāmī's second visit with Śrī Caitanya Mahāprabhu and how the Lord saved him from committing suicide.

antya.20.109

> *jyaiṣṭha-māsera dhūpe tāṅre kailā parīkṣaṇa*
> *śakti sañcāriyā punaḥ pāṭhāilā vṛndāvana*

SYNONYMS

jyaiṣṭha-māsera—of the month of May-June; *dhūpe*—in the sunshine; *tāṅre*—him; *kailā*—did; *parīkṣaṇa*—examining; *śakti*—potency; *sañcāriyā*—giving him; *punaḥ*—again; *pāṭhāilā vṛndāvana*—sent back to Vṛndāvana.

TRANSLATION

The Fourth Chapter also tells how Sanātana Gosvāmī was tested in the sunshine of Jyaiṣṭha [May and June] and was then empowered and sent back to Vṛndāvana.

antya.20.110

> *pañcame—pradyumna-miśre prabhu kṛpā karilā*
> *rāya-dvārā kṛṣṇa-kathā tāṅre śunāilā*

SYNONYMS

pañcame—in the Fifth Chapter; *pradyumna-miśre*—unto Pradyumna Miśra; *prabhu*—Śrī Caitanya Mahāprabhu; *kṛpā karilā*—showed mercy; *rāya-dvārā*—with the help of Rāmānanda Rāya; *kṛṣṇa-kathā*—topics of Kṛṣṇa; *tāṅre śunāilā*—made him hear.

TRANSLATION

In the Fifth Chapter, the Lord showed His favor to Pradyumna Miśra and made him hear topics of Kṛṣṇa from Rāmānanda Rāya.

antya.20.111

> *tāra madhye 'bāṅgāla'-kavira nāṭaka-upekṣaṇa*
> *svarūpa-gosāñi kailā vigrahera mahimā-sthāpana*

SYNONYMS

tāra madhye—within that chapter; *bāṅgāla-kavira*—of a poet from Bengal; *nāṭaka-upekṣaṇa*—the rejection of the drama; *svarūpa-gosāñi*—Svarūpa Dāmodara Gosvāmī; *kailā*—did; *vigrahera*—of the Deity; *mahimā-sthāpana*—the establishment of the glories.

TRANSLATION

Also in that chapter, Svarūpa Dāmodara Gosvāmī rejected the drama of a poet from Bengal and established the glories of the Deity.

antya.20.112

> *ṣaṣṭhe—raghunātha-dāsa prabhure mililā*
> *nityānanda-ājñāya ciḍā-mahotsava kailā*

SYNONYMS

ṣaṣṭhe—in the Sixth Chapter; *raghunātha-dāsa*—Raghunātha dāsa Gosvāmī; *prabhure mililā*—met Lord Śrī Caitanya Mahāprabhu; *nityānanda-ājñāya*—by the order of Nityānanda Prabhu; *ciḍā-mahotsava kailā*—performed the festival of chipped rice.

TRANSLATION

The Sixth Chapter describes how Raghunātha dāsa Gosvāmī met Śrī Caitanya Mahāprabhu and performed the chipped rice festival in accordance with Nityānanda Prabhu's order.

antya.20.113

> *dāmodara-svarūpa-ṭhāñi tāṅre samarpila*
> *'govardhana-śilā', 'guñjā-mālā' tāṅre dila*

SYNONYMS

dāmodara-svarūpa-ṭhāñi—to the care of Svarūpa Dāmodara Gosvāmī; *tāṅre samarpila*—the Lord entrusted him; *govardhana-śilā*—the stone from Govardhana Hill; *guñjā-mālā*—the garland of small conchshells; *tāṅre dila*—delivered to him.

TRANSLATION

The Lord entrusted Raghunātha dāsa Gosvāmī to the care of Svarūpa Dāmodara Gosvāmī and gave Raghunātha dāsa the gift of a stone from Govardhana Hill and a garland of small conchshells.

antya.20.114

> *saptama-paricchede—vallabha bhaṭṭera milana*
> *nānā-mate kailā tāṅra garva khaṇḍana*

SYNONYMS

saptama-paricchede—in the Seventh Chapter; *vallabha bhaṭṭera milana*—the meeting of Vallabha Bhaṭṭa with Śrī Caitanya Mahāprabhu; *nānā-mate*—in various ways; *kailā*—did; *tāṅra*—his; *garva*—pride; *khaṇḍana*—dismantling.

TRANSLATION

The Seventh Chapter tells how Śrī Caitanya met Vallabha Bhaṭṭa and dismantled his false pride in various ways.

antya.20.115

> *aṣṭame—rāmacandra-purīra āgamana*
> *tāṅra bhaye kailā prabhu bhikṣā saṅkocana*

SYNONYMS

aṣṭame—in the Eighth Chapter; *rāmacandra-purīra āgamana*—the arrival of Rāmacandra Purī; *tāṅra bhaye*—because of fear of him; *kailā*—did; *prabhu*—Śrī Caitanya Mahāprabhu; *bhikṣā saṅkocana*—minimizing His eating.

TRANSLATION

The Eighth Chapter describes the arrival of Rāmacandra Purī and how Śrī Caitanya Mahāprabhu minimized His eating due to fear of him.

antya.20.116

> *navame—gopīnātha-paṭṭanāyaka-mocana*
> *trijagatera loka prabhura pāila daraśana*

SYNONYMS

navame—in the Ninth Chapter; *gopīnātha-paṭṭanāyaka-mocana*—the deliverance of Gopīnātha Paṭṭanāyaka, the brother of Rāmānanda Rāya; *tri-jagatera*—of the three worlds; *loka*—the people in general; *prabhura*—of Śrī Caitanya Mahāprabhu; *pāila daraśana*—got the audience.

TRANSLATION

In the Ninth Chapter is a description of how Gopīnātha Paṭṭanāyaka was delivered and how the people of the three worlds were able to see Śrī Caitanya Mahāprabhu.

antya.20.117

> *daśame—kahiluṅ bhakta-datta-āsvādana*
> *rāghava-paṇḍitera tāhāṅ jhālira sājana*

SYNONYMS

daśame—in the Tenth Chapter; *kahiluṅ*—I have described; *bhakta-datta-āsvādana*—the tasting of the food given by the devotees; *rāghava-paṇḍitera*—of Rāghava Paṇḍita; *tāhāṅ*—therein; *jhālira sājana*—the assortment in the bags.

TRANSLATION

In the Tenth Chapter I have described how Śrī Caitanya Mahāprabhu tasted the food given by His devotees, and I have also described the assortments in the bags of Rāghava Paṇḍita.

antya.20.118

> *tāra madhye govindera kailā parīkṣaṇa*
> *tāra madhye parimuṇḍā-nṛtyera varṇana*

SYNONYMS

tāra madhye—within that chapter; *govindera*—of Govinda, His personal assistant; *kailā*—did; *parīkṣaṇa*—testing; *tāra madhye*—in that chapter; *parimuṇḍā-nṛtyera varṇana*—description of Lord Caitanya Mahāprabhu's dancing in the temple.

TRANSLATION

Also in that chapter is a description of how the Lord examined Govinda and how He danced in the temple.

antya.20.119

> *ekādaśe—haridāsa-ṭhākurera niryāṇa*
> *bhakta-vātsalya yāhāṅ dekhāilā gaura bhagavān*

SYNONYMS

ekādaśe—in the Eleventh Chapter; *haridāsa-ṭhākurera niryāṇa*—the disappearance of Śrīla Haridāsa Ṭhākura; *bhakta-vātsalya*—affection for the devotee; *yāhāṅ*—wherein; *dekhāilā*—exhibited; *gaura bhagavān*—Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead.

TRANSLATION

The Eleventh Chapter describes the disappearance of Haridāsa Ṭhākura and how Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, showed His affection for His devotees.

antya.20.120

> *dvādaśe—jagadānandera taila-bhañjana*
> *nityānanda kailā śivānandere tāḍana*

SYNONYMS

dvādaśe—in the Twelfth Chapter; *jagadānandera*—of Jagadānanda Paṇḍita; *taila-bhañjana*—breaking the oil pot; *nityānanda*—Lord

Nityānanda; *kailā*—performed; *śivānandere tāḍana*—the chastisement of Śivānanda Sena.

TRANSLATION

In the Twelfth Chapter are descriptions of how Jagadānanda Paṇḍita broke a pot of oil and how Lord Nityānanda chastised Śivānanda Sena.

antya.20.121

> *trayodaśe—jagadānanda mathurā yāi' āilā*
> *mahāprabhu deva-dāsīra gīta śunilā*

SYNONYMS

trayodaśe—in the Thirteenth Chapter; *jagadānanda*—Jagadānanda Paṇḍita; *mathurā yāi'*—going to Mathurā; *āilā*—returned; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *deva-dāsīra*—of the deva-dāsī dancing girl; *gīta śunilā*—heard the song.

TRANSLATION

In the Thirteenth Chapter, Jagadānanda Paṇḍita went to Mathurā and returned, and Śrī Caitanya Mahāprabhu by chance heard a song sung by a deva-dāsī dancing girl.

antya.20.122

> *raghunātha-bhaṭṭācāryera tāhāṅi milana*
> *prabhu tāṅre kṛpā kari' pāṭhāilā vṛndāvana*

SYNONYMS

raghunātha-bhaṭṭācāryera—of Raghunātha Bhaṭṭa; *tāhāṅi*—there; *milana*—meeting; *prabhu*—Śrī Caitanya Mahāprabhu; *tāṅre*—to him; *kṛpā kari'*—showing causeless mercy; *pāṭhāilā vṛndāvana*—sent to Vṛndāvana.

TRANSLATION

Also in the Thirteenth Chapter, Raghunātha Bhaṭṭa met Śrī Caitanya Mahāprabhu, who by His causeless mercy sent him to Vṛndāvana.

antya.20.123

> *caturdaśe—divyonmāda-ārambha varṇana*
> *'śarīra' ethā prabhura, 'mana' gelā vṛndāvana*

SYNONYMS

caturdaśe—in the Fourteenth Chapter; *divya-unmāda-ārambha*—the beginning of the spiritual trance of Śrī Caitanya Mahāprabhu; *varṇana*—describing; *śarīra*—the body; *ethā*—here; *prabhura*—of

Śrī Caitanya Mahāprabhu; *mana*—the mind; *gelā*—went; *vṛndāvana*—to Vṛndāvana.

TRANSLATION

The Fourteenth Chapter describes the beginning of the Lord's spiritual trance, in which His body was at Jagannātha Purī but His mind was in Vṛndāvana.

antya.20.124

> *tāra madhye prabhura siṁha-dvāre patana*
> *asthi-sandhi-tyāga, anubhāvera udgama*

SYNONYMS

tāra madhye—in that chapter; *prabhura*—of Śrī Caitanya Mahāprabhu; *siṁha-dvāre patana*—falling down by the Siṁha-dvāra gate; *asthi-sandhi*—of the joints of the bones; *tyāga*—release; *anubhāvera udgama*—the awakening of a trance and emotion.

TRANSLATION

Also in that chapter is a description of how Śrī Caitanya Mahāprabhu fell down in front of the Siṁha-dvāra gate of Jagannātha temple, His bones separated at the joints, and how various transcendental symptoms awakened.

antya.20.125

> *caṭaka-parvata dekhi' prabhura dhāvana*
> *tāra madhye prabhura kichu pralāpa-varṇana*

SYNONYMS

caṭaka-parvata—the hill known as Caṭaka-parvata; *dekhi'*—seeing; *prabhura dhāvana*—the running of Śrī Caitanya Mahāprabhu; *tāra madhye*—in that chapter; *prabhura*—of Śrī Caitanya Mahāprabhu; *kichu*—some; *pralāpa varṇana*—talking like a madman.

TRANSLATION

Also in that chapter there is a description of how Śrī Caitanya Mahāprabhu ran toward Caṭaka-parvata and spoke like a madman.

antya.20.126

> *pañcadaśa-paricchede—udyāna-vilāse*
> *vṛndāvana-bhrame yāhāṅ karilā praveśe*

SYNONYMS

pañcadaśa-paricchede—in the Fifteenth Chapter; *udyāna-vilāse*—in His pastimes within the garden; *vṛndāvana-bhrame*—His taking the garden to be Vṛndāvana; *yāhāṅ*—where; *karilā praveśe*—He entered.

TRANSLATION

In the Fifteenth Chapter is a description of how Śrī Caitanya Mahāprabhu entered a garden on the shore of the sea, mistaking the garden for Vṛndāvana.

antya.20.127

> *tāra madhye prabhura pañcendriya-ākarṣaṇa*
> *tāra madhye karilā rāse kṛṣṇa-anveṣaṇa*

SYNONYMS

tāra madhye—within that; *prabhura*—of Śrī Caitanya Mahāprabhu; *pañca-indriya-ākarṣaṇa*—the attraction of the five senses; *tāra madhye*—within that chapter; *karilā*—did; *rāse*—in the *rāsa* dance; *kṛṣṇa-anveṣaṇa*—searching for Kṛṣṇa.

TRANSLATION

Also in that chapter is a description of the attraction of Lord Caitanya's five senses to Kṛṣṇa and how He searched for Kṛṣṇa in the rāsa dance.

antya.20.128

> *ṣoḍaśe—kālidāse prabhu kṛpā karilā*
> *vaiṣṇavocchiṣṭa khāibāra phala dekhāilā*

SYNONYMS

ṣoḍaśe—in the Sixteenth Chapter; *kāli-dāse*—unto Kālidāsa; *prabhu*—Śrī Caitanya Mahāprabhu; *kṛpā karilā*—showed favor; *vaiṣṇava-ucchiṣṭa khāibāra*—of eating the remnants of food left by Vaiṣṇavas; *phala dekhāilā*—showed the result.

TRANSLATION

The Sixteenth Chapter tells how Śrī Caitanya Mahāprabhu showed His mercy to Kālidāsa and thus demonstrated the result of eating the remnants of the food of Vaiṣṇavas.

antya.20.129

> *śivānandera bālake śloka karāilā*
> *siṁha-dvāre dvārī prabhure kṛṣṇa dekhāilā*

SYNONYMS

śivānandera—of Śivānanda Sena; *bālake*—the son; *śloka karāilā*—made to compose a verse; *siṁha-dvāre*—at the Siṁha-dvāra gate of the Jagannātha temple; *dvārī*—the doorkeeper; *prabhure*—unto Śrī Caitanya Mahāprabhu; *kṛṣṇadekhāilā*—showed Lord Kṛṣṇa.

TRANSLATION

It also describes how Śivānanda's son composed a verse and how the doorkeeper of the Siṁha-dvāra showed Kṛṣṇa to Śrī Caitanya Mahāprabhu.

antya.20.130

> *mahā-prasādera tāhāṅ mahimā varṇilā*
> *kṛṣṇādharāmṛtera phala-śloka āsvādilā*

SYNONYMS

mahā-prasādera—of the remnants of the food of the Lord, *mahā-prasāda*; *tāhāṅ*—there; *mahimā*—the glories; *varṇilā*—described; *kṛṣṇa-adhara-amṛtera*—of the nectar from the lips of Kṛṣṇa; *phala-śloka*—the verse mentioning the result; *āsvādilā*—tasted.

TRANSLATION

Also in that chapter, the glories of mahā-prasāda are explained, and a verse is tasted describing the effect of nectar from the lips of Kṛṣṇa.

antya.20.131

> *saptadaśe—gābhī-madhye prabhura patana*
> *kūrmākāra-anubhāvera tāhāṅi udgama*

SYNONYMS

saptadaśe—in the Seventeenth Chapter; *gābhī-madhye*—among the cows; *prabhura patana*—the falling down of Śrī Caitanya Mahāprabhu; *kūrma-ākāra-anubhāvera*—of ecstatic emotion in the form of a tortoise; *tāhāṅi*—there; *udgama*—awakening.

TRANSLATION

In the Seventeenth Chapter, Śrī Caitanya Mahāprabhu fell among the cows and assumed the form of a tortoise as His ecstatic emotions awakened.

antya.20.132

> *kṛṣṇera śabda-guṇe prabhura mana ākarṣilā*
> *"kā stry aṅga te" ślokera artha āveśe karilā*

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *śabda-guṇe*—by the qualities of the sound; *prabhura*—of Śrī Caitanya Mahāprabhu; *mana*—the mind; *ākarṣilā*—was attracted; *kā stry aṅga te ślokera*—of the verse beginning with the words *kā stry aṅga te*; *artha*—the meaning; *āveśe*—in ecstasy; *karilā*—described.

TRANSLATION

Also in the Seventeenth Chapter, the attributes of Kṛṣṇa's sound attracted the mind of Śrī Caitanya

Mahāprabhu, who described in ecstasy the meaning of the "kā stry aṅga te" verse.

antya.20.133

> *bhāva-śābalye punaḥ kailā pralapana*
> *karṇāmṛta-ślokera artha kailā vivaraṇa*

SYNONYMS

bhāva-śābalye—from the aggregate of all ecstatic emotions; *punaḥ*—again; *kailā pralapana*—He talked like a madman; *karṇāmṛta-ślokera*—of a verse from *Kṛṣṇa-karṇāmṛta*; *artha*—the meaning; *kailā vivaraṇa*—described in detail.

TRANSLATION

Due to the conjunction of various ecstatic emotions, Śrī Caitanya Mahāprabhu again began speaking like a madman and described in detail the meaning of a verse from Kṛṣṇa-karṇāmṛta.

antya.20.134

> *aṣṭādaśa paricchede—samudre patana*
> *kṛṣṇa-gopī-jala-keli tāhāṅ daraśana*

SYNONYMS

aṣṭādaśa paricchede—in the Eighteenth Chapter; *samudre patana*—the Lord's falling into the ocean; *kṛṣṇa-gopī-jala-keli*—the water pastimes of Kṛṣṇa and the *gopīs*; *tāhāṅ daraśana*—seeing there.

TRANSLATION

In the Eighteenth Chapter, the Lord fell into the ocean, and in ecstasy He saw the pastimes of the water fight between Kṛṣṇa and the gopīs.

antya.20.135

> *tāhāṅi dekhilā kṛṣṇera vanya-bhojana*
> *jāliyā uṭhāila, prabhu āilā sva-bhavana*

SYNONYMS

tāhāṅi—there; *dekhilā*—He saw; *kṛṣṇera*—of Kṛṣṇa; *vanya-bhojana*—a picnic in the forest; *jāliyā*—a fisherman; *uṭhāila*—caught Him; *prabhu*—the Lord; *āilā*—returned; *sva-bhavana*—to His own residence.

TRANSLATION

In that dream, Śrī Caitanya Mahāprabhu saw Kṛṣṇa's picnic in the forest. As Lord Caitanya floated in the sea, a fisherman caught Him, and then the Lord returned to His own residence.

antya.20.136

> *ūnaviṁśe—bhittye prabhura mukha-saṅgharṣaṇa*
> *kṛṣṇera viraha-sphūrti-pralāpa-varṇana*

SYNONYMS

ūnaviṁśe—in the Nineteenth Chapter; *bhittye*—on the walls; *prabhura mukha-saṅgharṣaṇa*—the rubbing of the face of the Lord; *kṛṣṇera viraha-sphūrti*—the awakening of separation from Kṛṣṇa; *pralāpa-varṇana*—and talking like a crazy person.

TRANSLATION

In the Nineteenth Chapter is a description of how Lord Śrī Caitanya Mahāprabhu rubbed His face against the walls and spoke like a madman because of separation from Kṛṣṇa.

antya.20.137

> *vasanta-rajanīte puṣpodyāne viharaṇa*
> *kṛṣṇera saurabhya-ślokera artha-vivaraṇa*

SYNONYMS

vasanta-rajanīte—on a spring night; *puṣpa-udyāne*—in a flower garden; *viharaṇa*—the wandering; *kṛṣṇera*—of Lord Kṛṣṇa;

saurabhya-ślokera—of a verse about the bodily fragrance; *artha-vivaraṇa*—describing the meaning.

TRANSLATION

That chapter also describes Kṛṣṇa's wandering in a garden on a spring night, and it fully describes the meaning of a verse about the scent of Kṛṣṇa's body.

antya.20.138

> *viṁśa-paricchede—nija-'śikṣāṣṭaka' paḍiyā*
> *tāra artha āsvādilā premāviṣṭa hañā*

SYNONYMS

viṁśa-paricchede—in the Twentieth Chapter; *nija-śikṣāṣṭaka paḍiyā*—reciting His own *Śikṣāṣṭaka* verses; *tāra artha*—their meaning; *āsvādilā*—tasted; *prema-āviṣṭa hañā*—being absorbed in ecstatic love.

TRANSLATION

In the Twentieth Chapter, Lord Śrī Caitanya Mahāprabhu recited His own eight stanzas of instruction and tasted their meaning in ecstatic love.

antya.20.139

> *bhakte śikhāite yei śikṣāṣṭaka kahilā*
> *sei ślokāṣṭakera artha punaḥ āsvādilā*

SYNONYMS

bhakte—the devotees; *śikhāite*—to teach; *yei*—that which; *śikṣā-aṣṭaka*—eight instructions; *kahilā*—described; *sei śloka-aṣṭakera*—of the same eight verses; *artha*—the meaning; *punaḥ āsvādilā*—again He tasted.

TRANSLATION

Śrī Caitanya Mahāprabhu composed those eight stanzas to instruct the devotees, but He also personally tasted their meaning.

antya.20.140

> *mukhya-mukhya-līlāra artha kariluṅ kathana*
> *'anuvāda' haite smare grantha-vivaraṇa*

SYNONYMS

mukhya-mukhya-līlāra—of the chief pastimes of Lord Śrī Caitanya Mahāprabhu; *artha*—the meaning; *kariluṅ*—have done; *kathana*—describing; *anuvāda haite*—by repeating them again; *smare*—one remembers; *grantha-vivaraṇa*—the description in the book.

TRANSLATION

I have thus described the principal pastimes and their meaning, for by such repetition one can remember the descriptions in the book.

antya.20.141

> *eka eka paricchedera kathā—aneka-prakāra*
> *mukhya-mukhya kahiluṅ, kathā nā yāya vistāra*

SYNONYMS

eka eka paricchedera—of every chapter; *kathā*—description; *aneka-prakāra*—different varieties; *mukhya-mukhya kahiluṅ*—I have repeated only the principal ones; *kathā*—discussions; *nā yāya*—not possible; *vistāra*—expansion.

TRANSLATION

In every chapter there are various topics, but I have selected only those that are principal, for not all of them could be described again.

antya.20.142-143

> *śrī-rādhā-saha 'śrī-madana-mohana'*
> *śrī-rādhā-saha 'śrī-govinda'-caraṇa*

śrī-rādhā-saha śrīla 'śrī-gopīnātha'
ei tina ṭhākura haya 'gauḍiyāra nātha'

SYNONYMS

śrī-rādhā-saha—with Śrīmatī Rādhārāṇī; *śrī-madana-mohana*—the Deity Madana-mohanajī; *śrī-rādhā-saha*—with Śrīmatī Rādhārāṇī; *śrī-govinda-caraṇa*—the lotus feet of Śrī Govindajī; *śrī-rādhā-saha*—with Śrīmatī Rādhārāṇī; *śrīla śrī-gopīnātha*—the all-beautiful and opulent Gopīnāthajī; *ei tina*—all these three; *ṭhākura*—Deities; *haya*—are; *gauḍiyāra nātha*—worshipable by all the Gauḍīya Vaiṣṇavas.

TRANSLATION

The Vṛndāvana Deities of Madana-mohana with Śrīmatī Rādhārāṇī, Govinda with Śrīmatī Rādhārāṇī, and Gopīnātha with Śrīmatī Rādhārāṇī are the life and soul of the Gauḍīya Vaiṣṇavas.

antya.20.144-146

śrī-kṛṣṇa-caitanya, śrī-yuta nityānanda
śrī-advaita-ācārya, śrī-gaura-bhakta-vṛnda

śrī-svarūpa, śrī-rūpa, śrī-sanātana
śrī-guru śrī-raghunātha, śrī-jīva-caraṇa

nija-śire dhari' ei sabāra caraṇa
yāhā haite haya saba vāñchita-pūraṇa

SYNONYMS

śrī-kṛṣṇa-caitanya—Lord Śrī Caitanya Mahāprabhu; *śrī-yuta nityānanda*—Lord Nityānanda; *śrī-advaita-ācārya*—Śrī Advaita Prabhu; *śrī-gaura-bhakta-vṛnda*—the devotees of Śrī Caitanya Mahāprabhu; *śrī-svarūpa*—Svarūpa Dāmodara Gosvāmī; *śrī-rūpa*—Śrī Rūpa Gosvāmī; *śrī-sanātana*—Śrīla Sanātana Gosvāmī; *śrī-guru*—the spiritual master; *śrī-raghunātha*—Raghunātha dāsa Gosvāmī; *śrī-jīva-caraṇa*—the lotus feet of Śrīla Jīva Gosvāmī; *nija-śire dhari'*—catching on my head; *ei sabāra caraṇa*—the lotus feet of all of them; *yāhā haite*—by which action; *haya*—there is; *saba*—all; *vāñchita-pūraṇa*—the fulfilling of desires.

TRANSLATION

So that my desires may be fulfilled, I place the lotus feet of these personalities on my head: Lord Śrī Caitanya Mahāprabhu, with Lord Nityānanda, Advaita Ācārya and Their devotees, as well as Śrī Svarūpa Dāmodara Gosvāmī, Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha dāsa Gosvāmī, who is my spiritual master, and Śrīla Jīva Gosvāmī.

PURPORT

Śrīla Raghunātha dāsa Gosvāmī was the instructing spiritual master of Kṛṣṇadāsa Kavirāja Gosvāmī and has therefore been described as *śrī-guru.*

antya.20.147

> *sabāra caraṇa-kṛpā—'guru upādhyāyi'*
> *mora vāṇī—śiṣyā, tāre bahuta nācāi*

SYNONYMS

sabāra—of all of them; *caraṇa-kṛpā*—the mercy of the lotus feet; *guru upādhyāyī*—my teacher of Vedic instruction; *mora vāṇī*—my words; *śiṣyā*—the disciples; *tāre*—them; *bahuta nācāi*—I made dance in various ways.

TRANSLATION

The mercy of their lotus feet is my spiritual master, and my words are my disciples that I have made dance in various ways.

PURPORT

Upādhyāyī, or *upādhyāya,* refers to one who teaches when approached (*upetya adhīyate asmāt).* In the *Manu-saṁhitā* it is said:

> *eka-deśaṁ tu vedasya*
> *vedāṅgāny api vā punaḥ*
> *yo 'dhyāpayati vṛtty-artham*
> *upādhyāyaḥ sa ucyate*

"One who teaches others a part of the Vedas or literatures supplementary to the Vedas may be called *upādhyāya*." *Upādhyāya* also refers to one who teaches art.

antya.20.148

> *śiṣyāra śrama dekhi' guru nācāna rākhilā*
> *'kṛpā' nā nācāya, 'vāṇī' vasiyā rahilā*

SYNONYMS

śiṣyāra—of the disciples; *śrama*—the fatigue; *dekhi'*—seeing; *guru*—the spiritual master; *nācāna rākhilā*—stopped causing the dancing; *kṛpā*—mercy; *nā nācāya*—does not make dance; *vāṇī*—the words; *vasiyā*—sitting down; *rahilā*—remain silent.

TRANSLATION

Seeing the fatigue of the disciples, the spiritual master has stopped making them dance, and because that mercy no longer makes them dance, my words now sit silently.

antya.20.149

> *anipuṇā vāṇī āpane nācite nā jāne*
> *yata nācāilā, nāci' karilā viśrāme*

SYNONYMS

anipuṇā vāṇī—inexperienced words; *āpane*—by themselves; *nācite*—to dance; *nā*—not; *jāne*—know how; *yata*—whatever; *nācāilā*—caused to dance; *nāci'*—after dancing; *karilā viśrāme*—took rest.

TRANSLATION

My inexperienced words do not know how to dance by themselves. The mercy of the guru made them dance as much as possible, and now, after dancing, they have taken rest.

antya.20.150

> *saba śrotā-gaṇera kari caraṇa vandana*
> *yāṅ-sabāra caraṇa-kṛpā—śubhera kāraṇa*

SYNONYMS

saba—all; *śrotā-gaṇera*—of the readers; *kari*—I do; *caraṇa vandana*—worshiping the lotus feet; *yāṅ-sabāra*—of all of whom; *caraṇa-kṛpā*—the mercy of the lotus feet; *śubhera kāraṇa*—the cause of all good fortune.

TRANSLATION

I now worship the lotus feet of all my readers, for by the mercy of their lotus feet there is all good fortune.

antya.20.151

> *caitanya-caritāmṛta yei jana śune*
> *tāṅra caraṇa dhuñā karoṅ muñi pāne*

SYNONYMS

caitanya-caritāmṛta—the description of Lord Śrī Caitanya's pastimes; *yei jana śune*—anyone who hears; *tāṅra caraṇa*—his lotus feet; *dhuñā*—washing; *karoṅ*—do; *muñi*—I; *pāne*—drinking.

TRANSLATION

If one hears the pastimes of Lord Śrī Caitanya Mahāprabhu as described in Śrī Caitanya-caritāmṛta, I wash his lotus feet and drink the water.

antya.20.152

> *śrotāra pada-reṇu karoṅ mastaka-bhūṣaṇa*
> *tomarā e-amṛta pile saphala haila śrama*

SYNONYMS

śrotāra—of the audience; *pada-reṇu*—the dust of the lotus feet; *karoṅ*—I make; *mastaka-bhūṣaṇa*—a decoration on my head; *tomarā*—all of you; *e-amṛta*—this nectar; *pile*—have drunk; *sa-phala*—successful; *haila*—has become; *śrama*—my labor.

TRANSLATION

I decorate my head with the dust of the lotus feet of my audience. Now you have all drunk this nectar, and therefore my labor is successful.

antya.20.153

> *śrī-rūpa-raghunātha-pade yāra āśa*
> *caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa,

narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

antya.20.154

> *caritam amṛtam etac chrīla-caitanya-viṣṇoḥ*
> *śubhadam aśubhanāśi śraddhayāsvādayed yaḥ*
> *tad-amala-pada-padme bhṛṅgatām etya so 'yaṁ*
> *rasayati rasam uccaiḥ prema-mādhvīka-pūram*

SYNONYMS

caritam—the character; *amṛtam*—nectarean; *etat*—this; *śrīla*—most opulent; *caitanya*—Lord Caitanya Mahāprabhu; *viṣṇoḥ*—of He who is Lord Viṣṇu Himself, the Supreme Personality of Godhead; *śubhadam*—giving auspiciousness; *aśubha-nāśi*—destroying all inauspiciousness; *śraddhayā*—with faith and love; *āsvādayet*—should taste; *yaḥ*—anyone who; *tat-amala-pada-padme*—at the spotless lotus feet of the Supreme Personality of Godhead; *bhṛṅgatām etya*—becoming like a bumblebee; *saḥ*—that person; *ayam*—this; *rasayati*—tastes; *rasam*—transcendental mellow; *uccaiḥ*—a large quantity; *prema-mādhvīka*—of the wine of ecstatic love; *pūram*—full.

TRANSLATION

Caitanya-caritāmṛta is filled with the activities of Śrī Caitanya Mahāprabhu, who is the Supreme Personality of Godhead Himself. It invokes all good fortune and

destroys everything inauspicious. If one tastes the nectar of Caitanya-caritāmṛta with faith and love, I become like a bumblebee tasting the honey of transcendental love from his lotus feet.

antya.20.155

> *śrīman-madana-gopāla-*
> *govindadeva-tuṣṭaye*
> *caitanyārpitam astv etac*
> *caitanya-caritāmṛtam*

SYNONYMS

śrīmat—all-beautiful; *madana-gopāla*—of the Deity Madana-mohana; *govinda-deva*—of the Deity Śrī Govindadeva in Vṛndāvana; *tuṣṭaye*—for the satisfaction; *caitanya-arpitam*—offered to Śrī Caitanya Mahāprabhu; *astu*—let it be; *etat*—this book; *caitanya-caritāmṛtam*—containing the nectarean activities of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

Since this book, Caitanya-caritāmṛta, is now complete, having been written for the satisfaction of the most opulent Deities Madana-mohanajī and Govindajī, let it be offered at the lotus feet of Śrī Kṛṣṇa Caitanyadeva.

antya.20.156

parimala-vāsita-bhuvanaṁ
svarasonmādita-rasajña-rolambam
giridhara-caraṇāmbhojaṁ
kaḥ khalu rasikaḥ samīhate hātum

SYNONYMS

parimala—with the scent; *vāsita*—perfumed; *bhuvanam*—the whole world; *sva-rasa-unmādita*—inspired by their own mellows; *rasa-jña*—devotees; *rolambam*—like bumblebees; *giridhara-caraṇa-ambhojam*—the lotus feet of Lord Giridhari; *kaḥ*—who; *khalu*—certainly; *rasikaḥ*—a realized soul; *samīhate hātum*—endeavors to give up.

TRANSLATION

Realized devotees are like bumblebees maddened by their own mellows at Kṛṣṇa's lotus feet. The scent of those lotus feet perfumes the entire world. Who is the realized soul that could give them up?

antya.20.157

śāke sindhv-agni-vāṇendau
jyaiṣṭhe vṛndāvanāntare

sūryāhe 'sita-pañcamyāṁ
grantho 'yaṁ pūrṇatāṁ gataḥ

SYNONYMS

śāke—in the Śakābda Era; *sindhu-agni-vāṇendau*—in 1537; *jyaiṣṭhe*—in the month of Jyaiṣṭha (May-June); *vṛndāvana-antare*—in the forest of Vṛndāvana; *sūrya-ahe*—on the day of the sun (Sunday); *asita-pañcamyām*—on the fifth day of the dark fortnight; *granthaḥ*—book; *ayam*—this (*Caitanya-caritāmṛta)*; *pūrṇatām*—completion; *gataḥ*—achieved.

TRANSLATION

In Vṛndāvana in the year 1537, Śakābda Era, in the month of Jyaiṣṭha [May-June], on Sunday, the fifth day of the waning moon, this Caitanya-caritāmṛta has been completed. *Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Antya-līlā, Twentieth Chapter, describing the meaning of Śikṣāṣṭaka and how the Lord tasted it Himself.* END OF THE ANTYA-LĪLĀ